THE
CONFESSION OF FAITH;

THE
Larger and Shorter CATECHISMS,

WITH THE
SCRIPTURE-PROOFS AT LARGE:

TOGETHER WITH

e SUM of SAVING KNOW-LEDGE, (contained in the Holy Scriptures, and held orth in the ſaid CONFESSION nd CATECHISMS,) and ractical Uſe thereof.

VENANTS, NATIONAL and OLEMN LEAGUE.

ACKNOWLEDGEMENT of SINS, and ENGAGEMENT to DUTIES.

DIRECTORIES for PUBLICK and FAMILY WORSHIP.

FORM of CHURCH-GOVERN-MENT, &c.

OF PUBLICK AUTHORITY
IN THE
HURCH OF SCOTLAND.

WITH

s of Aſſembly and Parliament, relative to, and approbative of, the ſame.

T. vi. 6, 7. *And theſe words, which I command thee this day, ſhall in thine heart. And thou ſhalt teach them diligently unto thy ldren; and ſhalt talk of them when thou ſitteſt in thine houſe, when thou walkeſt by the way, and when thou lieſt down, and en thou riſeſt up.*

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BRITISH MUSEUM

THE GENERAL CONTENTS.

I. THE Preface, by ſundry Engliſh Divines.
II. Mr. Manton's Epiſtle to the Reader.
III. The Confeſſion of Faith
IV. The Larger Catechiſm.
V. The Shorter Catechiſm.
VI. The Sum of Saving Knowledge.
VII. The National Covenant.
VIII. The Solemn League and Covenant.
IX. The Acknowledgement of Sins, &c.
X. The Directory for Publick Worſhip.
XI. The Form of Preſbyterial Church-government.
XII. The Directory for Family Worſhip.

TO THE

CHRISTIAN READER,

ESPECIALLY

HEADS OF FAMILIES.

AS we cannot but with grief of ſoul lament thoſe multitudes of errors, blaſphemies, and all kinds of profaneneſs, which have in this laſt age, like a mighty deluge, overflown this nation; ſo, among ſeveral other ſins which have helped to open the flood-gates of all theſe impieties, we cannot but eſteem the diſuſe of family inſtruction one of the greateſt. The two great pillars upon which the kingdom of Satan is erected, and by which it is upheld, are ignorance and error; the firſt ſtep of our manumiſſion from this ſpiritual thraldom conſiſts in having our *eyes opened, and being turned from darkneſs to light*, Acts xxvi. 18. How much the ſerious endeavours of godly parents and maſters might contribute to an early ſeaſoning the tender years of ſuch as are under their inſpection is abundantly evident, not only from their ſpecial influence upon them, in reſpect of their authority over them, intereſt in them, continual preſence with them, and frequent opportunities of being helpful to them; but alſo from the ſad effects which, by woeful experience, we find to be the fruit of the omiſſion of this duty. It were eaſy to ſet before you a cloud of witneſſes, the language of whoſe practice hath been not only an eminent commendation of this duty, but alſo a ſe-

rious exhortation to it. As *Abel, though dead, yet ſpeaks* by his example to us for imitation of his faith, *&c.* Heb. xi. 4.; ſo do the examples of Abraham, of Joſhua, of the parents of Solomon, of the grandmother and mother of Timothy, the mother of Auguſtine, whoſe care was as well to nurſe up the ſouls as the bodies of their little ones; and as their pains herein was great, ſo was their ſucceſs no way unanſwerable.

We ſhould ſcarce imagine it any better than an impertinency, in this noon-day of the goſpel, either to inform or perſuade in a duty ſo expreſsly commanded, ſo frequently urged, ſo highly encouraged, and ſo eminently owned by the Lord in all ages with his bleſſing, but that our ſad experience tells us, this duty is not more needful than it is of late neglected. For the reſtoring of this duty to its due obſervance, give us leave to ſuggeſt this double advice.

The *firſt* concerns heads of families in reſpect of themſelves. That as the Lord hath ſet them in place above the reſt of their family, they would labour in all wiſdom and ſpiritual underſtanding to be above them alſo. It is an uncomely ſight to behold men in years babes in knowledge; and how unmeet are they to inſtruct others who need themſelves to be taught *which be the firſt principles of the oracles of God?* Heb. v. 12. Knowledge is an accompliſhment ſo deſirable, that the devil themſelves knew not a more taking bait by which to tempt our firſt parents than by the fruit of the tree of knowledge. *So ſhall you be as gods, knowing good and evil.* When Solomon had that favour ſhewed him of the Lord, that he was made his own chuſer what to aſk, he knew no greater mercy to beg than wiſdom, 1 Kings iii. 5, 9. The underſtanding is the guide and pilot of the whole man, that faculty which ſits at the ſtern of the ſoul: but as the moſt expert guide may miſtake in the dark, ſo may the underſtanding, when it want the light of knowledge; *Without knowledge the mind cannot be good,* Prov. xix. 2. nor the life good, nor the eternal condition ſafe, Eph. iv. 18.; *My people are deſtroyed for lack of knowledge,* Hoſ. iv. 6. It is ordinary in ſcripture to ſet profaneneſs, and all kind of miſcarriages, upon the ſcore of ignorance. Diſeaſes in the body have many times their riſe from diſtempers in the head, and exorbitances in practice from errors in judgment: and indeed in every ſin there is ſome thi

thing both of ignorance and error at the bottom: for, did ſinners truly know what they do in ſinning, we might ſay of every ſin what the Apoſtle ſpeaks concerning that great ſin, *Had they known him, they would not have crucified the Lord of glory;* did they truly know that every ſin is a provoking the Lord to jealouſy, a proclaiming war againſt Heaven, *a crucifying the Lord Jeſus afreſh, a treaſuring up wrath unto themſelves againſt the day of wrath,* and that if ever they be pardoned, it muſt be at no lower a rate than the price of his blood; it were ſcarce poſſible but ſin, inſtead of alluring, ſhould affright, and inſtead of tempting, ſcare. It is one of the arch devices and principal methods of Satan to deceive men into ſin: thus he prevailed againſt our firſt parents, not as a lion, but as a ſerpent, acting his enmity under a pretence of friendſhip, and tempting them to evil under an appearance of good; and thus hath he all along carried on his deſigns of darkneſs, by transforming himſelf into an angel of light, making poor deceived men in love with their miſeries, and hug their own deſtruction. A moſt ſovereign antidote againſt all kind of errors is to be grounded and ſettled in the faith: perſons unfixed in the true religion are very receptive of a falſe; and they who are nothing in ſpiritual knowledge are eaſily made any thing. *Clouds without water are driven to and fro with every wind,* and ſhips without ballaſt, liable to the violence of every tempeſt. But yet the knowledge we eſpecially commend is not a brain-knowledge, a mere ſpeculation; this may be in the worſt of men, nay, in the worſt of creatures, the devils themſelves, and that in ſuch an eminency as the beſt of ſaints cannot attain to in this life of imperfection; but an inward, a ſavoury, an heart-knowledge, ſuch as was in that martyr, who, though ſhe could not diſpute for Chriſt, could die for him. This is that ſpiritual ſenſe and feeling of divine truths the Apoſtle ſpeaks of, Heb. v. 14. *Having your ſenſes exerciſed,* &c.

But, alas! we may ſay of moſt men's religion what learned Rivet* ſpeaks concerning the errors of the fathers, "They were not ſo much their own errors as the errors of the times wherein they lived." Thus do moſt men take up their religion upon no better an account than Turks and Papiſts

* Rivit. Crit. Sacr.

piſts take up theirs, becauſe it is the religion of the times and places wherein they live; and what they take up thus ſlightly they lay down as eaſily. Whereas an inward taſte and reliſh of the things of God is an excellent preſervative to keep us ſettled in the moſt unſettled times. Corrupt and unſavoury principles have great advantage upon us above thoſe that are ſpiritual and ſound; the former being ſuitable to corrupt nature, the latter contrary; the former ſpringing up of themſelves, the latter brought forth not without a painful induſtry. The ground needs no other midwifery in bringing forth weeds than only the neglect of the huſbandman's hand to pluck them up; the air needs no other cauſe of darkneſs than the abſence of the ſun; nor water of coldneſs than its diſtance from the fire; becauſe theſe are the genuine products of nature. Were it ſo with the ſoul, (as ſome of the philoſophers have vainly imagined,) to come into the world as an *abraſa tabula*, a mere blank or piece of white paper, on which neither any thing is written, nor any blots, it would then be equally receptive of good and evil, and no more averſe to the one than to the other: but how much worſe its condition indeed is, were ſcripture ſilent, every man's experience does evidently manifeſt. For who is there that knows any thing of his own heart, and knows not thus much, that the ſuggeſtions of Satan have ſo eaſy and free admittance into our hearts, that our utmoſt watchfulneſs is too little to guard us from them? whereas the motions of God's Spirit are ſo unacceptable to us, that our utmoſt diligence is too little to get our hearts open to entertain them. Let, therefore, the excellency, neceſſity, difficulty, of true wiſdom ſtir up endeavours in you ſomewhat proportionable to ſuch an accompliſhment; *Above all getting, get underſtanding*, Prov. iv. 7. and *ſearch for wiſdom as for hidden treaſures*, Prov. ii. 4. It much concerns you in reſpect of yourſelves.

Our *ſecond* advice concerns heads of families in reſpect of their families. Whatever hath been ſaid already, though it concerns every private Chriſtian that hath a ſoul to look after, yet, upon a double account, it concerns parents and maſters, as having themſelves and others to look after: ſome there are, who, becauſe of their ignorance, cannot; others becauſe of their ſluggiſhneſs, will not, mind this duty. To the forme

former we propound the method of Joſhua, who firſt began with himſelf, and then is careful of his family. To the latter we ſhall only hint, what a dreadful meeting thoſe parents and maſters muſt have at that great day with their children and ſervants, when all that were under their inſpection ſhall not only accuſe them, but charge their eternal miſcarrying upon their ſcore.

Never did any age of the Church enjoy ſuch choice helps as this of ours. Every age of the goſpel hath had its Creeds, Confeſſions, Catechiſms, and ſuch breviaries and models of divinity as have been ſingularly uſeful. Such forms of ſound words (however in theſe days decried,) have been in uſe in the Church ever ſince God himſelf wrote the Decalogue, as a ſummary of things to be done; and Chriſt taught us that prayer of his, as a directory what to aſk. Concerning the uſefulneſs of ſuch compendiary ſyſtems, ſo much hath been ſaid already by a learned divine * of this age, as is ſufficient to ſatisfy all who are not reſolved to remain unſatisfied.

Concerning the particular excellency of theſe enſuing treaſes, we judge it unneedful to mention thoſe eminent teſtimonies which have been given them from perſons of known worth, in reſpect of their judgment, learning, and integrity, both at home and abroad, becauſe themſelves ſpeak ſo much their own praiſe; gold ſtands not in need of varniſh, nor diamonds of painting: give us leave only to tell you, that we cannot but account it an eminent mercy to enjoy ſuch helps as theſe are. It is ordinary in theſe days for men to ſpeak evil of things they know not; but if any are poſſeſſed with mean thoughts of theſe treatiſes, we ſhall only give the ſame counſel to them that Philip gives Nathanael, *Come and ſee*, John i. 46. It is no ſmall advantage the reader now hath, by the addition of ſcriptures at large, whereby with little pains he may more profit, becauſe with every truth he may behold its ſcripture foundation. And indeed, conſidering what a Babel of opinions, what a ſtrange confuſion of tongues, there is at this day among them who profeſs they ſpeak the language of Canaan, there is no intelligent perſon but will conclude that advice of the prophet eſpecially ſuited to ſuch an age as this, Iſa. viii. 20. *To the law, and to the teſtimony;*

* Doctor Tuckney in his ſermon on 2 Tim. i. 13.

ſtimony; if they ſpeak not according to this word, it is beca there is no light in them. If the reverend and learned co poſers of theſe enſuing treatiſes were willing to take t pains of annexing ſcripture-proofs to every truth, that t faith of people might not be built upon the dictates of me but the authority of God, ſo ſome conſiderable pains ha now been further taken in tranſcribing thoſe ſcripture partly to prevent that grand inconvenience, (which all f mer impreſſions, except the Latin, have abounded with, the great perplexing and diſheartening of the reader,) t miſquotation of ſcripture, the meaneſt reader being able, having the words at large, to rectify whatever miſtake m be in the printer in citing the particular place; partly, prevent the trouble of turning to every proof, which co not but be very great; partly, to help the memories ſuch who are willing to take the pains of turning to eve proof, but are unable to retain what they read; and pa ly, that this may ſerve as a Bible common-place, the ſev ral paſſages of ſcripture, which are ſcattered up and do in the word, being in this book reduced to their prop head, and thereby giving light each to other. The adva tages you ſee, in this deſign, are many and great: t way to ſpiritual knowledge is hereby made more eaſy, a the ignorance of this age more inexcuſable.

If, therefore, there be any ſpark in you of love to Go be not content that any of yours ſhould be ignorant of hi whom you ſo much admire, or any haters of him who you ſo much love. If there be any compaſſion to the ſo of them who are under your care, if any regard of yo being found faithful in the day of Chriſt, if any reſpect future generations, labour to ſow theſe ſeeds of knowledg which may grow up in after-times. That you may faithful herein is the earneſt prayer of,

Henry Wilkinſon, D. D. *A. M. P.*
Robert Drake.
William Taylor.
Samuel Anneſley.
Thomas Gouge.
Charles Offspring.
Arthur Jackſon.
John Croſs.
Samuel Clerk.
Samuel Slater.
William Whitaker.
John Fuller.
James Nalton.
Thomas Goodwin.
Matthew Pool.
William Bates.
John Loder.
Francis Raworth.
William Cooper.
William Jenkin.
Thomas Manton.
Thomas Jacomb.
George Griffiths.
Edward Perkins.
Ralph Venning.
Jeremiah Burwel.
Joſeph Church.
Haſ. Bridges.
Samuel Smith.
Samuel Rowles.
John Glaſcock.
Leo. Cooke.
John Sheffield.
Matthew Haviland
William Blackmo
Richard Kentiſh.
Alexander Pringl
William Wickins.
Thomas Watſon.
John Jackſon.
John Seabrooke.
John Peachie.
James Jollife.
Obadiah Lee.

M

Mr. Thomas Manton's Epiſtle to the Reader.

Christian Reader.

I Cannot ſuppoſe thee to be ſuch a ſtranger in England as to be ignorant of the general complaint concerning the decay of the power of godlineſs, and more eſpecially of the great corruption of youth. Wherever thou goeſt thou wilt hear men crying out of bad children and bad ſervants; whereas indeed the ſource of the miſchief muſt be ſought a little higher: it is bad parents and bad maſters that make bad children and bad ſervants; and we cannot blame ſo much their untowardneſs as our own negligence in their education.

The devil hath a great ſpite at the kingdom of Chriſt, and he knoweth no ſuch compendious way to cruſh it in the egg as by the perverſion of youth, and ſupplanting family-duties. He ſtriketh at all thoſe duties which are publick in the aſſemblies of the ſaints; but theſe are too well guarded by the ſolemn injunctions and dying charge of Jeſus Chriſt, as that he ſhould ever hope totally to ſubvert and undermine them; but at family-duties he ſtriketh with the more ſucceſs, becauſe the inſtitution is not ſo ſolemn, and the practice not ſo ſeriouſly and conſcientiouſly regarded as it ſhould be, and the omiſſion is not ſo liable to notice and publick cenſure. Religion was firſt hatched in families, and there the devil ſeeketh to cruſh it; the families of the Patriarchs were all the churches God had in the world for the time; and, therefore, (I ſuppoſe,) when Cain went out from Adam's family, he is ſaid to go out from the face of the Lord, Gen. iv. 16. Now, the devil knoweth that this is a blow at the root, and a ready way to prevent the ſucceſſion of churches: if he can ſubvert families, other ſocieties and communities will not long flouriſh and ſubſiſt with any power and vigour; for there is the ſtock from whence they are ſupplied both for the preſent and future.

For the preſent; A family is the ſeminary of Church and State, and if children be not well principled there all miſcarrieth; a fault in the firſt concoction is not mended in the ſecond; if youth be bred ill in the family, they prove ill in

Church and Commonwealth; *there* is the firſt making or marring, and the preſage of their future lives to be thence taken, Prov. xx. 11. By family diſcipline, officers are trained up for the Church, 1 Tim. iii. 4. *One that ruleth well his own houſe*, &c.; and *there* are men bred up in ſubjection and obedience. It is noted, Acts xxi. 5. that the diſciples brought Paul on his way with their wives and children; their children probably are mentioned to intimate, that their parents would, by their own example and affectionate farewell to Paul, breed them up in a way of reverence and reſpect to the paſtors of the Church.

For the future; It is comfortable, certainly, to ſee a thriving nurſery of young plants, and to have hopes that God ſhall have a people to ſerve him when we are dead and gone: the people of God comforted themſelves in that, Pſal. cii. 28. *The children of thy ſervants ſhall continue*, &c.

Upon all theſe conſiderations, how careful ſhould miniſters and parents be to train up young ones whilſt they are yet pliable, and, like wax, capable of any form and impreſſion, in the knowledge and fear of God; and betimes to inſtill the principles of our moſt holy faith, as they are drawn into a ſhort ſum in catechiſms, and ſo altogether laid in the view of conſcience? Surely theſe ſeeds of truth planted in the field of memory, if they work nothing elſe, will at leaſt be a great check and bridle to them; and, as the caſting in of cold water doth ſtay the boiling of the pot, ſomewhat allay the fervours of youthful luſts and paſſions.

I had, upon entreaty, reſolved to recommend to thee with the greateſt earneſtneſs, the work of catechiſing, and as a meet help, the uſefulneſs of this book, as thus printed with the ſcriptures at large: but meeting with a private letter of a very learned and godly divine, wherein that work is excellently done to my hand, I ſhall make bold to tranſcribe a part of it, and offer it to publick view.

The author, having bewailed the great diſtractions, corruptions, and diviſions, that are in the Church, he thus repreſents the cauſe and cure: "Among others, a principal cauſe of theſe miſchiefs is the great and common neglect of the governors of families, in the diſcharge of that duty which they owe to God for the ſouls that are under their charge, eſpecall

ly in teaching them the doctrines of Chriſtianity. Families re ſocieties that muſt be ſanctified to God as well as churches; nd the governors of them have as truly a charge of the ouls that are therein as paſtors have of the churches. But, las! how little is this conſidered or regarded! But while egligent miniſters are (deſervedly) caſt out of their places, he negligent maſters of families take themſelves to be al-moſt blameleſs. They offer their children to God in baptiſm, nd there they promiſe to teach them the doctrines of the oſpel, and bring them up in the nurture of the Lord; but ey eaſily promiſe and eaſily break it; and educate their hildren for the world and the fleſh, although they have enounced theſe, and dedicated them to God. This cove-ant-breaking with God, and betraying the ſouls of their hildren to the devil, muſt lie heavy on them here or here-fter. They beget children, and keep families, merely for the orld and the fleſh; but little conſider what a charge is ommitted to them, and what it is to bring up a child for od, and govern a family as a ſanctified ſociety.

O how ſweetly and ſucceſsfully would the work of God go n, if we would but all join together in our ſeveral places to romote it! Men need not then run without ſending to be reachers; but they might find that part of the work that elongeth to them to be enough for them, and to be the eſt that they can be employed in. Eſpecially women ſhould e careful of this duty; becauſe as they are moſt about their hildren, and have early and frequent opportunities to inſtruct hem, ſo this is the principal ſervice they can do to God in his world, being reſtrained from more publick work. And, oubtleſs, many an excellent magiſtrate hath been ſent into he Commonwealth, and many an excellent paſtor into the hurch, and many a precious ſaint to heaven, through the appy preparations of a holy education, perhaps by a wo-an that thought herſelf uſeleſs and unſerviceable to the hurch. Would parents but begin betimes, and labour to ffect the hearts of their children with the great matters of verlaſting life, and to acquaint them with the ſubſtance of he doctrine of Chriſt, and, when they find in them the know-edge and love of Chriſt, would bring them then to the pa-ors of the Church to be tried, confirmed, and admitted to

the further privileges of the Church, what happy well-ordered churches might we have! then one paſtor need not be put to do the work of two or three hundred or thouſand governors of families, even to teach their children thoſe principles which they ſhould have taught them long before; nor ſhould we be put to preach to ſo many miſerable ignorant ſouls, that be not prepared by education to underſtand us; nor ſhould we have need to ſhut out ſo many from holy communion upon the account of ignorance, that yet have not the grace to feel it and lament it, nor the wit and patience to wait in a learning ſtate till they are ready to be fellow-citizens with the ſaints, and of the houſehold of God. But now they come to us with aged ſelf-conceitedneſs, being paſt children, and yet worſe than children ſtill; having the ignorance of children but being overgrown the teachableneſs of children; and think themſelves wiſe, yea, wiſe enough to quarrel with the wiſeſt of their teachers, becauſe they have lived long enough to have been wiſe, and the evidence of their knowledge is their aged ignorance; and they are readier to flee in our faces for church privileges than to learn of us, and obey our inſtructions, till they are prepared for them, that they may do them good; like ſnappiſh curs, that will ſnap us by the finger for their meat, and ſnatch it out of our hands; and not like children, that ſtay till we give it them. Parents have ſo uſed them to be unruly, that miniſters have to deal but with too few but the unruly. And it is for want of this laying the foundation well at firſt, that profeſſors themſelves are ſo ignorant as moſt are; and that ſo many, eſpecially of the younger ſort, do ſwallow down almoſt any error that is offered them, and follow any ſect of dividers that will entice them, ſo it be but done with earneſtneſs and plauſibility. For, alas! though, by the grace of God, their hearts may be changed in an hour, (whenever they underſtand but the eſſentials of the faith,) yet their underſtandings muſt have time and diligence to furniſh them with ſuch knowledge as muſt eſtabliſh them, and fortify them againſt deceits. Upon theſe and many the like conſiderations, we ſhould entreat all Chriſtian families to take more pains in this neceſſary work, and to get better acquainted with the ſubſtance of Chriſtianity. And to that end, (taking along ſome moving treatiſes to awak

awake the heart,) I know not what work ſhould be fitter for their uſe than that compiled by the Aſſembly at Weſtminſter; a Synod of as godly, judicious divines, (notwithſtanding all the bitter words which they have received from diſcontented and ſelf-conceited men,) I verily think, as ever England ſaw. Though they had the unhappineſs to be employed in calamitous times, when the noiſe of wars did ſtop men's ears, and the licentiouſneſs of wars did ſet every wanton tongue and pen at liberty to reproach them, and the proſecution and event of those wars did exaſperate partial diſcontented men to diſhonour themſelves by ſeeking to diſhonour them; I dare ſay, if in the days of old, when councils were in power and account, they had had but such a council of biſhops as this of preſbyters was, the fame of it for learning and holineſs, and all miniſterial abilities, would, with very great honour, have been tranſmitted to poſterity.

I do, therefore, deſire, that all maſters of families would firſt ſtudy well this work themſelves, and then teach it their children and ſervants, according to their ſeveral capacities. And if they once underſtand theſe grounds of religion, they will be able to read other books more underſtandingly, and hear ſermons more profitably, and confer more judiciouſly, and hold faſt the doctrine of Chriſt more firmly, than ever you are like to do by any other courſe. Firſt, let them read and learn the Shorter Catechiſm, and next the Larger, and laſtly, read the Confeſſion of Faith."

Thus far he, whoſe name I ſhall conceal, (though the excellency of the matter, and preſent ſtyle, will eaſily diſcover him,) becauſe I have publiſhed it without his privity and conſent, though, I hope, not againſt his liking and probation. I ſhall add no more, but that I am,

Thy ſervant,

In the Lord's work,

THOMAS MANTON.

An

the further privileges of the Church, what happy well-ordered churches might we have! then one paſtor need not be put to do the work of two or three hundred or thouſand governors of families, even to teach their children thoſe principles which they ſhould have taught them long before; nor ſhould we be put to preach to ſo many miſerable ignorant ſouls, that be not prepared by education to underſtand us; nor ſhould we have need to ſhut out ſo many from holy communion upon the account of ignorance, that yet have not the grace to feel it and lament it, nor the wit and patience to wait in a learning ſtate till they are ready to be fellow-citizens with the ſaints, and of the houſehold of God. But now they come to us with aged ſelf-conceitedneſs, being paſt children, and yet worſe than children ſtill; having the ignorance of children, but being overgrown the teachableneſs of children; and think themſelves wiſe, yea, wiſe enough to quarrel with the wiſeſt of their teachers, becauſe they have lived long enough to have been wiſe, and the evidence of their knowledge is their aged ignorance; and they are readier to flee in our faces for church privileges than to learn of us, and obey our inſtructions, till they are prepared for them, that they may do them good; like ſnappiſh curs, that will ſnap us by the fingers for their meat, and ſnatch it out of our hands; and not like children, that ſtay till we give it them. Parents have ſo uſed them to be unruly, that miniſters have to deal but with too few but the unruly. And it is for want of this laying the foundation well at firſt, that profeſſors themſelves are ſo ignorant as moſt are; and that ſo many, eſpecially of the younger ſort, do ſwallow down almoſt any error that is offered them, and follow any ſect of dividers that will entice them, ſo it be but done with earneſtneſs and plauſibility. For, alas! though, by the grace of God, their hearts may be changed in an hour, (whenever they underſtand but the eſſentials of the faith,) yet their underſtandings muſt have time and diligence to furniſh them with ſuch knowledge as muſt ſtabliſh them, and fortify them againſt deceits. Upon theſe, and many the like conſiderations, we ſhould entreat all Chriſtian families to take more pains in this neceſſary work, and to get better acquainted with the ſubſtance of Chriſtianity. And to that end, (taking along ſome moving treatiſes to awake

awake the heart,) I know not what work ſhould be fitter for their uſe than that compiled by the Aſſembly at Weſtminſter; a Synod of as godly, judicious divines, (notwithſtanding all the bitter words which they have received from diſcontented and ſelf-conceited men,) I verily think, as ever England ſaw. Though they had the unhappineſs to be employed in calamitous times, when the noiſe of wars did ſtop men's ears, and the licentiouſneſs of wars did ſet every wanton tongue and pen at liberty to reproach them, and the proſecution and event of those wars did exaſperate partial diſcontented men to diſhonour themſelves by ſeeking to diſhonour them; I dare ſay, if in the days of old, when councils were in power and account, they had had but ſuch a council of biſhops as this of preſbyters was, the fame of it for learning and holineſs, and all miniſterial abilities, would, with very great honour, have been tranſmitted to poſterity.

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Thy ſervant,

In the Lord's work,

THOMAS MANTON.

An

An Ordinance of the Lords and Commons assembled in Parliament, for the calling of an Assembly of learned and godly Divines, and others, to be consulted with by the Parliament, for the settling of the government and liturgy of the Church of England; and for vindicating and clearing of the doctrine of the said Church from false aspersions and interpretations. *June* 12 1643.

WHEREAS, amongst the infinite blessings of Almighty God upon this nation, none is nor can be more dear unto us than the purity of our religion: And for that, as yet many things remain in the liturgy, discipline, and government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained: And whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church-government by archbishops, their chancellors, commissars, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the heirarchy, is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and therefore they are resolved that the same shall be taken away; and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland, and other reformed Churches abroad; and, for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein to both or either of the said Houses,

when,

when, and as often as they ſhall be thereunto required: Be it, therefore, ordained, by the Lords and Commons in this preſent Parliament aſſembled, That all and every the perſons hereafter in this preſent ordinance named, that is to ſay,— And ſuch other perſon or perſons as ſhall be nominated and appointed by both Houſes of Parliament, or ſo many of them as ſhall not be letted by ſickneſs, or other neceſſary impediment, ſhall meet and aſſemble, and are hereby required and enjoined, upon ſummons ſigned by the clerks of both Houſes of Parliament, left at their reſpective dwellings, to meet and aſſemble themſelves at Weſtminſter, in the chapel called King Henry the VII's Chapel, on the firſt day of July, in the year of our Lord, One thouſand ſix hundred and forty-three; and after the firſt meeting, being at leaſt the number of forty, ſhall from time to time ſit, and be removed from place to place, and alſo that the ſaid Aſſembly ſhall be diſſolved in ſuch manner as by both Houſes of Parliament ſhall be directed: and the ſaid perſons, or ſo many of them as ſhall be ſo aſſembled, or ſit, ſhall have power and authority, and are hereby likewiſe enjoined from time to time, during this preſent Parliament, or until further order be taken by both the ſaid Houſes, to confer and treat among themſelves of ſuch matters and things, touching and concerning the liturgy, diſcipline, and government of the Church of England, for the vindicating and clearing of the doctrine of the ſame from all falſe aſperſions and miſconſtructions, as ſhall be propoſed unto them by both or either of the ſaid Houſes of Parliament, and no other; and deliver their opinion, advices of, or touching the maters aforeſaid, as ſhall be moſt agreeable to the word of God, to both or either of the Houſes from time to time, in ſuch manner and ſort as by both or either of the ſaid Houſes of Parliament ſhall be required; and the ſame not to divulge, by printing, writing, or otherwiſe, without the conſent of both or either Houſe of Parliament. And be it further ordained by the authority aforeſaid, That William Twiſſe doctor in divinity ſhall ſit in the chair, as prolocutor of the ſaid Aſſembly; and if he happen to die, or be letted by ſickneſs, or other neceſſary impediment, then ſuch other perſon to be appointed in his place as ſhall be agreed on by the ſaid Houſes of Parliament: And in caſe any

difference in opinion ſhall happen amongſt the ſaid perſons ſo aſſembled, touching any the matters that ſhall be propoſed to them as aforeſaid, that then they ſhall repreſent the ſame, together with the reaſons thereof, to both or either the ſaid Houſes reſpectively, to the end ſuch further direction may be given therein as ſhall be requiſite to that behalf. And be it further ordained by the authority aforeſaid, That, for the charges and expences of the ſaid Divines, and every one of them, in attending the ſaid ſervice, there ſhall be allowed every one of them that ſhall ſo attend, during the time of their ſaid attendance, and for ten days before and ten days after, the ſum of four ſhillings for every day, at the charges of the Commonwealth, at ſuch time, and in ſuch manner, as by both Houſes of Parliament ſhall be appointed. And be it further ordained, That all and every the ſaid Divines, ſo, as aforeſaid, required and enjoined to meet and aſſemble, ſhall be freed and acquitted of and from every offence, forfeiture, penalty, loſs, or damage, which ſhall or may enſue or grow by reaſon of any non-reſidence or abſence of them, or any of them, from his or their, or any of their church, churches, or cures, for or in reſpect of their ſaid attendance upon the ſaid ſervice; any law or ſtatute of non-reſidence, or other law or ſtatute enjoining their attendance upon their reſpective miniſtries or charges, to the contrary thereof notwithſtanding. And if any of the perſons above-named ſhall happen to die before the ſaid Aſſembly ſhall be diſſolved by order of both Houſes of Parliament, then ſuch other perſon or perſons ſhall be nominated and placed in the room and ſtead of ſuch perſon or perſons ſo dying, as by both the ſaid Houſes ſhall be thought fit and agreed upon; and every ſuch perſon or perſons, ſo to be named, ſhall have the like power and authority, freedom and acquittal, to all intents and purpoſes, and alſo all ſuch wages and allowances for the ſaid ſervice, during the time of his or their attendance, as to any other of the ſaid perſons in this ordinance is by this ordinance limited and appointed. Provided always, That this ordinance, or any thing therein contained, ſhall not give unto the perſons aforeſaid, or any of them, nor ſhall they in this Aſſembly aſſume to exerciſe any juriſdiction, power, or authority ecclesiaſtical whatſoever, or any other power than is herein particularly expreſſed.

Aſſembly

Commission of the General Assembly to some Ministers and Ruling Elders, for repairing to the Kingdom of England.

THE General Assembly of the Church of Scotland, finding it necessary to send some godly and learned of this Kirk to the kingdom of England to the effect under written; therefore gives full power and commission to Mr. Alexander Henderson, Mr. Robert Douglas, Mr. Samuel Rutherford, Mr. Robert Baillie, and Mr. George Gillespie, Ministers, John Earl of Cassilis, John Lord Maitland, and Sir Archibald Johnstoun of Warristoun, Elders, or any three of them, whereof two shall be ministers, to repair to the kingdom of England, and there to deliver the declaration sent unto the Parliament of England, and the letter sent unto the Assembly of Divines now sitting in that kingdom; and to propone, consult, treat, and conclude with that Assembly, or any Commissioners deputed by them, or any Committees or Commissioners deputed by the Houses of Parliament, in all matters which may further the union of this Island in one Form of Kirk-government, one Confession of Faith, one Catechism, one Directory for the worship of God, according to the instructions which they have received from the Assembly, or shall receive from time to time hereafter from the Commissioners of the Assembly deputed for that effect: with power also to them to convey to His Majesty the humble answer sent from this Assembly to His Majesty's letter, by such occasion as they shall think convenient; and sicklike, to deliver the Assembly's answer to the letter sent from some well-affected brethren of the ministry there; and generally authorizes them to do all things which may further the so-much desired union, and nearest conjunction of the two Churches of Scotland and England, conform to their instructions aforesaid.

Many of the persons who were called by the foresaid Ordinance of the Lords and Commons (in that broken state of the Church) to attend the Assembly appeared not; whereupon the whole work lay on the hands of the persons hereafter mentioned.

The

The Promiſe and Vow taken by every Member admitted to ſit in the Aſſembly.

I *A. B.* do ſeriouſly promiſe and vow, in the preſence of Almighty GOD, That in this Aſſembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be moſt agreeable to the word of GOD; nor in point of diſcipline but what may make moſt for GOD's glory, and the peace and good of this Church.

A LIST of the DIVINES who met in the Aſſembly at Weſtminſter.

DR. William Twiſſe of Newbury, *Prolocutor.*
Dr. Cornelius Burges of Waterford,
John White of Dorcheſter, *Aſſeſſors,*
Dr. William Gouge of Blackfriers, London.
Robert Harris of Hanwell, B. D.
Thomas Gattaker of Rotherhithe,
Oliver Bowles of Sutton, B. D.
Edward Reynolds of Bramſton,
Jeremiah Whitaker of Streton,
Dr. Anthony Tuckney of Boſton,
John Arrowſmith of Lynne,
Simeon Aſhe of St. Brides.
Philip Nye of Kimbolton,
Jeremiah Burroughs of Stepney,
John Lightfoot of Aſhley,
Stanley Gower of Bramptonbryan,
Richard Heyrick of Manchester,
Thomas Caſe of London,
Dr. Thomas Temple of Battery,
George Gipps of Ayleſton,
Thomas Carter,
Dr. Humphrey Chambers of Claverſtoun,
Thomas Micklethwait of Cherryburton,
John Guibon of Waltham,
Chriſtopher Teſdale of Uphuſborne,
Henry Philps,
George Walker, B. D.
Edward Calamy, B. D. of Aldermanbury,
Dr. Lazarus Seaman of London.
Joſeph Caryl of Lincoln's Inn,
Dr. Henry Wilkinſon ſenior of Waderſton,
Richard Vines of Calcot,
Nicolas Profit of Marlborough,
Stephen Marſhal, B. D. of Finchingfield.
Dr. Joſhua Hoyle late of Dublin,
Thomas Wilſon of Otham,
Thomas Hodges of Kenſington,
Thomas Baillie of Mildenhall, B. D.
Francis Taylor of Yalding,
Thomas Young of Stownmarket,
Thomas Valentine, B. D. of Chalfont, St. Giles,
William Greenhill of Stepney,
Edward Pele of Compton,
John Green of Pencomb,
Andrew Pern of Wilby,
Samuel de la Place,
John de la March,
John Dury,
Philip Deline,
Sidrach Simpſon of London,
John Langly of Weſtuderly,
Richard Clayton of Showers,
Arthur Sallaway of Seaverneſtock,
John Ley of Budworth,
Charles Herle of Winwick, prolocutor after Dr. Twiſſe,

Herbert

Herbert Palmer, B. D. of Aſhwel, aſſeſſor after Mr. White.
Daniel Cawdrey of Great Billing,
Henry Painter, B. D. of Exeter,
Henry Scudder of Colingborn,
Thomas Hill, B. D. of Tichmarſh,
William Reynor, B. D. of Egham,
Dr. Thomas Goodwin of London,
Dr. William Spurſtow of Hampden.
Matthew Newcomb of Dedham,
Dr. Edmond Stauntonof Kingſton,
John Conant of Lymmington, B.D.
Anthony Burges of Sutton Coldfield,
William Rathband,
Dr. Francis Cheynel of Oxon,
Dr. Henry Wilkinſon younger of Oxford,
Obadiah Sedgwick, B. D. of Cogſhal,
Edward Corbiſt of Marton College, Oxford,
Samuel Gibſon of Burley,
Thomas Coleman of Bliton,
Theodore Backhurſt,
William Carter of London,
Peter Smith,
John Maynard of Mayfield,
William Price of Paul's church in Covent Garden,
John Whincop of St. Martins in the Fields,
William Bridge of Yarmouth,
Peter Sterry of London,
William Mew, B. D. of Eſlington,
Benjamin Pickering of Eaſt Hoatly,
John Strickland of St. Edmonds in Sarum,
Humphrey Hardwick,
Jaſper Hicks of Lawrick or Lanrake,
John Bond,
Henry Hall, B. D. of Norwich,
Thomas Ford of London, afterwards of Exeter,
Thomas Thorowgood of Maſſingham,
Peter Clark of Kerby-under-Hill,
William Good,
John Foxcroft of Cotham,
John Ward,
Richard Byfield of Long-Ditton,
Francis Woodcock,
John Jackſon of Marſke.

Commiſſioners from the General Aſſembly of the Church of SCOTLAND.

Alexander Henderſon of Edinburgh,
Robert Douglas of Edinburgh,
Samuel Rutherford of St. Andrews.
Robert Bailie of Glaſgow,
George Gilleſpie of Edinburgh,
Miniſters.
John Earl of Caſſilis,
John Lord Maitland, afterwards Duke of Lauderdale,
Sir Archibald Johnſtoun of Wariſtoun, *Ruling Elders.*
Henry Robrough,
Adoniram Byfield,
John Wallis, *Scribes.*

Assembly at EDINBURGH, *August* 27. 1647. *Sess.* 23.

Act approving the CONFESSION of FAITH.

A Confession of Faith for the Kirks of God in the three kingdoms, being the chiefest part of that uniformity in religion, which, by the solemn League and Covenant, we are bound to endeavour: And there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland; which Confession was sent from our Commissioners at London to the Commissioners of the Kirk met at Edinburgh in January last, and hath been in this Assembly twice publickly read over, examined, and considered; copies thereof being also printed, that it might be particularly perused by all the members of this Assembly, unto whom frequent intimation was publickly made to put in their doubts and objections, if they had any: And the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk: And, lastly, It being so necessary, and so much longed for, that the said Confession be, with all possible diligence and expedition, approved and established in both kingdoms, as a principal part of the intended uniformity in religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times; the General Assembly doth, therefore, after mature deliberation, agree unto, and approve the said Confession, as to the truth of the matter; (judging it to be most orthodox, and grounded upon the word of God;) and also, as to the point of uniformity, agreeing for our part, that it be a common Confession of Faith for the three kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge his great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both kingdoms; which we look upon as a great strengthening of the true reformed religion against the common enemies thereof. But, lest our intention

intention and meaning be in ſome particulars miſunderſtood, it is hereby expreſsly declared and provided, That the not mentioning in this Confeſſion the ſeveral ſorts of eccleſiaſtical officers and aſſemblies ſhall be no prejudice to the truth of Chriſt in theſe particulars to be expreſſed fully in the Directory of Government. It is further declared, That the Aſſembly underſtandeth ſome parts of the ſecond article of the thirty-one chapter only of kirks not ſettled, or conſtituted in point of government: And that although, in ſuch kirks, a ſynod of Miniſters, and other fit perſons, may be called by the Magiſtrate's authority and nomination, without any other call, to conſult and adviſe with about matters of religion; and although, likewiſe, the Miniſters of Chriſt, without delegation from their churches, may of themſelves, and by virtue of their office, meet together ſynodically in ſuch kirks not yet conſtituted, yet neither of theſe ought to be done in kirks conſtituted and ſettled; it being always free to the Magiſtrate to adviſe with ſynods of miniſters and ruling elders, meeting upon delegation from their churches, either ordinarily, or, being indicted by his authority, occaſionally, and *pro re nata;* it being alſo free to aſſemble together ſynodically, as well *pro re nata* as at the ordinary times, upon delegation from the churches, by the intrinſical power received from Chriſt, as often as it is neceſſary for the good of the Church ſo to aſſemble, in caſe the Magiſtrate, to the detriment of the Church, withhold or deny his conſent; the neceſſity of occaſional aſſemblies being firſt remonſtrate unto him by humble ſupplication.

A. KER.

CHARLES I.

CHARLES I. Parl. 2. Seſſ. 2. Act 16.

ACT anent the Catechiſms, Confeſſion of Faith, and Ratification thereof.

At EDINBURGH, *February* 7. 1649.

THE Eſtates of Parliament, now preſently conveened in this ſecond Seſſion of the ſecond triennial Parliament, by virtue of an Act of the Committee of Eſtates, who had power and authority from the laſt Parliament for conveening the Parliament, having ſeriouſly conſidered the Catechiſms, *viz.* the Larger and Shorter ones, with the Confeſſion of Faith, with three Acts of Approbation thereof by the Commiſſioners of the General Aſſembly, preſented unto them by the Commiſſioners of the ſaid General Aſſembly; do ratify and approve the ſaid Catechiſms, Confeſſion of Faith, and Acts of Approbation of the ſame, produced as it is; and ordains them to be recorded, publiſhed, and practiſed.

26 JU 57

THE

THE CONFESSION OF FAITH,

AGREED UPON BY THE

ASSEMBLY OF DIVINES

AT

WESTMINSTER,

WITH THE ASSISTANCE OF

COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of Scotland, England, and Ireland.

Approved by the General Assembly 1647, and ratified and established by Acts of Parliament 1649 and 1690, as the publick and avowed CONFESSION of the CHURCH of SCOTLAND.

WITH THE

PROOFS FROM THE SCRIPTURE.

EDINBURGH:
Printed by MARK and CHARLES KERR, His Majesty's Printers.
MDCCXCIII.


BRITISH MUSEUM

THE CONTENTS.

CHAP.
I. Of the Holy Scripture.
II. Of God, and of the Holy Trinity.
III. Of God's Eternal Decree.
IV. Of Creation.
V. Of Providence.
VI. Of the Fall of Man, of Sin, and of the Punishment thereof.
VII. Of God's Covenant with Man.
VIII. Of Christ the Mediator.
IX. Of Free Will.
X. Of Effectual Calling.
XI. Of Justification.
XII. Of Adoption.
XIII. Of Sanctification.
XIV Of saving Faith.
XV. Of Repentance unto Life.
XVI. Of Good Works.
XVII. Of the Perseverance of the Saints.
CHAP.
XVIII. Of Assurance of Grace and Salvation.
XIX. Of the Law of God.
XX. Of Christian Liberty, and Liberty of Conscience.
XXI. Of Religious Worship, and the Sabbath-day.
XXII. Of lawful Oaths and Vows.
XXIII. Of the Civil Magistrate.
XXIV. Of Marriage and Divorce.
XXV. Of the Church.
XXVI. Of Communion of Saints.
XXVII. Of the Sacraments.
XXVIII. Of Baptism.
XXIX. Of the Lord's Supper.
XXX. Of Church Censures.
XXXI. Of Synods and Councils.
XXXII. Of the State of Men after Death, and of the Resurrection of the Dead.
XXXIII. Of the last Judgment.

THE CONFESSION OF FAITH,

Agreed upon by the Assembly of Divines at Westminster: Examined and approved, *Anno* 1647, by the General Assembly of the CHURCH of SCOTLAND; and ratified by Acts of Parliament 1649 and 1690.

CHAP I. *Of the Holy Scripture.*

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable[1]; yet

I. [1] Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: V. 15. Which shew the work of

yet they are not ſufficient to give that knowledge of God, and of his will, which is neceſſary unto ſalvation [b]: therefore it pleaſed the Lord, at ſundry times, and in diverſe manners, to reveal himſelf, and to declare that his will unto his Church [c]; and afterwards, for the better preſerving and propagating of the truth, and for the more ſure eſtabliſhment and comfort of the Church againſt the corruption of the fleſh, and the malice of Satan and of the world, to commit the ſame wholly unto writing [d]: which maketh the holy Scripture to be moſt neceſ-

the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another. Rom. i. 19. Becauſe that which may be known of God is manifeſt in them; for God hath ſhewed it unto them. V. 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe. Pſal. xix. 1. The heavens declare the glory of God; and the firmament ſheweth his handy-work. V. 2. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. V. 3. There is no ſpeech nor language where their voice is not heard. Rom. i. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death,) not only do the ſame, but have pleaſure in them that do them. With Rom. ii. 1. Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt doeſt the ſame things.

[b] 1 Cor. i. 21. For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. 1 Cor. ii. 13. Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual. V. 14. But the natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned.

[c] Heb. i. 1. God, who at ſundry times, and in diverſe manners, ſpake in time paſt unto the fathers by the prophets.

[d] Prov. xxii. 19. That thy truſt may be in the Lord, I have made known to thee this day, even to thee. V. 20. Have not I written to thee excellent things in counſels and knowledge; V. 21. That I might make thee know the certainty of the words of truth, that thou mighteſt anſwer the words of truth to them that ſend unto thee? Luke i. 3. It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, moſt excellent Theophilus; V. 4. That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed. Rom. xv. 4. For whatſoever things were written aforetime, were writ-

neceſſary [e]; thoſe former ways of God's revealing his will unto his people being now ceaſed [f].

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Teſtament, which are theſe:

Of the OLD TESTAMENT.

Geneſis.	II. Chronicles.	Daniel.
Exodus.	Ezra.	Hoſea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Eſther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joſhua.	Pſalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Eccleſiaſtes.	Nahum.
I. Samuel.	The Song of Songs.	Habakkuk.
II. Samuel.	Iſaiah.	Zephaniah.
I. Kings.	Jeremiah.	Haggai.
II. Kings.	Lamentations.	Zechariah.
I. Chronicles.	Ezekiel.	Malachi.

Of

written for our learning; that we, through patience and comfort of the ſcriptures, might have hope. Matth. iv. 4. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. V. 7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. V. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Iſa. viii. 19. And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep and that mutter: ſhould not a people ſeek unto their God? for the living to the dead? V. 20. To the law, and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them.

[e] 2 Tim. iii. 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. 2 Pet. i. 19. We have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts

[f] Heb. i. 1. God, who at ſundry times, and in diverſe manners, ſpake in time paſt unto the fathers by the prophets, V. 2. Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things; by whom alſo he made the worlds.

Of the NEW TESTAMENT.

The Gospels according to	Corinthians II.	The Epistle to the Hebrews.
Matthew.	Galatians.	The Epistle of James.
Mark.	Ephesians.	The first and second Epistles of Peter.
Luke.	Philippians.	The first, second, and third Epistles of John.
John.	Colossians.	The Epistle of Jude.
The Acts of the Apostles.	Thessalonians I.	The Revelation.
Paul's Epistles to the Romans.	Thessalonians II.	
Corinthians I.	To Timothy I.	
	To Timothy II.	
	To Titus.	
	To Philemon.	

All which are given by inspiration of God, to be the rule of faith and life [g].

III. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings [h].

IV. The

II. [g] Luke xvi. 29. Abraham saith unto him, They have Moses and the prophets, let them hear them. V. 31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Rev. xxii. 18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. V. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2 Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

III. [h] Luke xxiv. 27. And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. V. 44. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Rom. iii. 2. Much every way: chiefly because that unto them were committed

IV. The authority of the holy ſcripture, for which it ought to be believed and obeyed, dependeth not upon the teſtimony of any man or church, but wholly upon God, (who is truth itſelf,) the author thereof; and therefore it is to be received, becauſe it is the word of God [i].

V. We may be moved and induced by the teſtimony of the Church to an high and reverend eſteem of the holy ſcripture [k], and the heavenlineſs of the matter, the efficacy of the doctrine, the majeſty of the ſtyle, the conſent of all the parts, the ſcope of the whole, (which is to give all glory to God,) the full diſcovery it makes of the only way of man's ſalvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itſelf to be the word of God; yet notwithſtanding, our full perſuaſion and aſſurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witneſs by and with the word in our hearts [l].

VI. The

mitted the oracles of God. 2 Pet. i. 21. For the prophecy came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt.

IV. [i] 2 Pet. i. 19. We have alſo a more ſure word of prophecy, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts. V. 21. For the prophecy came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt. 2 Tim. iii. 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. 1 John v. 9. If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son. 1 Theſſ. ii. 13. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh alſo in you that believe.

V. [k] 1 Tim. iii. 15. But if I tarry long, that thou mayeſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.

[l] 1 John ii. 20. But ye have an unction from the holy One, and ye know all things. V. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye ſhall abide in him. John xvi. 13. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall

VI. The whole counſel of God, concerning all things neceſſary for his own glory, man's ſalvation, faith and life, is either expreſsly ſet down in ſcripture, or by good and neceſſary conſequence may be deduced from ſcripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men [m]. Nevertheleſs, we acknowledge the inward illumination of the Spirit of God to be neceſſary for the ſaving underſtanding of ſuch things as are revealed in the word [n]; and that there are ſome circumſtances concerning the

he ſpeak: and he will ſhew you things to come. V. 14. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. 1 Cor. ii. 10. But God hath revealed them unto us by his Spirit; for the Spirit ſearcheth all things, yea, the deep things of God. V. 11. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man but the Spirit of God. V. 12. Now we have received not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Iſa. lix. 21. As for me, this is my covenant with them, ſaith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

VI. [m] 2 Tim. iii. 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. V. 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: V. 17. That the man of God may be perfect, thoroughly furniſhed unto all good works. Gal. i. 8. But though we, or an angel from heaven, preach any other goſpel unto you than that which we have preached unto you, let him be accurſed. V. 9. As we ſaid before, ſo ſay I now again, If any man preach any other goſpel unto you than that ye have received, let him be accurſed. 2 Theſſ. ii. 2. That ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

[n] John vi. 45. It is written in the prophets, And they ſhall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. ii. 9. But as it is written, Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. V. 10. But God hath revealed them unto us by his Spirit; for the Spirit ſearcheth all things, yea, the deep things of God. V. 11. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God. V. 12. Now we have received not the ſpirit of the world, but the Spirit which

the worſhip of God, and government of the Church, common to human actions and ſocieties, which are to be ordered by the light of nature and Chriſtian prudence, according to the general rules of the word, which are always to be obſerved [o].

VII. All things in ſcripture are not alike plain in themſelves, nor alike clear unto all [p]; yet thoſe things which are neceſſary to be known, believed, and obſerved, for ſalvation, are ſo clearly propounded and opened in ſome place of ſcripture or other, that not only the learned, but the unlearned, in a due uſe of the ordinary means, may attain unto a ſufficient underſtanding of them [q].

VIII. The Old Teſtament in Hebrew, (which was the native language of the people of God of old,) and the New Teſtament in Greek, (which at the time of the writing of it was moſt generally known to the nations,) being immediately inſpired by God, and by his ſingular care and providence kept pure in all ages, are therefore authentical [r]; ſo as in all controverſies of religion the Church is finally to appeal unto them [s]. But becauſe theſe original tongues are not known to all the people of God who have right unto and intereſt in the ſcriptures, and are commanded, in the fear of God, to

which is of God; that we might know the things that are freely given to us of God.

[o] 1 Cor. xi. 13. Judge in yourſelves, is it comely that a woman pray unto God uncovered? V. 14. Doth not even nature itſelf teach you, that if a man have long hair, it is a ſhame unto him? 1 Cor. xiv. 26. How is it then, brethren, when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying. V. 40. Let all things be done decently and in order.

VII. [p] 2 Pet. iii. 16. As alſo in all his epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

[q] Pſal. cxix. 105. Thy word is a lamp unto my feet, and a light unto my path. V. 130. The entrance of thy words giveth light, it giveth underſtanding unto the ſimple.

VIII. [r] Mat. v. 18. For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

[s] Iſaiah viii. 20. To the law, and to the teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them. Acts xv. 15. And to this agree the words of the prophets, as it is written. John v. 39. Search the ſcriptures; for in them ye think ye have eternal life: and they are they which teſtify of me. V. 46. For had ye believed Moſes,

to read and ſearch them[t], therefore they are to be tranſlated into the vulgar language of every nation unto which they come[u], that the word of God dwelling plentifully in all, they may worſhip him in an acceptable manner[w], and, through patience and comfort of the ſcriptures, may have hope[x].

IX. The infallible rule of interpretation of ſcripture is the ſcripture itſelf; and therefore, when there is a queſtion about the true and full ſenſe of any ſcripture, (which is not manifold, but one,) it muſt be ſearched and known by other places that ſpeak more clearly[y].

X. The ſupreme Judge, by which all controverſies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private ſpirits, are to

ye would have believed me: for he wrote of me.

[t] John v. 39. Search the ſcriptures; for in them ye think ye have eternal life: and they are they which teſtify of me.

[u] 1 Cor. xiv. 6. Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine? V. 9. So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air. V. 11. Therefore, if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a barbarian; and he that ſpeaketh ſhall be a barbarian unto me. V. 12. Even ſo ye, foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the church. V. 24. But if all propheſy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. V. 27. If any man ſpeak in an unknown tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interpret. V. 28. But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

[w] Col. iii. 16. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.

[x] Rom. xv. 4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope.

IX. [y] 2 Pet. i. 20. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. V. 21. For the prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt. Acts xv. 15. And to this agree the words of the prophets, as it is written, V. 16. After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will ſet it up.

to be examined, and in whoſe ſentence we are to reſt, can be no other but the Holy Spirit ſpeaking in the ſcripture[x].

CHAP. II. *Of God, and of the Holy Trinity.*

THERE is but one only [a] living and true God [b], who is infinite in being and perfection [c], a moſt pure ſpirit [d], inviſible [e], without body, parts [f], or paſſions [g], immu-

X. [z] Matth. xxii. 29. Jeſus anſwered, and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God. V. 31. But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying. Eph. ii. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. With Acts xxviii. 25. And when they agreed not among themſelves they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt by Eſaias the prophet unto our fathers.

I. [a] Deut. vi. 4. Hear, O Iſrael; The Lord our God is one Lord. 1 Cor. viii. 4. As concerning, therefore, the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. V. 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jeſus Chriſt, by whom are all things, and we by him.

[b] 1 Theſſ. i. 9. For they themſelves ſhew of us what manner of entering in we had unto you, and how ye turned to God from idols, to ſerve the living and true God. Jer. x. 10. But the Lord is the true God, he is the living God, and an everlaſting King.

[c] Job. xi. 7. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? V. 8. It is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know? V. 9. The meaſure thereof is longer than the earth, and broader than the ſea. Job xxvi. 14. Lo, theſe are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can underſtand?

[d] John iv. 24. God is a Spirit; and they that worſhip him, muſt worſhip him in ſpirit and in truth.

[e] 1 Tim. i. 17. Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

[f] Deut. iv. 15. Take ye, therefore, good heed unto yourſelves, (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire,) V. 16. Leſt ye corrupt yourſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female. John iv. 24. God is a Spirit; and they that worſhip him, muſt worſhip him in ſpirit and in truth. With Luke xxiv. 39. Behold my hands and my feet, that it is I myſelf: handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have.

[g] Acts xiv. 11. And when the people ſaw what Paul had done,

immutable [h], immenſe [i], eternal [k], incomprehenſible [l], almighty [m], moſt wiſe [n], moſt holy [o], moſt free [p], moſt abſolute [q], working all things according to the counſel of his own immutable and moſt righteous will [r], for his own glory [s]; moſt

they lifted up their voices, ſaying, in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men. V. 15. And ſaying, Sirs, why do ye theſe things? We alſo are men of like paſſions with you, and preach unto you that ye ſhould turn from theſe vanities unto the living God, which made heaven, and earth, and the ſea, and all things that are therein.

[h] James i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. Mal. iii. 6. For I am the Lord, I change not: therefore ye ſons of Jacob are not conſumed.

[i] 1 Kings viii. 27. But will God indeed dwell on the earth! Behold, the heaven, and heaven of heavens, cannot contain thee, how much leſs this houſe that I have builded? Jer. xxiii. 23. Am I a God at hand, ſaith the Lord, and not a God afar off? V. 24. Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord: do not I fill heaven and earth? ſaith the Lord.

[k] Pſal. xc. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world, even from everlaſting to everlaſting thou art God. 1 Tim. i. 17. Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

[l] Pſ. cxlv. 3. Great is the Lord, and greatly to be praiſed; and his greatneſs is unſearchable.

[m] Gen. xvii. 1. And when Abram was ninety years old and nine the Lord appeared to Abram, and ſaid unto him, I am the almighty God: walk before me, and be thou perfect. Rev. iv. 8. And the four beaſts had each of them ſix wings about him; and they were full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

[n] Rom. xvi. 27. To God only wiſe, be glory through Jeſus Chriſt for ever. Amen.

[o] Iſa. vi. 3. And one cried unto another, and ſaid, Holy, holy, holy is the Lord of hoſts, the whole earth is full of his glory. Rev. iv. 8. [*See letter* [m] *immediately foregoing.*]

[p] Pſal. cxv. 3. But our God is in the heavens: he hath done whatſoever he pleaſeth.

[q] Exod. iii. 14. And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

[r] Eph. i. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will.

[s] Prov. xvi. 4. The Lord hath made all things for himſelf; yea, even the wicked for the day of evil. Rom. xi. 36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

[t] 1 John

moſt loving [t], gracious, merciful, long-ſuffering, abundant in goodneſs and truth, forgiving iniquity, tranſgreſſion and ſin [v]; the rewarder of them that diligently ſeek him [w]; and withal moſt juſt and terrible in his judgments [x]; hating all ſin [y], and who will by no means clear the guilty [z].

II. God hath all life [a], glory [b], goodneſs [c], bleſſedneſs [d], in and

[t] 1 John iv. 8. He that loveth not knoweth not God, for God is love. V. 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God and God in him.

[v] Exod. xxxiv. 6. And the Lord paſſed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth. V. 7. Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty; viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

[w] Heb. xi. 6. But without faith it is impoſſible to pleaſe him; for he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

[x] Neh. ix. 32. Now, therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy, let not all the trouble ſeem little before thee that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria unto this day. V. 33. Howbeit, thou art juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly.

[y] Pſal. v. 5. The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity. V. 6. Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man.

[z] Nahum i. 2. God is jealous, and the Lord revengeth; the Lord revengeth and is furious: the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies. V. 3. The Lord is ſlow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind, and in the ſtorm, and the clouds are the duſt of his feet. Exod. xxxiv. 7. Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty; viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

II. [a] John v. 26. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.

[b] Acts vii. 2. And he ſaid, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.

[c] Pſ. cxix. 68. Thou art good, and doeſt good, teach me thy ſtatutes.

[d] 1 Tim. vi. 15. Which in his times he ſhall ſhew, who is the

and of himſelf; and is alone in and unto himſelf all-ſufficient, not ſtanding in need of any creatures which he hath made[e], nor deriving any glory from them[f], but only manifeſting his own glory, in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things[g]; and hath moſt ſovereign dominion over them, to do by them, for them, or upon them, whatſoever himſelf pleaſeth[h]. In his ſight all things are open and manifeſt[i]; his knowledge is infinite, infallible, and independent upon the creature[k], ſo as nothing is to him contingent or uncertain[l].

He

bleſſed and only Potentate, the King of kings, and Lord of lords. Rom. ix. 5. Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came; who is over all, God bleſſed for ever. Amen.

[e] Acts xvii. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: V. 25. Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

[f] Job xxii. 2. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? V. 3. Is it any pleaſure to the Almighty that thou art righteous? or is it gain to him that thou makeſt thy ways perfect?

[g] Rom. xi. 36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

[h] Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are and were created. 1 Tim. vi. 15. [*See letter* [d] *immediately foregoing.*] Dan. iv. 25. That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field; and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will. V. 35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can ſtay his hand, or ſay unto him, What doeſt thou?

[i] Heb. iv. 13. Neither is there any creature that is not manifeſt in his ſight: but all things are naked and opened unto the eyes of him with whom we have to do.

[k] Rom. xi. 33. O the depth of the riches, both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! V. 34. For who hath known the mind of the Lord? or who hath been his counſellor? Pſal. cxlvii. 5. Great is our Lord, and of great power: his underſtanding is infinite.

[l] Acts xv. 18. Known unto God are all his works from the beginning of the world. Ezek. xi. 5. And the Spirit of the Lord fell upon me, and ſaid unto me, Speak, Thus ſaith the Lord, Thus have

ye

He is moſt holy in all his counſels, in all his works, and in all his commands [m]. To him is due from angels and men, and every other creature, whatſoever worſhip, ſervice, or obedience, he is pleaſed to require of them [n].

III. In the unity of the Godhead there be three perſons, of one ſubſtance, power, and eternity; God the Father, God the Son, and God the Holy Ghoſt [o]. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father [p]; the Holy Ghoſt eternally proceeding from the Father and the Son [q].

CHAP.

ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, every one of them.

[m] Pſal. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works. Rom. vii. 12. Wherefore the law is holy, and the commandment holy, and juſt, and good.

[n] Rev. v. 12. Saying with a loud voice, Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. V. 13. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb, for ever and ever. V. 14. And the four beaſts ſaid, Amen. And the four and twenty elders fell down and worſhipped him that liveth for ever and ever.

III. [o] 1 John v. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one. Mat. iii. 16. And Jeſus, when he was baptized, went up ſtraightway out of the water; and, lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him. V. 17. And, lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 2 Cor. xiii. 14. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.

[p] John i. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. V. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him.

[q] John xv. 26. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. Gal. iv. 6. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

I. [r] Eph.

CHAP. III. *Of God's Eternal Decree.*

GOD from all eternity did, by the moſt wiſe and holy counſel of his own will, freely and unchangeably ordain whatſoever comes to paſs [a]: yet ſo, as thereby neither is God the author of ſin [b], nor is violence offered to the will of the creatures, nor is the liberty or contingency of ſecond cauſes taken away, but rather eſtabliſhed [c].

II. Although God knows whatſoever may or can come to paſs upon all ſuppoſed conditions [d]; yet hath he not decreed any

I. [a] Eph. i. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. Rom. xi. 33. O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! Heb. vi. 17. Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath. Rom. ix. 15. For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion. V. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

[b] James i. 13. Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. V. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. 1 John i. 5. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

[c] Acts ii. 23. Him, being delivered by the determinate counſel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and ſlain. Mat. xvii. 12. But I ſay unto you, That Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Son of man ſuffer of them. Acts iv. 27. For of a truth, againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael, were gathered together, V. 28. For to do whatſoever thy hand and thy counſel determined before to be done. John xix. 11. Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. Prov. xvi. 33. The lot is caſt into the lap; but the whole diſpoſing thereof is of the Lord.

II. [d] Acts xv. 18. Known unto God are all his works from the beginning of the world. 1 Sam. xxiii. 11. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant.

And

any thing becauſe he foreſaw it as future, or as that which would come to paſs upon ſuch conditions [c].

III. By the decree of God, for the manifeſtation of his glory, ſome men and angels [f] are predeſtinated unto everlaſting life, and others fore-ordained to everlaſting death [g].

IV. Theſe angels and men, thus predeſtinated and fore-ordained, are particularly and unchangeably deſigned; and their number is ſo certain and definite, that it cannot be either increaſed or diminiſhed [h].

V. Thoſe

And the Lord ſaid, He will come down. V. 12. Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord ſaid, They will deliver thee up. Mat. xi. 21. Woe unto thee, Chorazin! woe unto thee, Bethſaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. V. 23. And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

[c] Rom. ix. 11. For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth: V. 13. As it is written, Jacob have I loved, but Eſau have I hated. V. 16. So then, it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. V. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

III. [f] 1 Tim. v. 21. I charge thee before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality. Mat. xxv. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.

[g] Rom. ix. 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction: V. 23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory? Eph. i. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, V. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved. Prov. xvi. 4. The Lord hath made all things for himſelf; yea, even the wicked for the day of evil.

IV. [h] 2 Tim. ii. 19. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. John xiii. 18. I ſpeak not of you all; I know whom I have choſen: but that the ſcripture may be fulfilled, He that eateth bread with me hath lifted up his heel againſt me.

V. [i] Eph.

V. Thoſe of mankind that are predeſtinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpoſe, and the ſecret counſel and good pleaſure of his will, hath choſen in Chriſt unto everlaſting glory [i], out of his mere free grace and love, without any foreſight of faith or good works, or perſeverance in either of them, or any other thing in the creature, as conditions, or cauſes moving him thereunto [k]; and all to the praiſe of his glorious grace [l].

VI. As God hath appointed the elect unto glory, ſo hath he, by the eternal and moſt free purpoſe of his will, fore-ordained all the means thereunto [m]. Wherefore they who are elected being

V. [i] Eph. i. 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love: V. 9. Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf: V. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. Rom. viii. 30. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. 2 Tim. i. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began. 1 Theſſ. v. 9. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt.

[k] Rom. ix. 11, 13, 16. [*See letter* [c] *immediately foregoing.*] Eph. i. 4, 9. [*See letter* [i] *immediately foregoing.*]

[l] Eph. i. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved. V. 12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

VI. [m] 1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt. Eph. i. 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love: V. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. Eph. ii. 10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. 2 Theſſ. ii. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth.

[n] 1 Theſſ

being fallen in Adam, are redeemed by Chriſt [n], are effectually called unto faith in Chriſt by his Spirit working in due ſeaſon; are juſtified, adopted, ſanctified [o], and kept by his power through faith unto ſalvation [p]. Neither are any other redeemed by Chriſt, effectually called, juſtified, adopted, ſanctified, and ſaved, but the elect only [q].

VII. The reſt of mankind, God was pleaſed, according to the unſearchable counſel of his own will, whereby he extendeth or with-holdeth mercy as he pleaſeth, for the glory of his ſovereign power over his creatures, to paſs by, and to ordain them to diſhonour and wrath for their ſin, to the praiſe of his glorious juſtice [r].

VIII. The

[n] 1 Theſſ. v. 9. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt, V. 10. Who died for us, that whether we wake or ſleep we ſhould live together with him. Tit. ii. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

[o] Rom. viii. 30. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. Eph. i. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. 2 Theſſ. ii. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belielf of the truth.

[p] 1 Pet. i. 5. Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

[q] John xvii. 9. I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe, *&c.* [*to the end of the Chapter.*] John vi. 64. But there are ſome of you that believe not. For Jeſus knew from the beginning who they were that believed not, and who ſhould betray him. V. 65. And he ſaid, Therefore ſaid I unto you, That no man can come unto me except it were given unto him of my Father. John x. 26. But ye believe not, becauſe ye are not of my ſheep, as I ſaid unto you. John viii. 47. He that is of God heareth God's words: ye, therefore, hear them not, becauſe ye are not of God. 1 John ii. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifeſt that they were not all of us.

VII. [r] Matth. xi. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe

VIII. The doctrine of this high myſtery of predeſtination is to be handled with ſpecial prudence and care [t]; that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be aſſured of their eternal election [u]. So ſhall this doctrine afford matter of praiſe, reverence, and admiration of God [v]; and of humility, diligence, and abundant conſolation, to all that ſincerely obey the goſpel.

CHAP.

wiſe and prudent, and haſt revealed them unto babes. V. 26. Even ſo, Father, for ſo it ſeemed good in thy ſight. Rom. ix. 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. V. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. V. 21. Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? V. 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction? 2 Tim. ii. 19. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. V. 20. But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood and of earth; and ſome to honour, and ſome to diſhonour. Jude, ver. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. 1 Pet. ii. 8. And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

VIII. [s] Rom. ix. 20. Nay but, O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus? Rom. xi. 33. O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! Deut. xxix. 29. The ſecret things belong unto the Lord our God: but thoſe things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

[t] 2 Pet. i. 10. Wherefore the rather, brethren, give all diligence to make your calling and election ſure: for if ye do theſe things ye ſhall never fall.

[v] Eph. i. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. Rom. xi. 33. [*See letter immediately foregoing.*]

[w] Rom. xi. 5. Even ſo then at this preſent time alſo there is a remnant according to the election of grace. V. 6. And if by grace, then is it no more of works: otherwiſe grace is no more grace. But if it be of works, then it

CHAP. IV. *Of Creation.*

IT pleaſed God the Father, Son, and Holy Ghoſt [a], for the manifeſtation of the glory of his eternal power, wiſdom, and goodneſs [b], in the beginning, to create, or make of nothing, the world, and all things therein, whether viſible or inviſible, in the ſpace of ſix days, and all very good [c].

II. After God had made all other creatures he created man,

more grace: otherwiſe work no more work. V. 20. Well; ecauſe of unbelief they were oken off, and thou ſtandeſt by ith. Be not high-minded, but ar. 2 Pet. 1. 10. [*See letter* [c] *mediately foregoing.*] Rom. ii. 33. Who ſhall lay any thing the charge of God's elect? It is od that juſtifieth. Luke x. 20. otwithſtanding in this rejoice ot that the ſpirits are ſubject nto you: but rather rejoice, beauſe your names are written in aven.

I. [a] Heb. i. 2. Hath in theſe ſt days ſpoken unto us by his n, whom he hath appointed ir of all things, by whom alſo he ade the worlds. John i. 2. The ne was in the beginning with od. V. 3. All things were made by m; and without him was not any ng made that was made. Gen. 2. And the earth was without rm, and void; and darkneſs was on the face of the deep: and Spirit of God moved upon the ce of the waters. Job xxvi. 13. his Spirit he hath garniſhed the avens; his hand hath formed crooked ſerpent. Job xxxiii. The Spirit of God hath made , and the breath of the Alghty hath given me life.

[b] Rom. i. 20. For the inviſible ngs of him from the creation the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe. Jer. x. 12. He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion. Pſal. civ. 24. O Lord, how manifold are thy works! in wiſdom haſt thou made them all; the earth is full of thy riches. Pſal. xxxiii. 5. He loveth righteouſneſs and judgment; the earth is full of the goodneſs of the Lord. V. 6. By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth.

[c] [*The whole Firſt Chapter of Gen.*] Heb. xi. 3. Through faith we underſtood that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear. Col. i. 16. For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. Acts xvii. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

II. [d] Gen.

man, male and female [d], with reaſonable and immortal ſouls [e], endued with knowledge, righteouſneſs, and true holineſs, after his own image [f], having the law of God written in their hearts [g], and power to fulfil it [h]; and yet under a poſſibility of tranſgreſſing, being left to the liberty of their own will, which was ſubject unto change [i]. Beſides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil [k]; which while they

II. [d] Gen. i. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

[e] Gen. ii. 7. And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul. With Eccl. xii. 7. Then ſhall the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it. And Luke xxiii. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe. And Mat. x. 28. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

[f] Gen. i. 26. And God ſaid, Let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Col. iii. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him. Eph. iv. 24. And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

[g] Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves: V. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the meanwhile accuſing or elſe excuſing one another.

[h] Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

[i] Gen. iii. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat. Eccl. vii. 29. [*See letter* [h] *immediately foregoing.*]

[k] Gen. ii. 17. But of the tree of the knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die. Gen. iii. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden. V. 9. And the Lord God called unto Adam, and ſaid unto him, Where art thou? V. 10. And he ſaid, I heard thy voice in the garden,

hey kept they were happy in their communion with God, nd had dominion over the creatures [1].

CHAP. V. *Of Providence.*

GOD, the great Creator of all things, doth uphold [a], direct, diſpoſe, and govern all creatures, actions, and things [b], rom the greateſt even to the leaſt [c], by his moſt wiſe and holy provi-

nd I was afraid, becauſe I was aked; and I hid myſelf. V. 11. nd he ſaid, Who told thee that ou waſt naked? Haſt thou eaten the tree, whereof I commanded ee that thou ſhouldeſt not eat? . 23. Therefore the Lord God nt him forth from the garden of den, to till the ground from hence he was taken.

[1] Gen. i. 26. And God ſaid, Let make man in our image, after r likeneſs: and let them have minion over the fiſh of the ſea, d over the fowl of the air, and er the cattle, and over all the rth, and over every creeping ing that creepeth upon the earth. 28. And God bleſſed them; and od ſaid unto them, Be fruitful, d multiply, and replenish the rth, and ſubdue it; and have minion over the fiſh of the ſea, d over the fowl of the air, and r every living thing that mo-h upon the earth.

[a] Heb. i. 3. Who, being the ghtneſs of his glory, and the reſs image of his perſon, and holding all things by the word his power, when he had by ſelf purged our ſins, ſat down the right hand of the Majeſty igh.

Dan. iv. 34. And, at the end ne days, I Nebuchadnezzar d up mine eyes unto heaven, mine underſtanding returned me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth for ever, whoſe dominion is an everlaſting dominion, and his kingdom is from generation to generation. V. 35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can ſtay his hand, or ſay unto him, What doeſt thou? Pſal. cxxxv. 6. Whatſoever the Lord pleaſed, that did he in heaven, and in earth, in the ſeas, and all deep places. Acts xvii. 25. Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things. V. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. V. 28. For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offſpring. Job, Chapters xxxviii, xxxix, xl, xli.

[c] Matth. x. 29. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. V. 30. But the very hairs of your head are all numbered. V. 31. Fear ye not, therefore, ye are of more value than many ſparrows.

[d] Prov.

providence [d], according to his infallible foreknowledge [e], and the free and immutable counſel of his own will [f], to the praiſe of the glory of his wiſdom, power, juſtice, goodneſs, and mercy.

II. Although, in relation to the foreknowledge and decree of God, the firſt cauſe, all things come to paſs immutably and infallibly [h]; yet, by the ſame providence, he ordereth them to fall out according to the nature of ſecond cauſes, either ne ceſſarily, freely, or contingently [i].

III. Go

[d] Prov. xv. 3. The eyes of the Lord are in every place, beholding the evil and the good. Pſal. civ. 24. O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches. Pſal. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

[e] Acts xv. 18. Known unto God are all his works from the beginning of the world. Pſal. xciv. 8. Underſtand, ye brutiſh among the people: and, ye fools, when will ye be wiſe? V. 9. He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee? V. 10. He that chaſtiſeth the Heathen, ſhall not he correct? he that teacheth man knowledge, ſhall not he know? V. 11. The Lord knoweth the thoughts of man, that they are vanity.

[f] Eph. i. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. Pſal. xxxiii. 10. The Lord bringeth the counſel of the Heathen to nought: he maketh the devices of the people of none effect. V. 11. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.

[g] Iſaiah lxiii. 14. As a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt; ſo didſt thou lead thy people, to make thyſelf a glorious name Eph. iii. 10. To the intent th now unto the principalities an powers in heavenly places migh be known by the church the mani fold wiſdom of God. Rom. ix. 1 For the ſcripture ſaith unto Pha raoh, Even for this ſame purpo have I raiſed thee up, that might ſhew my power in the and that my name might be d clared throughout all the ear Gen. xlv. 7. And God ſent m before you, to preſerve you poſterity in the earth, and to ſa your lives by a great deliveran Pſal. cxlv. 7. They ſhall abu dantly utter the memory of t great goodneſs, and ſhall ſing thy righteouſneſs.

II. [h] Acts ii. 23. Him, being d livered by the determinate cou ſel and foreknowledge of God, have taken, and by wicked han have crucified and ſlain.

[i] Gen. viii. 22. While the ea remaineth, ſeed-time and harv and cold and heat, and ſumm and winter, and day and nig ſhall not ceaſe. Jer. xxxi. Thus ſaith the Lord, which veth the ſun for a light by d and the ordinances of the m and of the ſtars for a light night; which divideth the when the waves thereof ro The Lord of hoſts is his na Exod. xxi. 13. And if a man not in wait, but God deliver

III. God in his ordinary providence maketh uſe of means [k], yet is free to work without [l], above [m], and againſt them [n], at his pleaſure. IV. The

into his hand; then I will appoint thee a place whither he ſhall flee. With Deut. xix. 5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the axe to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour that he die: he ſhall flee unto one of thoſe cities and live. 1 Kings xxii. 28. And Micaiah ſaid, If thou return at all in peace, the Lord hath not ſpoken by me. And he ſaid, Hearken, O people, every one of you. V. 34. And a certain man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt, for I am wounded. Iſa. x. 6. I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge, to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets. V. 7. Howbeit, he meaneth not ſo, neither doth his heart think ſo; but it is in his heart to deſtroy, and cut off nations not a few.

III. [k] Acts xxvii. 31. Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip ye cannot be ſaved. V. 44. And the reſt, ſome on boards, and ſome on broken pieces of the ſhip: and ſo it came to paſs that they eſcaped all ſafe to land. Iſaiah lv. 10. For as the rain cometh down, and the ſnow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower and bread to the eater: V. 11. So ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it. Hoſ. ii. 21. And it ſhall come to paſs in that day, I will hear, ſaith the Lord; I will hear the heavens, and they ſhall hear the earth; V. 22. And the earth ſhall hear the corn, and the wine, and the oil, and they ſhall hear Jezreel.

[l] Hoſ. i. 7. But I will have mercy upon the houſe of Judah, and will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen. Matth. iv. 4. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Job xxxiv. 10. Therefore hearken unto me, ye men of underſtanding: Far be it from God that he ſhould do wickedneſs, and from the Almighty, that he ſhould commit iniquity.

[m] Rom. iv. 19. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sara's womb. V. 20. He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God. V. 21. And being fully perſuaded, that what he had promiſed he was able alſo to perform.

[n] 2 Kings vi. 6. And the man of God ſaid, Where fell it? And he ſhewed

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men °, and that not by a bare permission, but such as hath joined with it a most wise and powerful bound

shewed him the place. And he cut down a stick, and cast it in thither, and the iron did swim. Dan. iii. 27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

IV. ° Rom. xi. 32. For God hath concluded them all in unbelief, that he might have mercy upon all. V. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! V. 34. For who hath known the mind of the Lord, or who hath been his counsellor? 2 Sam. xxiv. 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. With 1 Chron. xxi. 1. And Satan stood up against Israel, and provoked David to number Israel. 1 Kings xxii. 22. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. V. 23. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. 1 Chron. x. 4. Then said Saul to his armour-bearer, Draw thy sword and thrust me through therewith, lest these uncircumcised come and abuse me. But his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it. V. 13. So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it. V. 14. And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse. 2 Sam. xvi. 10. And the king said, What have I to do with you, ye sons of Zeruiah, so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts. iv. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. V. 28. For to do whatsoever thy hand and thy counsel determined before to be done.

P Acts xiv. 16. Who in time past suffered all nations to walk in their own ways.

q Psal.

bounding [q], and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends [r]; yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin [s].

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled [t]; and to raise them to a more close and constant

[q] Psal. lxxvi. 10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. 2 Kings xix. 28. Because thy rage against me, and thy tumult, is come up into mine ears; therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

[r] Gen. l. 20. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Isaiah x. 6. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. V. 7. However it he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. V. 12. Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Sion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

[s] James i. 13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: V. 14. But every man is tempted, when he is drawn away of his own lust, and enticed. V. 17. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John ii. 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Psalm l. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

V. [t] 2 Chron. xxxii. 25. But Hezekiah rendered not again, according to the benefit done unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. V. 26. Notwithstanding Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the Lord came not upon them in the days of Hezekiah. V. 31. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him

conſtant dependance for their ſupport upon himſelf, and to make them more watchful againſt all future occaſions of ſin, and for ſundry other juſt and holy ends [v].

VI. As for thoſe wicked and ungodly men, whom God as a righteous judge, for former ſins, doth blind and harden [w], from them he not only with-holdeth his grace, whereby they might have been enlightened in their underſtandings, and wrought upon

him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. 2Sam. xxiv. 1. And again the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them to ſay, Go, number Iſrael and Judah.

[v] 2 Cor. xii. 7. And leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. V. 8. For this thing I beſought the Lord thrice, that it might depart from me. V. 9. And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly, therefore, will I rather glory in my infirmities, that the power of Chriſt may reſt upon me. Pſalm lxxiii. *throughout.* * Pſalm lxxvii. 1. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. V. 10. And I ſaid, This is my infirmity: but I will remember the years of the right hand of the moſt High. V. 12. I will meditate alſo of all thy works, and talk of thy doings. [*Read the intermediate Verſes in the Bible.*] Mark xiv. *from the 66th verſe to the end*, with John xxi. 15. So when they had dined, Jeſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. V. 16. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. V. 17. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

VI. [w] Rom. i. 24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves. V. 26. For this cauſe God gave them up unto vile affections: for even their women did change the natural uſe into that which is againſt nature. V. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient. Rom. xi. 7. What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were blinded. V. 8. According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

[x] Deu

upon in their hearts [x]; but ſometimes alſo withdraweth the gifts which they had [y], and expoſeth them to ſuch objects as their corruption makes occaſion of ſin [z]; and withal, gives them over to their own luſts, the temptations of the world, and the power of Satan [a]: whereby it comes to paſs, that they harden themſelves, even under thoſe means which God uſeth for the ſoftening of others [b].

VII. As

[x] Deut. xxix. 4. Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

[y] Mat. xiii. 12. For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away even that he hath. Mat. xxv. 29. For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not, ſhall be taken away even that which he hath.

[z] Deut. ii. 30. But Sihon king of Heſhbon would not let us paſs by him; for the Lord thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as appeareth this day. 2 Kings viii. 12. And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child. V. 13. And Hazael ſaid, But what! is thy ſervant a dog, that he ſhould do this great thing? And Eliſha anſwered, The Lord hath ſhewed me that thou ſhalt be king over Syria.

[a] Pſal. lxxxi. 11. But my people would not hearken to my voice, and Iſrael would none of me: V. 12. So I gave them up unto their own hearts' luſt; and they walked in their own counſels. 2 Theſſ. ii. 10. And with all deceiveableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved. V. 11. And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lye: V. 12. That they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.

[b] Exod. vii. 3. And I will harden Pharaoh's heart, and multiply my ſigns and my wonders in the land of Egypt. With Exod. viii. 15. But when Pharaoh ſaw that there was reſpite he hardened his heart, and hearkened not unto them; as the Lord had ſaid. V. 32. And Pharaoh hardened his heart at this time alſo, neither would he let the people go. 2 Cor. ii. 15. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. V. 16. To the one we are the ſavour of death unto death, and to the other the ſavour of life unto life; and who is ſufficient for theſe things? Iſa. viii. 14. And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence, to both the houſes of Iſrael; for a gin, and for a ſnare, to the inhabitants of Jeruſalem. 1 Pet. ii. 7. Unto you, therefore, which believe he is precious: but unto them which be diſobedient, the

VII. As the providence of God doth, in general, reach to all creatures; ſo, after a moſt ſpecial manner, it taketh care of his church, and diſpoſeth all things to the good thereof [c].

CHAP. VI. *Of the Fall of Man, of Sin, and of the Puniſhment thereof.*

OUR firſt parents, being ſeduced by the ſubtilety and temptation of Satan, ſinned in eating the forbidden fruit [a]. This their ſin God was pleaſed, according to his wiſe

ſtone which the builders diſallowed, the ſame is made the head of the corner. V. 8. And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient; whereunto alſo they were appointed. Iſa. vi. 9. And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. V. 10. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed. With Acts xxviii. 26. Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive. V. 27. For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.

VII. [c] 1 Tim. iv. 10. For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe. Amos ix. 8. Behold the eyes of the Lord God are upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord. V. 9. For, lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as corn is ſifted in a ſieve, yet ſhall not the leaſt grain fall upon the earth. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe. Iſa. xliii. 3. For I am the Lord thy God, the holy One of Iſrael, thy Saviour: I gave Egypt for thy ranſom, Ethiopia and Seba for thee. V. 4. Since thou waſt precious in my ſight thou haſt been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life. V. 5. Fear not; for I am with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt. V. 14. Thus ſaith the Lord, your Redeemer, the holy One of Iſrael, For your ſake I have ſent to Babylon, and have brought down all their nobles, and the Chaldeans, whoſe cry is in the ſhips.

I. [a] Gen. iii. 13. And the Lord God ſaid unto the woman, What is this that thou haſt done? And the

wiſe and holy counſel, to permit, having purpoſed to order it to his own glory[b].

II. By this ſin they fell from their original righteouſneſs, and communion with God[c], and ſo became dead in ſin[d], and wholly defiled in all the faculties and parts of ſoul and body[e].

III. They being the root of all mankind, the guilt of this ſin was imputed[f], and the ſame death in ſin and corrupted nature

the woman ſaid, The ſerpent beguiled me, and I did eat. 2 Cor. xi. 3. But I fear, leſt by any means, as the ſerpent beguiled Eve through his ſubtilety, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

[b] Rom. xi. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

II. [c] Gen. iii. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat; and gave alſo unto her huſband with her, and he did eat. V. 7. And the eyes of them both were opened, and they knew that they were naked: and they ſewed fig-leaves together, and made themſelves aprons. V. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden. Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions. Rom. iii. 23. For all have ſinned, and come ſhort of the glory of God.

[d] Gen. ii. 17. But of the tree of the knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die. Eph. ii. 1. And you hath he quickened, who were dead in treſpaſſes and ſins.

[e] Tit. i. 15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure, but even their mind and conſcience is defiled. Gen. vi. 5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Jer. xvii. 9. The heart is deceitful above all things, and deſperately wicked, who can know it? Rom. iii. 10. As it is written, There is none righteous, no, not one: V. 11. There is none that underſtandeth, there is none that ſeeketh after God. V. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. V. 13. Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips: V. 14. Whoſe mouth is full of curſing and bitterneſs: V. 15. Their feet are ſwift to ſhed blood: V. 16. Deſtruction and miſery are in their ways: V. 17. And the way of peace have they not known: V. 18. There is no fear of God before their eyes.

III. [f] Gen. i. 27. So God created man in his own image, in the image of God created he him: male and female created he them. V. 28. And God bleſſed them;

ture conveyed to all their posterity, descending from them by ordinary generation [g].

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good [h], and wholly

and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And Gen. ii. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: V. 17. But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And Acts xvii. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. With Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. V. 15. But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. V. 16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification. V. 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. V. 18. Therefore, as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one the free gift came upon all men unto justification of life. V. 19. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. And 1 Cor. xv. 21. For since by man came death, by man came also the resurrection of the dead. V. 22. For as in Adam all die, even so in Christ shall all be made alive. * V. 45. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. * V. 49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

[g] Psalm li. 5. Behold I was shapen in iniquity; and in sin did my mother conceive me. Gen. v. 3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth. Job xiv. 4. Who can bring a clean thing out of an unclean? not one. Job xv. 14. What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

IV. [h] Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. vii. 18. For I know that in me (that is, in my flesh) dwelleth no good thing

wholly inclined to all evil [i], do proceed all actual transgressions [k].

V. This corruption of nature, during this life, doth remain in those that are regenerated [l]: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin [m].

VI. Every

thing: for to will is present with me; but how to perform that which is good I find not. Col. i. 21. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

[i] Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. viii. 21. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. Rom. iii. 10. As it is written, There is none righteous, no, not one: V. 11. There is none that understandeth, there is none that seeketh after God. V. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

[k] James i. 14. But every man is tempted, when he is drawn away of his own lust, and enticed. V. 15. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Eph. ii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. V. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Mat. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies.

[l] 1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. V. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Rom. vii. 14. For we know that the law is spiritual: but I am carnal, sold under sin. V. 17. Now then, it is no more I that do it, but sin that dwelleth in me. V. 18. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. V. 23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. James iii. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Prov. xx. 9. Who can say, I have made my heart clean, I am pure from my sin? Eccl. vii. 20. For there is not a just man upon earth, that doeth good, and sinneth not.

[m] Rom. vii. 5. For when we were in the flesh, the motions of

VI. Every ſin, both original and actual, being a tranſgreſſion of the righteous law of God, and contrary thereunto [n], doth, in its own nature, bring guilt upon the ſinner [o], whereby he is bound over to the wrath of God [p], and curſe of the law [q], and ſo made ſubject to death [r], with all miſeries ſpiritual [s], temporal [t], and eternal [v].

CHAP

ſins, which were by the law, did work in our members to bring forth fruit unto death. V. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin but by the law; for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. V. 8. But ſin, taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead. V. 25. I thank God, through Jeſus Chriſt our Lord. So then, with the mind I myſelf ſerve the law of God; but with the fleſh the law of ſin. Gal. v. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

VI. [n] 1 John iii. 4. Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

[o] Rom. ii. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another. Rom. iii. 9. What then? are we better than they? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin. V. 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

[p] Eph. ii. 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others.

[q] Gal. iii. 10. For as many as are of the works of the law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

[r] Rom. vi. 23. For the wages of ſin is death: but the gift of God is eternal life through Jeſus Chriſt our Lord.

[s] Eph. iv. 18. Having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart.

[t] Rom. viii. 20. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope. Lam. iii. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins?

[v] Matth. xxv. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. 2 Theſſ. i. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

I. [a] If

CHAP. VII. *Of God's Covenant with Man.*

THE diſtance between God and the creature is ſo great, that although reaſonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their bleſſedneſs and reward, but by ſome voluntary condeſcenſion on God's part, which he hath been pleaſed to expreſs by way of covenant [a].

II. The firſt covenant made with man was a covenant of works [b], wherein life was promiſed to Adam, and in him to

I. [a] Iſa. xl. 13. Who hath directed the Spirit of the Lord, or, being his counſellor, hath taught him? V. 14. With whom took he counſel, and who inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding? V. 15. Behold, the nations are as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing. V. 16. And Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering. V. 17. All nations before him are as nothing; and they are counted to him leſs than nothing and vanity. Job ix. 32. For he is not a man as I am that I ſhould anſwer him, and we ſhould come together in judgment. V. 33. Neither is there any days-man betwixt us, that might lay his hand upon us both. 1 Sam. ii. 25, If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall entreat for him? Pſal. cxiii. 5. Who is like unto the Lord our God, who dwelleth on high, V. 6. Who humbleth himſelf to behold the things that are in heaven, and in the earth! Pſal. c. 2. Serve the Lord with gladneſs: come before his preſence with ſinging. V. 3. Know ye that the Lord he is God: It is he that hath made us, and not we ourſelves; we are his people, and the ſheep of his paſture. Job xxii. 2. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? V. 3. Is it any pleaſure to the Almighty that thou art righteous? or is it gain to him that thou makeſt thy ways perfect? Job xxxv. 7. If thou be righteous, what giveſt thou him? or what receiveth he of thine hand? V. 8. Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man. Luke xvii. 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do. Acts xvii. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: V. 25. Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

II. [b] Gal. iii. 12. And the law is not of faith: but, The man that doeth them ſhall live in them.

to his poſterity [c], upon condition of perfect and perſonal obedience [d].

III. Man by his fall having made himſelf incapable of life by that covenant, the Lord was pleaſed to make a ſecond [e], commonly called The Covenant of Grace: wherein he freely offereth unto ſinners life and ſalvation by Jeſus Chriſt, requiring of them faith in him, that they may be ſaved [f]; and promiſing to give unto all thoſe that are ordained unto life his Holy Spirit, to make them willing and able to believe [g].

IV. This

[c] Rom. x. 5. For Moſes deſcribeth the righteouſneſs which is of the law, that the man which doeth thoſe things ſhall live by them. Rom. v. 12. to 20. [*See Chap.* vi. *Sect.* 3. *letter* f.]

[d] Gen. ii. 17. But of the tree of the knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die. Gal. iii. 10. For as many as are of the works of the law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

III. [e] Gal. iii. 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. Rom. viii. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh. Rom. iii. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. V. 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. Iſa. xlii. 6. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

[f] Mark xvi. 15. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. V. 16. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. John iii. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. Rom. x. 6. But the righteouſneſs which is of faith ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down from above:) V. 9. That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved. Gal. iii. 11. But that no man is juſtified by the law in the ſight of God, it is evident: for, The juſt ſhall live by faith.

[g] Ezek. xxxvi. 26. A new heart alſo will I give you, and a new ſpirit

IV. This covenant of grace is frequently ſet forth in the ſcripture by the name of a Teſtament, in reference to the death of Jeſus Chriſt the teſtator, and to the everlaſting inheritance, with all things belonging to it, therein bequeathed [h].

V. This covenant was differently adminiſtered in the time of the law, and in the time of the goſpel [i]: under the law it was adminiſtered by promiſes, prophecies, ſacrifices, circumciſion, the paſchal lamb, and other types and ordinances delivered to the people of the Jews, all fore-ſignifying Chriſt to come [k], which were for that time ſufficient and efficacious through

ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. V. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them. John vi. 44. No man can come to me, except the Father which hath ſent me draw him: and I will raiſe him up at the laſt day. V. 45. It is written in the prophets, And they ſhall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me.

IV. [h] Heb. ix. 15. And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance. V. 16. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. V. 17. For a teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all while the teſtator liveth. Heb. vii. 22. By ſo much was Jeſus made a ſurety of a better teſtament. Luke xxii. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you. 1 Cor. xi. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

V. [i] 2 Cor. iii. 6. Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life. V. 7. But if the miniſtration of death, written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; V. 8. How ſhall not the miniſtration of the Spirit be rather glorious? V. 9. For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

[k] (Heb. *Chapters* viii. ix. x.) Rom. iv. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed; that he might be the Father of all them that believe, though they

through the operation of the Spirit, to inſtruct and build up the elect in faith in the promiſed Meſſiah [l], by whom they had full remiſſion of ſins, and eternal ſalvation; and is called The Old Teſtament [m].

VI. Under the goſpel, when Chriſt the ſubſtance [n] was exibited, the ordinances in which this covenant is diſpenſed are the preaching of the word, and the adminiſtration of the ſacraments of Baptiſm and the Lord's Supper [o]; which, though fewe

be not circumciſed; that righteouſneſs might be imputed unto them alſo. Col. ii. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt: V. 12. Buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. 1 Cor. v. 7. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us.

[l] 1 Cor. x. 1. Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; V. 2. And were all baptized unto Moſes in the cloud, and in the ſea; V. 3. And did all eat the ſame ſpiritual meat; V. 4. And did all drink the ſame ſpiritual drink: for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt. Heb. xi. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth. John viii. 56. Your father Abraham rejoiced to ſee my day: and he ſaw it, and was glad.

[m] Gal. iii. 7. Know ye, therefore, that they which are of faith the ſame are the children of Abraham. V. 8. And the ſcripture foreſeeing that God would juſtify the Heathen through faith preached before the goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed. V. 9. So then, they which be of faith are bleſſed with faithful Abraham. V. 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

VI. [n] Col. ii. 17. Which are a ſhadow of things to come; but the body is of Chriſt.

[o] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: V. 20. Teaching them to obſerve all things whatſoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen. 1 Cor. xi. 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed took bread: V. 24. And, when he had given thanks, he brake it, and ſaid, Take, eat; this is my bod

fewer in number, and adminiſtered with more ſimplicity and leſs outward glory, yet in them it is held forth in more fulneſs, evidence, and ſpiritual efficacy [p], to all nations, both Jews and Gentiles [q]; and is called The New Teſtament [r]. There are not, therefore, two covenants of grace differing in ſubſtance, but one and the ſame under various diſpenſations [s].

CHAP.

body, which is broken for you: this do in remembrance of me. V. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

[p] Heb. xii. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, V. 23. To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect, V. 24. And to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel. V. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven: V. 26. Whoſe voice then ſhook the earth: but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven. V. 27. And this word, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain. Jer. xxxi. 33. But this ſhall be the covenant that I will make with the houſe of Iſrael, After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people. V. 34. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord: for I will forgive their iniquity, and I will remember their ſin no more.

[q] Mat. xxviii. 19. [*See letter* [o] *immediately foregoing.*] Eph. ii. 15. Having aboliſhed in his fleſh the enmity, even the law of commandments, contained in ordinances, for to make in himſelf of twain one new man, ſo making peace: V. 16. And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby: V. 17. And came and preached peace to you which were afar off, and to them that were nigh. V. 18. For through him we both have an acceſs by one Spirit unto the Father. V. 19. Now, therefore, ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God.

[r] Luke xxii. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.

[s] Gal. iii. 14. That the bleſſing of Abraham might come on the Gentiles

CHAP. VIII. *Of Chriſt the Mediator.*

IT pleaſed God, in his eternal purpoſe, to chooſe and ordain the Lord Jeſus, his only begotten Son, to be the Mediator between God and man [a]; the Prophet [b], Prieſt [c], and

Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. V. 16. Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. Acts xv. 11. But we believe that through the grace of the Lord Jeſus Chriſt we ſhall be ſaved even as they. Rom. iii. 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets: V. 22. Even the righteouſneſs of God, which is by faith of Jeſus Chriſt, unto all and upon all them that believe; for there is no difference: V. 23. For all have ſinned, and come ſhort of the glory of God. V. 30. Seeing it is one God which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith. Pſalm xxxii. 1. Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered. With Rom. iv. 2. For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs. V. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works. V. 16. Therefore it is of faith, that it might be by grace; to the end the promiſe might be ſure to all the ſeed; not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all; V. 17. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth thoſe things which be not as though they were. V. 23. Now, it was not written for his ſake alone that it was imputed to him; V. 24. But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead. Heb. xiii. 8. Jeſus Chriſt the ſame yeſterday, and to-day, and for ever.

I. [a] Iſa. xlii. 1. Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth: I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles. 1 Pet. i. 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot: V. 20. Who verily was foreordained before the foundation of the world, but was manifeſt in theſe laſt times for you. John iii. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.

[b] Acts iii. 22. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you.

[c] Heb. v. 5. So alſo Chriſt glorified not himſelf to be made an high

and King [d]; the Head and Saviour of his Church [e]; the Heir of all things [f], and Judge of the world [g]: unto whom he did from all eternity give a people to be his ſeed [h], and to be by him in time redeemed, called, juſtified, ſanctified, and glorified [i].

II. The Son of God, the ſecond perſon in the Trinity, being very and eternal God, of one ſubſtance, and equal with the Father, did, when the fulneſs of time was come, take upon him man's nature [k], with all the eſſential properties and common

igh prieſt; but he that ſaid unto im, Thou art my Son, to-day ave I begotten thee. V. 6. As e ſaith alſo in another place, hou art a prieſt for ever, after he order of Melchiſedec.

[d] Pſal. ii. 6. Yet have I ſet my ing upon my holy hill of Zion. uke i. 33. And he ſhall reign ver the houſe of Jacob for ever, nd of his kingdom there ſhall e no end.

[e] Eph. v. 23. For the huſband the head of the wife, even as hriſt is the head of the church: nd he is the ſaviour of the body.

[f] Heb. i. 2. Hath in theſe laſt ays ſpoken unto us by his Son, hom he hath appointed heir of l things, by whom alſo he made e worlds.

[g] Acts xvii 31. Becauſe he hath ppointed a day in the which he ill judge the world in righteouſ-ſs, by that man whom he hath dained; whereof he hath given ſurance unto all men, in that he th raiſed him from the dead.

[h] John xvii. 6. I have manifeſt-thy name unto the men which ou gaveſt me out of the world: ine they were, and thou gaveſt em me; and they have kept thy ord. Pſal. xxii. 30. A ſeed ſhall ve him, it ſhall be accounted to Lord for a generation. Iſa. 10. Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.

[i] 1 Tim. ii. 6. Who gave himſelf a ranſom for all, to be teſtified in due time. Iſa. lv. 4. Behold, I have given him for a witneſs to the people, a leader and commander to the people. V. 5. Behold, thou ſhalt call a nation that thou knoweſt not; and nations that knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael; for he hath glorified thee. 1 Cor. i. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.

II. [k] John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. V. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1 John v. 20. And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, even in his Son Jeſus Chriſt. This is the

common infirmities thereof, yet without ſin [l]; being conceived by the power of the Holy Ghoſt, in the womb of the Virgin Mary, of her ſubſtance [m]. So that two whole, perfect, and diſtinct natures, the Godhead and the manhood, were inſeparably joined together in one perſon, without converſion, compoſition, or confuſion [n]. Which perſon is very God and very man, yet one Chriſt, the only Mediator between God and man [o].

III. The

the true God, and eternal life. Phil. ii. 6. Who being in the form of God, thought it not robbery to be equal with God. Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law.

[l] Heb. ii. 14. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame: that through death he might deſtroy him that had the power of death, that is, the devil. V. 16. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham. V. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the ſins of the people. Heb. iv. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin.

[m] Luke i. 27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgin's name was Mary. V. 31. And, behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. V. 35. And the angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee ſhall be called the Son of God. Gal. iv. 4. [*See letter* [k] *immediately foregoing.*]

[n] Luke i. 35. [*See the foregoing Verſe.*] Col. ii. 9. For in him dwelleth all the fulneſs of the Godhead bodily. Rom. ix. 5. Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever. Amen. 1 Pet. iii. 18. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God; being put to death in the fleſh, but quickened by the Spirit. 1 Tim. iii. 16. And, without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

[o] Rom. i. 3. Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David according to the fleſh: V. 4. And declared to be the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead. 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.

III. [p] Pſ

III. The Lord Jeſus, in his human nature thus united to the divine, was ſanctified and anointed with the Holy Spirit above meaſure [p]; having in him all the treaſures of wiſdom and knowledge [q]; in whom it pleaſed the Father that all fulneſs ſhould dwell [r]: to the end that, being holy, harmleſs, undefiled, and full of grace and truth [s], he might be thoroughly furniſhed to execute the office of a Mediator and Surety [t]. Which office he took not unto himſelf, but was thereunto called by his Father [v]; who put all power and judgment into his hand, and gave him commandment to execute the ſame [w].

IV. This office the Lord Jeſus did moſt willingly undertake [x]; which, that he might diſcharge, he was made under the

III. [p] Pſal. xlv. 7. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows. John iii. 34. For he whom God hath ſent ſpeaketh the words of God: for God giveth not the Spirit by meaſure unto him.

[q] Col. ii. 3. In whom are hid all the treaſures of wiſdom and knowledge.

[r] Col. i. 19. For it pleaſed the Father that in him ſhould all fulneſs dwell.

[s] Heb. vii. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens. John i. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

[t] Acts x. 38. How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. Heb. xii. 24. And to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel. Heb. vii. 22. By ſo much was Jeſus made a ſurety of a better teſtament.

[v] Heb. v. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron: V. 5. So alſo Chriſt glorified not himſelf to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to-day have I begotten thee.

[w] John v. 22. For the Father judgeth no man; but hath committed all judgment unto the Son: V. 27. And hath given him authority to execute judgment alſo, becauſe he is the Son of man. Mat. xxviii. 18. And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Acts ii. 36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.

IV. [x] Pſal. xl. 7. Then ſaid I, Lo, I come: in the volume of the book it is written of me; V. 8. I delight

the law[y], and did perfectly fulfil it[z]; endured moſt grievous torments immediately in his ſoul[a], and moſt painful ſufferings in his body[b]; was crucified, and died[c]; was buried, and remained under the power of death, yet ſaw no corruption[d]. On

I delight to do thy will, O my God; yea, thy law is within my heart. With Heb. x. 5. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: V. 6. In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure. V. 7. Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. V. 8. Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin, thou wouldeſt not, neither hadſt pleaſure therein, (which are offered by the law;) V. 9. Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. V. 10. By the which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all. John x. 18. No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. Phil. ii. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

[y] Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law.

[z] Mat. iii. 15. And Jeſus, anſwering, ſaid unto him, Suffer it to be ſo now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him. Mat. v. 17. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil.

[a] Mat. xxvi. 37. And he took with him Peter, and the two ſons of Zebedee, and began to be ſorrowful, and very heavy. V. 38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me. Luke xxii. 44. And, being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground. Mat. xxvii. 46. And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

[b] Matthew, *Chapters* xxvi. *and* xxvii.

[c] Philip. ii. 8. [*See the laſt ſcripture in* [x] *immediately foregoing.*]

[d] Acts ii. 23. Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain: V. 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. V. 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. And Acts xiii. 37. But he whom God raiſed again ſaw no corruption. Rom. vi. 9. Knowing that Chriſt, being raiſed from the

On the third day he aroſe from the dead [e], with the ſame body in which he ſuffered [f]; with which alſo he aſcended into heaven, and there ſitteth at the right hand of his Father [g], making interceſſion [h]; and ſhall return to judge men and angels at the end of the world [i].

V. The

dead, dieth no more; death th no more dominion over him.

[e] 1 Cor. xv. 3. For I delivered to you firſt of all that which I alſo received, how that Chriſt d for our ſins according to the ſcriptures; V. 4. And that he was ried, and that he roſe again the rd day, according to the ſcriptures: * V. 5. And that he was n of Cephas, then of the twelve.

[f] John xx. 25. The other diſciples, therefore, ſaid unto him, e have ſeen the Lord. But he unto them, Except I ſhall ſee his hands the print of the nails, put my finger into the print the nails, and thruſt my hand o his ſide, I will not believe. 27. Then ſaith he to Thomas, ach hither thy finger, and behold my hands; and reach hither hand, and thruſt it into my e: and be not faithleſs, but lieving.

[g] Mark xvi. 19. So then, after Lord had ſpoken unto them, was received up into heaven, ſat on the right hand of God.

[h] Rom. viii. 34. Who is he that ndemneth? It is Chriſt that d, yea, rather, that is riſen a-n, who is even at the right nd of God, who alſo maketh erceſſion for us. Heb. ix. 24. Chriſt is not entered into the y places made with hands, ch are the figures of the true; into heaven itſelf, now to appear in the preſence of God for Heb. vii. 25. Wherefore he able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

[i] Rom. xiv. 9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living. V. 10. But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment-ſeat of Chriſt. Acts i. 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus, which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven. Acts x. 42. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the Judge of quick and dead. Mat. xiii. 40. As therefore the tares are gathered and burned in the fire; ſo ſhall it be in the end of this world. V. 41. The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity: V. 42. And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth. Jude, ver. 6. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. 2 Pet. ii. 4. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them

V. The Lord Jeſus, by his perfect obedience and ſacrifice of himſelf, which he through the eternal Spirit once offered up unto God, hath fully ſatisfied the juſtice of his Father; and purchaſed not only reconciliation, but an everlaſting inheritance in the kingdom of heaven, for all thoſe whom the Father hath given unto him [1].

VI. Although

them into chains of darkneſs, to be reſerved unto judgment.

V. [k] Rom. v. 19. For as by one man's diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous. Heb. ix. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? V. 16. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. Heb. x. 14. For by one offering he hath perfected for ever them that are ſanctified. Eph. v. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. Rom. iii. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God: V. 26. To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

[1] Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. V. 26. And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come ſhall deſtroy the city, and the ſanctuary, and the end thereof ſhall be with a flood, and unto the end of the war deſolations are determined. Col. i. 19. For it pleaſed the Father that in him ſhould all fulneſs dwell; V. 20. And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven. Eph. i. 11. In whom also we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. V. 14. Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. John xvii 2. As thou haſt given him power over all flesh, that he ſhould give eternal life to as many as thou haſt given him. Heb. ix. 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. V. 15. And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt

ſtame

VI. Although the work of redemption was not actually ought by Chriſt till after his incarnation, yet the virtue, icacy, and benefits thereof, were communicated unto the ect in all ages ſucceſſively from the beginning of the world, and by thoſe promiſes, types, and ſacrifices, wherein he as revealed and ſignified to be the Seed of the woman, hich ſhould bruiſe the ſerpent's head, and the Lamb ſlain m the beginning of the world, being yeſterday and to- the ſame, and for ever [m].

VII. Chriſt, in the work of mediation, acteth according both natures; by each nature doing that which is proper itſelf [n]: yet, by reaſon of the unity of the perſon, that ich is proper to one nature is ſometimes in ſcripture at- uted to the perſon denominated by the other nature [o].

VIII. To all thoſe for whom Chriſt hath purcha- redemption, he doth certainly and effectually ap- and communicate the ſame [p]; making interceſſion for

nent, they which are called ht receive the promiſe of eter- inheritance.

I. [m] Gal. iv. 4. But when the eſs of the time was come, God forth his Son, made of a wo- , made under the law; V. 5. redeem them that were under law, that we might receive adoption of ſons. Gen. iii. 15. I will put enmity between and the woman, and between ſeed and her ſeed: it ſhall ſe thy head, and thou ſhalt ſe his heel. Rev. xiii. 8. And hat dwell upon the earth ſhall ſhip him, whoſe names are not ten in the book of life of the b ſlain from the foundation he world. Heb. xiii. 8. Jeſus iſt the ſame yeſterday, and to- , and for ever.

II. [n] Heb. ix. 14. [*See laſt ſcripture the ſecond.*] 1 Pet. 8. For Chriſt alſo hath once red for ſins, the juſt for the uſt, that he might bring us to God; being put to death in the fleſh, but quickened by the Spirit.

[o] Acts xx. 28. Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. John iii. 13. And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 1 John iii. 16. Hereby perceive we the love of God, becauſe he laid down his life for us; and we ought to lay down our lives for the brethren.

VIII. [p] John vi. 37. All that the Father giveth me ſhall come to me; and him that cometh to me I will in no wiſe caſt out. V. 39. And this is the Father's will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. John x. 15.

As

for them [q]; and revealing unto them, in and by the wor
the myſteries of ſalvation [r]; effectually perſuading them b
his Spirit to believe and obey; and governing their hea
by his word and Spirit [s]; overcoming all their enemies b
his almighty power and wiſdom, in ſuch manner and wa

As the Father knoweth me, even ſo know I the Father; and I lay down my life for the ſheep. V. 16. And other ſheep I have, which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice: and there ſhall be one fold, and one ſhepherd.

[q] 1 John ii. 1. My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: V. 2. And he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world. Rom. viii. 34. Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

[r] John xv. 13. Greater love hath no man than this, that a man lay down his life for his friends. V. 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Eph. i. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, accord g to the riches of his grace: V. 8. Wherein he hath abounded toward us in all wiſdom and prudence. V. 9. Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf. John xvii. 6. I have ma feſted thy name unto the m which thou gaveſt me out of t world: thine they were, and th gaveſt them me; and they ha kept thy word.

[s] John xiv. 16. And I will p the Father, and he ſhall give another Comforter, that he m abide with you for ever. H xii. 2. Looking unto Jeſus, t author and finiſher of our fai who for the joy that was ſet fore him endured the croſs, ſpiſing the ſhame, and is ſet do at the right hand of the throne God. 2 Cor. iv. 13. We hav the ſame ſpirit of faith, accord as it is written, I believed, therefore have I ſpoken: we believe, and therefore ſpe Rom. viii. 9. But ye are no the fleſh, but in the Spirit, i be that the Spirit of God dw in you. Now, if any man h not the Spirit of Chriſt, he is n of his. V. 14. For as many as led by the Spirit of God, they the ſons of God. Rom. xv. For I will not dare to ſpeak any of thoſe things which Ch hath not wrought by me, to m the Gentiles obedient, by w and deed, V. 19. Through mig ſigns and wonders, by the po of the Spirit of God: ſo that fr Jeruſalem, and round about u Illyricum, I have fully prea the goſpel of Chriſt. John xvii. Sanctify them through thy tru thy word is truth.

are moſt conſonant to his wonderful and unſearchable ſpenſation [t].

CHAP. IX. *Of Free Will.*

GOD hath endued the will of man with that natural liberty, that it is neither forced, nor by any abſolute ceſſity of nature determined, to good or evil [a].

II. Man in his ſtate of innocency had freedom and power will and to do that which is good and well-pleaſing to od [b]; but yet mutably, ſo that he might fall from it [c].

III. Man, by his fall into a ſtate of ſin, hath wholly loſt ability of will to any ſpiritual good accompanying ſalva-

[t] Pſal. cx. 1. The LORD ſaid to my Lord, Sit thou at my ht hand, until I make thine emies thy footſtool. 1 Cor. 25. For he muſt reign, till he th put all enemies under his t. V. 26. The laſt enemy that ll be deſtroyed is death. Mal. 2. But unto you that fear my me ſhall the Sun of righteouſ- s ariſe with healing in his gs; and ye ſhall go forth and w up as calves of the ſtall, 3. And ye ſhall tread down wicked; for they ſhall be es under the ſoles of your feet, the day that I ſhall do this, h the Lord of hoſts. Col. ii. 15. d having ſpoiled principalities powers, he made a ſhew of n openly, triumphing over n in it.

[a] Matth. xvii. 12. But I ſay o you, That Elias is come al- dy, and they knew him not, have done unto him whatſo- r they liſted: likewiſe ſhall al- he Son of man ſuffer of them. es i. 14. But every man is pted, when he is drawn away his own luſt, and enticed. t. xxx. 19. I call heaven and h to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live.

II. [b] Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions. Gen. i. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[c] Gen. ii. 16. And the Lord God commanded the man, ſaying, Of every tree in the garden thou mayeſt freely eat; v. 17. But of the tree of the knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die. Gen. iii. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

III. [d] Rom.

ſalvation [d]: ſo as a natural man, being altogether averſe from that good [e], and dead in ſin [f], is not able, by his own ſtrength, to convert himſelf, or to prepare himſelf thereunto [g].

IV. When God converts a ſinner, and tranſlates him into the ſtate of grace, he freeth him from his natural bondage under ſin [h], and by his grace alone enables him freely to will and to do

III. [d] Rom. v. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. Rom. viii. 7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. John xv. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

[e] Rom. iii. 10. As it is written, There is none righteous, no, not one. V. 12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one.

[f] Eph. ii. 1. And you hath he quickened who were dead in treſpaſſes and ſins. V. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved.) Col. ii. 13. And you, being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes.

[g] John vi. 44. No man can come to me, except the Father which hath ſent me draw him: and I will raiſe him up at the laſt day. V. 65. And he ſaid, Therefore ſaid I unto you, That no man can come unto me, except it were given unto him of my Father. Eph. ii. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. V. 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind, and were by nature the children of wrath, even as others. V. 4. But God, who is rich in mercy, for his great love wherewith he loved us, V. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved.) 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned. Tit. iii. 3. For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another. V. 4. But after that the kindneſs and love of God our Saviour toward man appeared, V. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration and renewing of the Holy Ghoſt.

IV. [h] Col. i. 13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son. John viii. 34. Jeſus anſwered them, Verily, verily, I ſay unto you, Whoſoever committeth ſin is the ſervant of ſin. V. 36. If the Son, therefore, ſhall make you free, ye ſhall be free indeed.

do that which is ſpiritually good[i]; yet ſo as that, by reaſon of his remaining corruption, he doth not perfectly nor only will that which is good, but doth alſo will that which is evil[k].

V. The will of man is made perfectly and immutably free to good alone in the ſtate of glory only[l].

CHAP. X. *Of Effectual Calling.*

ALL thoſe whom God hath predeſtinated unto life, and thoſe only, he is pleaſed, in his appointed and accepted time, effectually to call[a], by his word and Spirit, out of that ſtate

i Phil. ii. 13. For it is God which worketh in you both to will and to do of his good pleaſure. Rom. vi. 18. Being then made free from ſin, ye became the ſervants of righteouſneſs. V. 22. But now, being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

k Gal. v. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. Rom. vii. 15. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. V. 18. For I know that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good I find not. V. 19. For the good that I would, I do not; but the evil which I would not, that I do. V. 21. I find then a law, that when I would do good, evil is preſent with me. V. 23. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

l Eph. iv. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. Heb. xii. 23. To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect. 1 John iii. 2. Beloved, now are we the ſons of God; and it doth not yet appear what we ſhall be; but we know that when he ſhall appear we ſhall be like him; for we ſhall ſee him as he is. Jude, Ver. 24. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy.

I. a Rom. viii. 30. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. Rom. xi. 7. What then? Iſrael hath not obtained that which he ſeeketh for: but the election hath obtained it, and the reſt were blinded. Eph. i. 10. That in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt,

ſtate of ſin and death in which they are by nature [b], to grace and ſalvation by Jeſus Chriſt [c]; enlightening their minds ſpiritually and ſavingly to underſtand the things of God [d]; taking away their heart of ſtone, and giving unto them an heart

both which are in heaven, and which are on earth, even in him. V. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will.

[b] 2 Theſſ. ii. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord; becauſe God hath from the beginning choſen you to ſalvation through ſanctification of the Spirit and belief of the truth: V. 14. Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt. 2 Cor. iii. 3 Foraſmuch as ye are manifeſtly declared to be the epiſtle of Chriſt miniſtered by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart. V. 6. Who alſo made us able miniſters of the new teſtament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

[c] Rom. viii. 2. For the law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death. Eph. ii. 1. And you hath he quickened, who were dead in treſpaſſes and ſins. V. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. V. 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others. V. 4. But God, who is rich in mercy, for his great love wherewith he loved us, V. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved.) 2 Tim. i. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began; V. 10. But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel.

[d] Acts xxvi. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. 1 Cor. ii. 10. But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. V. 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Eph. i. 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him: V. 18. The eyes of your underſtanding being enlightened

heart of fleſh[e]; renewing their wills, and by his almighty power determining them to that which is good[f]; and effectually drawing them to Jeſus Chriſt[g]; yet ſo as they come moſt freely, being made willing by his grace[h].

II. This effectual call is of God's free and ſpecial grace alone, not from any thing at all foreſeen in man[i], who is altogether

that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

[e] Ezek. xxxvi. 26. A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

[f] Ezek. xi. 19. And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh. Phil. ii. 13. For it is God which worketh in you both to will and to do of his good pleaſure. Deut. xxx. 6. And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayeſt live. Ezek. xxxvi. 27. And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

Eph. i. 19. And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power. John vi. 44. No man can come to me, except the Father which hath ſent me draw him; and I will raiſe him up at the laſt day. V. 45. It is written in the prophets, And they ſhall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.

[h] Cant. i. 4. Draw me, we will run after thee. Pſalm cx. 3. Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth. John vi. 37. All that the Father giveth me ſhall come to me; and him that cometh to me I will in no wiſe caſt out. Rom. vi. 16. Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs? V. 17. But God be thanked that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you. V. 18. Being then made free from ſin, ye became the ſervants of righteouſneſs.

II. [i] 2 Tim. i. 9. Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began. Tit. iii. 4. But after that the kindneſs and love of God our Saviour toward man appeared, V. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy

altogether paſſive therein, until, being quickened and renewed by the Holy Spirit [k], he is thereby enabled to anſwer this call, and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infancy, are regenerated and ſaved by Chriſt through the Spirit [m], who worketh when, and where, and how he pleaſeth [n]. So alſo are all other elect perſons,

Ghoſt. Eph. ii. 4. But God, who is rich in mercy, for his great love wherewith he loved us, V. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved.) V. 8. For by grace are ye ſaved through faith; and that not of yourſelves: it is the gift of God: V. 9. Not of works, leſt any man ſhould boaſt. Rom. ix. 11. For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth.

[k] 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned. Rom. viii. 7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be. Eph. ii. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved.)

[l] John vi. 37. All that the Father giveth me ſhall come to me; and him that cometh to me I will in no wiſe caſt out. Ezek. xxxvi. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them. John v. 25. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.

III. [m] Luke xviii. 15. And they brought unto him alſo infants, that he would touch them: but when his diſciples ſaw it, they rebuked them. V. 16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. And Acts ii. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. V. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. And John iii. 3. Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. V. 5. Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. And 1 John v. 12. He that hath the Son hath life; and he that hath not the Son of God hath not life. And Rom. viii. 9. But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Chriſt, he is none of his. [*Compared together.*]

[n] John iii. 8. The wind bloweth where it liſteth, and thou hear

sons, who are incapable of being outwardly called by the ministry of the word [o].

IV. Others not elected, although they may be called by the ministry of the word [p], and may have some common operations of the Spirit [q], yet they never truly come to Christ, and therefore cannot be saved [r]: much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess [s]; and

the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[o] 1 John v. 12. He that hath the Son hath life; and he that hath not the Son of God hath not life. Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

IV. [p] Mat. xxii. 14. For many are called, but few are chosen.

[q] Mat. vii. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Mat. xiii. 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: V. 21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Heb. vi. 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, V. 5. And have tasted the good word of God, and the powers of the world to come.

[r] John vi. 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. V. 65. And he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father. V. 66. From that time many of his disciples went back, and walked no more with him. John viii. 24. I said, therefore, unto you, That ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

[s] Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. Eph. ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. * John iv. 22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. John xvii. 3. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

and to aſſert and maintain that they may is very pernicious, and to be deteſted [t].

CHAP. XI. *Of Juſtification.*

THOSE whom God effectually calleth he alſo freely juſtifieth [a]; not by infuſing righteouſneſs into them, but by pardoning their ſins, and by accounting and accepting their perſons as righteous: not for any thing wrought in them, or done by them, but for Chriſt's ſake alone: not by imputing faith itſelf, the act of believing, or any other evangelical obedience to them as their righteouſneſs, but by imputing the obedience and ſatisfaction of Chriſt unto them [b], they receiving and reſting

[t] 2 John, Ver. 9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, he hath both the Father and the Son. V. 10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. V. 11. For he that biddeth him God ſpeed is partaker of his evil deeds. 1 Cor. xvi. 22. If any man love not the Lord Jeſus Chriſt, let him be Anathema Maran-atha. Gal. i. 6. I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt unto another goſpel: V. 7. Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt. V. 8. But though we, or an angel from heaven, preach any other goſpel unto you than that which we have preached unto you, let him be accurſed.

I. [a] Rom. viii. 30. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. Rom. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

[b] Rom. iv. 5. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. V. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, V. 7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. V. 8. Bleſſed is the man to whom the Lord will not impute ſin. 2 Cor. v. 19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation. V. 21. For he hath made him to be ſin for us who knew no ſin; that we might be made the righteouſneſs of God in him. Rom. iii. 22. Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all and upon all them that believe; for there is no difference. V. 24. Being juſtified freely by his grace, through the redemption

reſting on him and his righteouſneſs by faith; which faith they have not of themſelves; it is the gift of God [c].

II. Faith, thus receiving and reſting on Chriſt and his righteouſneſs, is the alone inſtrument of juſtification [d]; yet is it

redemption that is in Jeſus Chriſt; V. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. V. 27. Where is boaſting then? It is excluded. By what law? of works? Nay; but by the law of faith. V. 28. Therefore we conclude that a man is juſtified by faith without the deeds of the law. Tit. iii. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt: V. 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. Eph. i. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace. Jer. xxiii. 6. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this is his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. 1 Cor. i. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption: V. 31. That, according as it is written, He that glorieth, let him glory in the Lord. Rom. v. 17. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. V. 18. Therefore as by the offence of one judgment came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. V. 19. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous.

[c] Acts x. 44. While Peter yet ſpake theſe words the Holy Ghoſt fell on all them which heard the word. Gal. ii. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. Phil. iii. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. Acts xiii. 38. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: V. 39. And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Eph. ii. 7. That in the ages to come he might ſhew the exceeding riches of his grace, in his kindneſs towards us through Chriſt Jeſus. V. 8. For by grace are ye ſaved through faith; and that not of yourſelves; it is the gift of God.

II. [d] John i. 12. But as many as received him, to them gave he

it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love[e].

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf[f]. Yet, in as much as he was given by the Father

power to become the sons of God, even to them that believe on his name. Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. v. 1. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.

[e] James ii. 17. Even so faith, if it hath not works, is dead, being alone. V. 22. Seest thou how faith wrought with his works, and by works was faith made perfect? V. 26. For as the body without the spirit is dead, so faith without works is dead also. Gal. v. 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

III. [f] Rom. v. 8. But God commendeth his love towards us, in that while we were yet sinners Christ died for us. V. 9. Much more then, being now justified by his blood, we shall be saved from wrath through him. V. 10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. V. 19. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. 1 Tim. ii. 5. For there is one God, and one mediator between God and men, the man Christ Jesus: V. 6. who gave himself a ransom for all, to be testified in due time. Heb. x. 10. by the which will we are sanctified, through the offering of the body of Jesus Christ once for all. V. 14. For by one offering he hath perfected for ever them that are sanctified. Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesy, and to anoint the most holy. V. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Isaiah liii. 4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. V. 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. V. 6. All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. V. 10. Yet

ther for them [g], and his obedience and ſatisfaction accepted in their ſtead [h], and both freely, not for any thing in them, their juſtification is only of free grace [i]; that both the exact juſtice and rich grace of God might be glorified in the juſtification of ſinners [k].

IV. God did, from all eternity, decree to juſtify all the elect [l]; and Chriſt did, in the fulneſs of time, die for their ſins,

Yet it pleaſed the Lord to bruiſe him; he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. V. 11. He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities. V. 12. Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong; becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors; and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

[g] Rom. viii. 32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

[h] 2 Cor. v. 21. For he hath made him to be ſin for us who knew no ſin; that we might be made the righteouſneſs of God in him. Mat. iii. 17. And, lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. Eph. v. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

[i] Rom. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. Eph. i. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

[k] Rom. iii. 26. To declare, I ſay, at this time his righteouſneſs; that he might be juſt, and the juſtifier of him which believeth in Jeſus. Eph. ii. 7. That in the ages to come he might ſhew the exceeding riches of his grace, in his kindneſs towards us through Chriſt Jeſus.

IV. [l] Gal. iii. 8. And the ſcripture, foreſeeing that God would juſtify the Heathen through faith, preached before the goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed. 1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience and ſprinkling of the blood of Jeſus Chriſt. V. 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot: V. 20. Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you. Rom. viii. 30. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

ſins, and riſe again for their juſtification [m]: nevertheleſs they are not juſtified, until the Holy Spirit doth in due time actually apply Chriſt unto them [n].

V. God doth continue to forgive the ſins of thoſe that are juſtified [o]: and although they can never fall from the ſtate of juſtification [p], yet they may by their ſins fall under God's fatherly diſpleaſure, and not have the light of his countenance reſtored unto them, until they humble themſelves, confeſs their ſins, beg pardon, and renew their faith and repentance [q].

VI. The

[m] Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law. 1 Tim. ii. 6. Who gave himſelf a ranſom for all, to be teſtified in due time. Rom. iv. 25. Who was delivered for our offences, and was raiſed again for our juſtification.

[n] Col. i. 21. And you that were ſome time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, V. 22. In the body of his fleſh through death, to preſent you holy, and unblameable, and unreproveable in his ſight. Gal. ii. 16. [*See letter* [c] *immediately foregoing.*] Titus iii. 4. But after that the kindneſs and love of God our Saviour toward man appeared, V. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt; V. 6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour; V. 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

V. [o] Mat. vi. 12. And forgive us our debts, as we forgive our debtors. 1 John i. 7. But if we walk in the light, as he is in the light, we have fellowſhip one with another; and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. V. 9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 John ii. 1. My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have and Advocate with the Father, Jeſus Chriſt the righteous, V. 2. And he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world.

[p] Luke xxii. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted ſtrengthen thy brethren. John x. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. Heb. x. 14. For by one offering he hath perfected for ever them that are ſanctified.

[q] Pſal. lxxxix. 31. If they break my ſtatutes, and keep not my commandments, V. 32. Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. V. 33. Nevertheleſs my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. Pſal. li. 7. Purge me with hyſſop, and I ſhall be clean; waſh me, and I ſhall be whiter than the ſnow. V. 8. Make

VI. The juſtification of believers under the old teſtament was, in all theſe reſpects, one and the ſame with the juſtification of believers under the new teſtament [r].

CHAP. XII. *Of Adoption.*

ALL thoſe that are juſtified, God vouchſafeth, in and for his only Son Jeſus Chriſt, to make partakers of the grace of adoption [a]: by which they are taken into the number, and enjoy the liberties and privileges, of the children of God [b]; have

Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoice. V. 9. Hide thy face from my ſins, and blot out all mine iniquities. V. 10. Create in me a clean heart, O God; and renew a right ſpirit within me. V. 11. Caſt me not away from thy preſence; and take not thy Holy Spirit from me. V. 12. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit. Pſ. xxxii. 5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Mat. xxvi. 75. And Peter remembered the words of Jeſus, which ſaid unto him, Before the cock crow thou ſhalt deny me thrice. And he went out and wept bitterly. 1 Cor. xi. 30. For this cauſe many are weak and ſickly among you, and many ſleep. V. 32. But when we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world. Luke i. 20. And, behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.

VI. [r] Gal. iii. 9. So then, they which be of faith are bleſſed with faithful Abraham. V. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree: V. 14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. Rom. iv. 22. And therefore it was imputed to him for righteouſneſs. V. 23. Now, it was not written for his ſake alone that it was imputed to him; V. 24. But for us alſo, to whom it ſhall be imputed; if we believe on him that raiſed up Jeſus our Lord from the dead. Heb. xiii. 8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

I. [a] Eph. i. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, V. 5. To redeem them that were under the law, that we might receive the adoption of ſons.

[b] Rom. viii. 17. And if children, then heirs; heirs of God, and

have his name put upon them[c]; receive the Spirit of adoption[d]; have acceſs to the throne of grace with boldneſs[e]; are enabled to cry, Abba, Father[f]; are pitied[g], protected[h], provided for[i], and chaſtened by him as by a father[k]; yet never caſt off[l], but ſealed to the day of redemption[m], and inherit the promiſes[n], as heirs of everlaſting ſalvation[o].

CHAP.

joint heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together. John i. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

[c] Jer. xiv. 9. Yet thou, O Lord, art in the midſt of us, and we are called by thy name, leave us not. 2 Cor. vi. 18. And will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty. Rev. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jeruſalem, which cometh down out of heaven from my God: and I will write upon him my new name.

[d] Rom. viii. 15. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[e] Eph. iii. 12. In whom we have boldneſs and acceſs with confidence by the faith of him. Rom. v. 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God.

[f] Gal. iv. 6. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[g] Pſal. ciii. 13. Like as a father pitieth his children; ſo the Lord pitieth them that fear him.

[h] Prov. xiv. 26. In the fear of the Lord is ſtrong confidence; and his children ſhall have a place of refuge.

[i] Matth. vi. 30. Wherefore, if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith? V. 32. For your heavenly Father knoweth that ye have need of all theſe things. 1 Pet. v. 7. Caſting all your care upon him, for he careth for you.

[k] Heb. xii. 6. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

[l] Lam. iii. 31. For the Lord will not caſt off for ever.

[m] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption.

[n] Heb. vi. 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

[o] 1 Pet. i. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, V. 4. To an inheritance incorruptible, and undefiled,

CHAP. XIII. *Of Sanctification.*

THEY who are effectually called and regenerated, having a new heart and a new ſpirit created in them, are farther ſanctified really and perſonally, through the virtue of Chriſt's death and reſurrection [a], by his word and Spirit dwelling in them [b]; the dominion of the whole body of ſin is deſtroyed [c], and the ſeveral luſts thereof are more and more weakened and mortified [d], and they more and more quickened and ſtrengthened in all ſaving graces [e], to the practice

defiled, and that fadeth not away, reſerved in heaven for you. Heb. i. 14. Are they not all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

I. [a] 1 Cor. vi. 11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. Phil. iii. 10. That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death. Rom. vi. 5. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: V. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

[b] John xvii. 17. Sanctify them through thy truth: thy word is truth. Eph. v. 26. That he might ſanctify and cleanſe it with the waſhing of water by the word. 1 Theſſ. v. 23. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth.

[c] Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. V. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

[d] Gal. v. 24. And they that are Chriſt's have crucified the fleſh, with the affections and luſts. Rom. viii. 13. For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

[e] Col. i. 11. Strengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs. Eph. iii. 16. That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man. V. 17. That Chriſt may dwell in your hearts by faith; that ye, being rooted and grounded in love, V. 18. May be able to comprehend with all ſaints what is the breadth, and length, and depth, and height; V. 19. And to know the love of Chriſt, which

practice of true holineſs, without which no man ſhall ſee the Lord[f].

II. This ſanctification is throughout in the whole man[g], yet imperfect in this life; there abideth ſtill ſome remnants of corruption in every part[h]: whence ariſeth a continual and irreconcileable war; the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh[i].

III. In which war, although the remaining corruption for a time may much prevail[k], yet, through the continual ſupply of ſtrength from the ſanctifying Spirit of Chriſt, the regenerate part doth overcome[l]: and ſo the ſaints

which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

[f] 2 Cor. vii. 1. Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. Heb. xii. 14. Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.

II. [g] 1 Theſſ. v. 23. And the very God of peace ſanctify you wholly: and I pray God your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

[h] 1 John i. 10. If we ſay that we have not ſinned, we make him a lyar, and his word is not in us. Rom. vii. 18. For I know that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good I find not. V. 23. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. Phil. iii. 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

[i] Gal. v. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would. 1 Pet. ii. 11. Dearly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts which war against the ſoul.

III. [k] Rom. vii. 23. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

[l] Rom. vi. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. 1 John v. 4. For whatſoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Eph. iv. 15. But ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt: V. 16. From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual work

ſaints grow in grace [m], perfecting holineſs in the fear of God [n].

CHAP. XIV. *Of Saving Faith.*

THE grace of faith, whereby the elect are enabled to believe to the ſaving of their ſouls [a], is the work of the Spirit of Chriſt in their hearts [b]; and is ordinarily wrought by the miniſtry of the word [c]: by which alſo, and by the adminiſtration of the ſacraments and prayer, it is increaſed and ſtrengthened [d].

II. By this faith a Chriſtian believeth to be true whatſoever is revealed in the word for the authority of God himſelf

working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

[m] 2 Pet. iii. 18. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to him be glory both now and for ever. Amen. 2 Cor. iii. 18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

[n] 2 Cor. vii. 1. Having, therefore, theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

[a] Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.

2 Cor. iv. 13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak. Eph. i. 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him: V. 18. The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, V. 19. And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power. Eph. ii. 8. For by grace are ye ſaved through faith; and that not of yourſelves: it is the gift of God.

[c] Rom. x. 14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? V. 17. So then, faith cometh by hearing, and hearing by the word of God.

[d] 1 Pet. ii. 2. As new-born babes, deſire the ſincere milk of the word, that ye may grow thereby. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an

ſelf ſpeaking therein [e]; and acteth differently upon that which each particular paſſage thereof containeth; yielding obedience to the commands [f], trembling at the threatenings [g], and embracing the promiſes of God for this life and that which is to come [h]. But the principal acts of ſaving faith are, accepting, receiving and reſting upon Chriſt alone for juſtification, ſanctification, and eternal life, by virtue of the covenant of grace [i].

III. This

an inheritance among all them which are ſanctified. Rom. iv. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo. Luke xvii. 5. And the apoſtles ſaid unto the Lord, Increaſe our faith. Rom. i. 16. For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek. V. 17. For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

II. [e] John iv. 42. And ſaid unto the woman, Now we believe, not becauſe of thy ſaying; for we have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world. 1 Theſſ. ii. 13. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe. 1 John v. 10. He that believeth on the Son of God hath the witneſs in himſelf: he that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. Acts xxiv. 14. But this I confeſs unto thee, that after the way which they call herefy ſo worſhip I the God of my fathers, believing all things which are written in the law and the prophets.

[f] Rom. xvi. 26. But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith.

[g] Iſaiah lxvi. 2. For all thoſe things hath mine hand made, and all thoſe things have been, ſaith the Lord: but to this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word.

[h] Heb. xi. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth. 1 Tim. iv. 8. For bodily exercise profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

[i] John i. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name. Acts xvi. 31. And they ſaid, Believe on the Lord Jeſus Chriſt,

III. This faith is different in degrees, weak or ſtrong [k]; may be often and many ways aſſailed and weakened, but gets the victory [l]; growing up in many to the attainment of a full aſſurance through Chriſt [m], who is both the author and finiſher of our faith [n].

CHAP.

and thou ſhalt be ſaved, and thy houſe. Gal. ii. 20. I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh I live by the faith of the Son of God, who loved me, and gave himſelf for me. Acts xv. 11. But we believe that through the grace of the Lord Jeſus Chriſt we ſhall be ſaved, even as they.

III. [k] Heb. v. 13. For every one that uſeth milk is unſkilful in the word of righteouſneſs: for he is a babe. V. 14. But ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil. Rom. iv. 19. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sara's womb. V. 20. He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God. Mat. vi. 30. Wherefore, if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith? Mat. viii. 10. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

[l] Luke xxii. 31. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: V. 32. But I have prayed for thee that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. Eph. vi. 16. Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. 1 John v. 4. For whatſoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. V. 5. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

[m] Heb. vi. 11. And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end: V. 12. That ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes. Heb. x. 22. Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Col. ii. 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt.

[n] Heb. xii. 2. Looking unto Jeſus, the author and finiſher of our faith; who for the joy that was ſet before him endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

I. [a] Zech.

CHAP. XV. *Of Repentance unto Life.*

REPENTANCE unto life is an evangelical grace[a], the doctrine whereof is to be preached by every miniſter of the goſpel, as well as that of faith in Chriſt[b].

II. By it a ſinner, out of the ſight and ſenſe, not only of the danger, but alſo of the filthineſs and odiouſneſs of his ſins, as contrary to the holy nature and righteous law of God, and upon the apprehenſion of his mercy in Chriſt to ſuch as are penitent, ſo grieves for and hates his ſins as to turn from them all unto God[c], purpoſing and endeavouring

I. [a] Zech. xii. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born. Acts xi. 18. When they heard theſe things they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

[b] Luke xxiv. 47. And that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem. Mark i. 15. And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the goſpel. Acts xx. 21. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

II. [c] Ezek. xviii. 30. Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: repent, and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. V. 31. Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart and a new ſpirit; for why will ye die, O houſe of Iſrael? Ezek. xxxvi. 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loathe yourſelves in your own ſight, for your iniquities, and for your abominations. Iſa. xxx. 22. Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence. Pſalm li. 4. Againſt thee, thee only, have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. Jer. xxxi. 18. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. V. 19. Surely after that I was turned I repented; and after that I was inſtructed I ſmote upon my thigh: I was

vouring to walk with him in all the ways of his commandments [d].

III. Although repentance be not to be reſted in, as any ſatisfaction for ſin, or any cauſe of the pardon thereof [e], which is the act of God's free grace in Chriſt [f]; yet is it of ſuch neceſſity

was aſhamed, yea, even confounded, because I did bear the reproach of my youth. Joel ii. 12. Therefore alſo now, ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. V. 13. And rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Amos v. 15. Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph. Pſal. cxix. 128. Therefore I eſteem all thy precepts concerning all things to be right; and I hate every falſe way. 2 Cor. vii. 11. For, behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you; yea, what clearing of yourſelves; yea, what indignation; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge! In all things ye have approved yourſelves to be clear in this mat-

[d] Pſal. cxix. 6. Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. V. 59. I thought on my ways, and turned my feet unto thy teſtimonies. V. 106. I have ſworn, and will perform it, that I will keep thy righteous judgments. Luke i. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs. 2 Kings xxiii. 25. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there any like him.

III. [e] Ezek. xxxvi. 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall lothe yourſelves in your own ſight, for your iniquities, and for your abominations. V. 32. Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael. Ezek. xvi. 61. Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant. V. 62. And I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord: V. 63. That thou mayeſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.

[f] Hoſ. xiv. 2. Take with you words, and turn to the Lord; ſay unto him, Take away all iniquity, and receive us graciouſly: ſo will we render the calves of our lips. V. 4. I will heal their backſliding,

neceſſity to all ſinners, that none may expect pardon without it [g].

IV. As there is no ſin ſo ſmall but it deſerves damnation [h]; ſo there is no ſin ſo great, that it can bring damnation upon thoſe who truly repent [i].

V. Men ought not to content themſelves with a general repentance, but it is every man's duty to endeavour to repent of his particular ſins particularly [k].

VI.

ſliding, I will love them freely: for mine anger is turned away from him. Rom. iii. 24. Being juſtified freely by his grace thro' the redemption that is in Jeſus Chriſt. Eph. i. 7. In whom we have redemption thro' his blood, the forgiveneſs of ſins, according to the riches of his grace.

[g] Luke xiii. 3. I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh. V. 5. I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh. Acts xvii. 30. And the times of this ignorance God winked at; but now commandeth all men every where to repent: V. 31. Becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

IV. [h] Rom. vi. 23. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord. Rom. v. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. Mat. xii. 36. But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

[i] Iſa. lv. 7. Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Rom. viii. 1. There is, therefore, now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. Iſa. i. 18. Wash ye, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil. V. 18. Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

V. [k] Pſal. xix. 13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. Luke xix. 8. And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him fourfold. 1 Tim. i. 13. Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did it ignorantly in unbelief. V. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

VI. [l] Pſal.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof[l]; upon which, and the forsaking of them, he shall find mercy[m]: so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or publick confession and sorrow for his sin, to declare his repentance to those that are offended[n]; who are thereupon to be reconciled to him, and in love to receive him[o].

CHAP. XVI. *Of Good Works.*

GOOD works are only such as God hath commanded in his holy word[a], and not such as, without the warrant thereof,

VI. [l] Psal. li. 4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. V. 5. Behold, I was shapen in iniquity: and in sin did my mother conceive me. V. 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. V. 9. Hide thy face from my sins; and blot out all mine iniquities. V. 14. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. Psal. xxxii. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. V. 6. For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him.

[m] Prov. xxviii. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. 1 John i. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

[n] James v. 16. Confess your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much. Luke xvii. 3. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. V. 4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Josh. vii. 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me. [Psal. li. *throughout.*]

[o] 2 Cor. ii. 8. Wherefore I beseech you, that ye would confirm your love towards him.

I. [a] Micah vi. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee,

thereof, are deviſed by men, out of blind zeal, or upo
any pretence of good intention [b].

II. Theſe good works, done in obedience to God
commandments, are the fruits and evidences of a tru
and lively faith [c]: and by them believers manifeſt the
thankfulneſs [d], ſtrengthen their aſſurance [e], edify the
bre

thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? Rom. xii. 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Heb. xiii. 21. Make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen.

[b] Mat. xv. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men. Iſa. xxix. 13. Wherefore the Lord ſaid, Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men. 1 Pet. i. 18. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers. Rom. x. 2. For I bear them record, that they have a zeal of God, but not according to knowledge. John xvi. 2. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doeth God ſervice. 1 Sam. xv. 21. But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utter
deſtroyed, to ſacrifice unto th
Lord thy God in Gilgal. V. 2
And Samuel ſaid, Hath the Lo
as great delight in burnt-offerin
and ſacrifices as in obeying th
voice of the Lord? Behold, t
obey is better than ſacrifice; an
to hearken than the fat of ram
V. 23. For rebellion is as the ſi
of witchcraft, and ſtubbornneſs i
as iniquity and idolatry: becauſ
thou haſt rejected the word of th
Lord, he hath alſo rejected the
from being king.

II. [c] James ii. 18. Yea, a ma
may ſay, Thou haſt faith, and I
have works: ſhew me thy faith
without thy works, and I wi
ſhew thee my faith by my works
V. 22. Seeſt thou how faith
wrought with his works, and by
works was faith made perfect?

[d] Pſal. cxvi. 12. What ſhall I
render unto the Lord for all his
benefits towards me? V. 13. I
will take the cup of ſalvation, and
call upon the name of the Lord.
1 Pet. ii. 9. But ye are a choſen
generation, a royal prieſthood, an
holy nation, a peculiar people;
that ye ſhould ſhew forth the
praiſes of him who hath called
you out of darkneſs into his mar-
vellous light.

[e] 1 John ii. 3. And hereby we
do know that we know him, if
we keep his commandments. V. 5.
But whoſo keepeth his word, in
him verily is the love of God per-
fected:

brethren [f], adorn the profeſſion of the goſpel [g], ſtop the mouths of the adverſaries [h], and glorify God [i], whoſe workmanſhip they are, created in Chriſt Jeſus thereunto [k]; that, having their fruit unto holineſs, they may have the end eternal life [l].

III. Their

ified: hereby know we that we in him. 2 Pet. i. 5. And beſides giving all diligence, add to faith, virtue; and to virtue, owledge; V. 6. And to knowge, temperance; and to temance, patience; and to paence, godlineſs; V. 7. And to lineſs, brotherly kindneſs; and brotherly kindneſs, charity. 8. For if theſe things be in you, abound, they make you that hall neither be barren nor unitful in the knowledge of our d Jeſus Chriſt. V. 9. But he lacketh theſe things is blind, cannot ſee far off, and hath otten that he was purged from old ſins. V. 10. Wherefore the er, brethren, give diligence make your calling and election : for if ye do theſe things ye never fall.

[f] 1 Cor. ix. 2. For I know the wardneſs of your mind, for ch I boaſt of you to them of cedonia, that Achaia was ready ar ago; and your zeal hath voked very many. Mat. v. Let your light ſo ſhine before , that they may ſee your good ks, and glorify your Father ch is in heaven.

Tit. ii. 5. To be diſcreet, ſte, keepers at home, good, dient to their own huſbands, the word of God be not blaſmed. V. 9. Exhort ſervants be obedient unto their own ers, and to pleaſe them well l things; not anſwering again: c. Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. V. 11. For the grace of God that bringeth ſalvation hath appeared to all men; V. 12. Teaching us that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world. 1 Tim. vi. 1. Let as many ſervants as are under the yoke count their own maſters worthy of all honour; that the name of God and his doctrine be not blaſphemed.

[g] 1 Pet. ii. 15. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men.

[h] 1 Pet. ii. 12. Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may, by your good works which they ſhall behold, glorify God in the day of viſitation. Phil. i. 11. Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God. John xv. 8. Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples.

[k] Eph. ii. 10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

[l] Rom. vi. 22. But now, being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

III. [m] John

III. Their ability to do good works is not at all of the
ſelves, but wholly from the Spirit of Chriſt [m]. And that t
may be enabled thereunto, beſides the graces they have
ready received, there is required an actual influence of
ſame Holy Spirit to work in them to will and to do of
good pleaſure [n]; yet are they not hereupon to grow ne
gent, as if they were not bound to perform any duty un
upon a ſpecial motion of the Spirit; but they ought to
diligent in ſtirring up the grace of God that is in them

IV. T

III. [m] John xv. 4. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me. V. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing. V. 6. If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt them into the fire, and they are burned. Ezek. xxxvi. 26. A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. V. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

[n] Philip. ii. 13. For it is God which worketh in you both to will and to do of his good pleaſure. Phil. iv. 13. I can do all things through Chriſt, which ſtrengtheneth me. 2 Cor. iii. 5. Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency is of God.

[o] Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſe
work out your own ſalvation
fear and trembling. Heb. vi.
And we deſire that every on
you do ſhew the ſame diligence
to the full aſſurance of hope
the end: V. 12. That ye be
ſlothful, but followers of
who, through faith and patie
inherit the promiſes. 2 Pet.
According as his divine po
hath given unto us all things
pertain unto life and godl
through the knowledge of
that hath called us to glory
virtue. V. 5. And beſides
giving all diligence, add to
faith, virtue; and to virtue
ledge. V. 10. Wherefore the
ther, brethren, give diligence
make your calling and elec
ſure; for if ye do theſe thing
ſhall never fall: V. 11. For
entrance ſhall be miniſtered
you abundantly into the ever
ing kingdom of our Lord and
viour Jeſus Chriſt. Iſa. lx
And there is none that calleth
on thy name, that ſtirreth up
ſelf to take hold of thee: for
haſt hid thy face from us, and
conſumed us, becauſe of our
quities. 2 Tim. i. 6. Where
I put thee in remembrance,
thou ſtir up the gift of God w
is in thee, by the putting o
my hands. Acts xxvi. 6. And

I

IV. They who in their obedience attain to the greateſt ght which is poſſible in this life, are ſo far from being able ſupererogate, and to do more than God requires, that ey fall ſhort of much which in duty they are bound to do [p].

V. We cannot, by our beſt works, merit pardon of ſin, or rnal life, at the hand of God, by reaſon of the great diſ- portion that is between them and the glory to come, and infinite diſtance that is between us and God, whom by m we can neither profit nor ſatisfy for the debt of our mer ſins [q]; but when we have done all we can, we have done

nd, and am judged for the e of the promiſe made of God our fathers: V. 7. Unto ch promiſe our twelve tribes, ntly ſerving God day and t, hope to come; for which e's ſake, King Agrippa, I am ſed of the Jews. Jude, V. 20. ye, beloved, building up your- s on your moſt holy faith, ing in the Holy Ghoſt, V. 21. yourſelves in the love of looking for the mercy of Lord Jeſus Chriſt unto eter- fe.

[p] Luke xvii. 10. So like- ye, when ye ſhall have done oſe things which are com- ed you, ſay, We are unpro- e ſervants: we have done which was our duty to do. xiii. 22. And I commanded Levites, that they ſhould e themſelves, and that they d come and keep the gates, ctify the ſabbath-day. Re- er me, O my God, concern- his alſo, and ſpare me ac- g to the greatneſs of thy . Job ix. 2. I know it is ſo ruth: but how ſhould man with God? V. 3. If he will d with him, he cannot an- im one of a thouſand. Gal. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

V. [q] Rom. iii. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. Rom. iv. 2. For if Abraham were juſtified by works, he hath whereof to glory, but not before God. V. 4. Now, to him that worketh is the reward not reckoned of grace, but of debt. V. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works. Eph. ii. 8. For by grace are ye ſaved through faith; and that not of yourſelves: it is the gift of God. V. 9. Not of works, leſt any man ſhould boaſt. Tit. iii. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt; V. 6. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour: V. 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. Rom. viii. 18. For I reckon that the ſufferings of this

done but our duty, and are unprofitable ſervants[r]; and b
cauſe, as they are good, they proceed from his Spirit[s]; a
as they are wrought by us, they are defiled and mixed wi
ſo much weakneſs and imperfection, that they cannot e
dure the ſeverity of God's judgment[t].

VI. Yet, notwithſtanding, the perſons of believers bei
accepted thro' Chriſt, their good works alſo are accepted
him[v]; not as though they were in this life wholly unblam
a

preſent time are not worthy to be compared with the glory which ſhall be revealed in us. Pſal. xvi. 2. O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord: my goodneſs extendeth not to thee. Job xxii. 2. Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf? V. 3. Is it any pleaſure to the Almighty that thou art righteous? or is it gain to him that thou makeſt thy ways perfect? Job xxxv. 7. If thou be righteous, what giveſt thou him? or what receiveth he of thine hand? V. 8. Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man.

[r] Luke xvii. 10. [*See letter* [p] *in this Chapter.*]

[s] Gal. v. 22. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, V. 23. Meekneſs, temperance: againſt ſuch there is no law.

[t] Iſa. lxiv. 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Gal. v. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. Rom. vii. 15. For that which I do, I allow n
for what I would, that do I n
but what I hate, that do I. V.
I know that in me (that is, in
fleſh) dwelleth no good thi
for to will is preſent with me,
how to perform that which
good I find not. Pſal. cxliii.
And enter not into judgment w
thy ſervant: for in thy ſight
no man living be juſtified. P
cxxx. 3. If thou, Lord, ſhou
mark iniquities, O Lord,
ſhall ſtand?

VI. [v] Eph. i. 6. To the p
of the glory of his grace, wh
he hath made us accepted i
Beloved. 1 Pet. ii. 5. Ye al
lively ſtones, are built up a
tual houſe, an holy prieſthoo
offer up ſpiritual ſacrifices,
ceptable to God by Jeſus C
Exod. xxviii. 38. And it ſha
upon Aaron's forehead, that A
may bear the iniquity of th
things, which the children
rael ſhall hallow in all their
gifts: and it ſhall be always
his forehead, that they m
accepted before the Lord.
iv. 4. And Abel, he alſo bro
of the firſtlings of his flock,
the fat thereof: and the Lor
reſpect unto Abel, and to h
fering. With Heb. xi. 4. By
Abel offered unto God a
excellent ſacrifice than Ca
which he obtained witne

ble and unreproveable in God's ſight [w], but that he, look-
g upon them in his Son, is pleaſed to accept and reward
hat which is ſincere, although accompanied with many
eakneſſes and imperfections [x].

VII. Works done by unregenerate men, although, for the
atter of them, they may be things which God commands,
nd of good uſe both to themſelves and others [y]: yet, becauſe they

was righteous, God teſtifying
his gifts; and by it he being
ad yet ſpeaketh.

[w] Job ix. 20. If I juſtify myſelf,
ne own mouth ſhall condemn
; if I ſay, I am perfect, it ſhall
o prove me perverſe. Pſal.
iii. 2. And enter not into judg-
nt with thy ſervant: for in thy
ht ſhall no man living be juſtified.

[x] Heb. xiii. 20. Now, the God
peace, that brought again from
dead our Lord Jeſus, that great
epherd of the ſheep, through
blood of the everlaſting cove-
nt, V. 21. Make you perfect in
ry good work to do his will,
rking in you that which is
l-pleaſing in his ſight, through
us Chriſt; to whom be glory
ever and ever. Amen. 2 Cor.
12. For if there be firſt a will-
mind, it is accepted according
hat a man hath, and not ac-
ding to that he hath not. Heb.
10. For God is not unrigh-
s to forget your work and la-
r of love, which ye have ſhew-
oward his name, in that ye
miniſtered to the ſaints, and
miniſter. Mat. xxv. 21. His
ſaid unto him, Well done,
good and faithful ſervant;
haſt been faithful over a few
gs, I will make thee ruler
many things: enter thou into
oy of thy lord. V. 23. His
ſaid unto him, Well done,
and faithful ſervant; thou
haſt been faithful over a few
things, I will make thee ruler
over many things: enter thou into
the joy of thy lord.

[y] 2 Kings x. 30. And the
Lord ſaid unto Jehu, Becauſe thou
haſt done well in executing that
which is right in mine eyes, and
haſt done unto the houſe of Ahab
according to all that was in mine
heart, thy children of the fourth
generation ſhall ſit on the throne
of Iſrael. V. 31. But Jehu took
no heed to walk in the law of the
Lord God of Iſrael with all his
heart: for he departed not from
the ſins of Jeroboam, which made
Iſrael to ſin. 1 Kings xxi. 27.
And it came to paſs, when Ahab
heard thoſe words, that he rent
his clothes, and put ſackcloth up-
on his fleſh, and faſted, and lay in
ſackcloth, and went ſoftly. V. 29.
Seeſt thou how Ahab humbleth
himſelf before me? becauſe he
humbleth himſelf before me, I
will not bring the evil in his days:
but in his ſon's days will I bring
the evil upon his houſe. Phil.
i. 15. Some indeed preach Chriſt
even of envy and ſtrife; and ſome
alſo of good will. V. 16. The
one preach Chriſt of contention,
not ſincerely, ſuppoſing to add af-
fliction to my bonds. V. 18. What
then? notwithſtanding every way,
whether in pretence or in truth,
Chriſt is preached; and I therein
do rejoice, yea, and will rejoice.

they proceed not from an heart purified by faith [z]; nor are done in a right manner, according to the word [a]; nor to a right end, the glory of God [b]; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God [c]. And yet their neglect of them is more sinful, and displeasing unto God [d].

CHAP.

[z] Gen. iv. 5. But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. With Heb. xi. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. V. 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

[a] 1 Cor. xiii. 3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Isa. i. 12. When ye come to appear before me, who hath required this at your hand to tread my courts?

[b] Matth. vi. 2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. V. 5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. V. 16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.

[c] Hag. ii. 14. Then answered Haggai, and said, So is this people and so is this nation before me saith the Lord; and so is every work of their hands, and that which they offer there is unclean. Tit. i. 15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. Amos v. 21. I hate, I despise your feast days, and I will not smell in your solemn assemblies. V. 22. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Hosea i. 4. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. Rom. ix. 16. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

[d] Psal. xiv. 4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. Psal. xxxvi. 3. The words of his

CHAP. XVII. *Of the Perſeverance of the Saints.*

THEY whom God hath accepted in his Beloved, effectually called and ſanctified by his Spirit, can neither totally nor finally fall away from the ſtate of grace; but ſhall certainly perſerve therein to the end, and be eternally ſaved [a].

II. This perſeverance of the ſaints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father [b]; upon the efficacy of the merit and interceſſion of

outh are iniquity and deceit: he th left off to be wiſe, and to do ood. Job xxi. 14. Therefore ey ſay unto God, Depart from : for we deſire not the knowdge of thy ways. V. 15. What the Almighty, that we ſhould ve him? and what profit ſhould e have if we pray unto him? at. xxv. 41. Then ſhall he ſay o unto them on the left hand, part from me, ye curſed, into erlaſting fire, prepared for the il and his angels. V. 42. For as an hungered, and ye gave no meat; I was thirſty, and ye e me no drink; V. 43. I was ranger, and ye took me not in; ed, and ye clothed me not; , and in priſon, and ye viſited not. V. 45. Then ſhall he anr them, ſaying, Verily, I ſay o you, In as much as ye did it to one of the leaſt of theſe, ye it not to me. Mat. xxiii. 23. e unto you, ſcribes and Phaes, hypocrites! for ye pay tithe mint, and aniſe, and cummin, have omitted the weightier tters of the law, judgment, rcy, and faith; theſe ought ye ave done, and not to leave the er undone.

[a] Phil. i. 6. Being confident his very thing, that he which h begun a good work in you, will perform it until the day of Jeſus Chriſt. 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things ye ſhall never fall. John x. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. V. 29. My Father, which gave them me, is greater than all: and none is able to pluck them out of my Father's hand. 1 John iii. 9. Whoſoever is born of God doth not commit ſin, for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. 1 Pet. i. 5. Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time. V. 9. Receiving the end of your faith, even the ſalvation of your ſouls.

II. [b] 2 Tim. ii. 18. Who concerning the truth have erred, ſaying, That the reſurrection is paſt already; and overthrow the faith of ſome. V. 19. Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. Jer. xxxi. 3. The Lord hath appeared of old unto me, ſaying, Yea, I have loved thee with an

of Jeſus Chriſt [c]; the abiding of the Spirit, and of the ſeed of God within them [d]; and the nature of the covenant

everlaſting love; therefore with loving-kindneſs have I drawn thee.

[c] Heb. x. 10. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. V. 14. For by one offering he hath perfected for ever them that are ſanctified. Heb. xiii. 20. Now, the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant, V. 21. Make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight through Jeſus Chriſt; to whom be glory for ever and ever. Amen. Heb. ix. 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. V. 13. For if the blood of bulls, and of goats, and the aſhes of an heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; V. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? V. 15. And for this cauſe he is the Mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance. Rom. viii. 33. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: V. 34. Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. V. 35. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? V. 36. (As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter.) V. 37. Nay, in all theſe things we are more than conquerors, through him that loved us. V. 38. For I am perſuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, V. 39. Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. John xvii. 11. And now I am no more in the world; but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we are. V. 24. Father, I will that they alſo, whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world. Luke xxii. 32. But I have prayed for thee that thy faith fail not; and when thou art converted ſtrengthen thy brethren. Heb. vii. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

[d] John xiv. 16. And I will pray the Father, and he ſhall give you another Comforter, that he

grace [e]: from all which ariſeth alſo the certainty and infallibility thereof [f].

III. Nevertheleſs they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preſervation, fall into grievous ſins [g]; and for a time continue therein [h]: whereby they incur God's diſpleaſure [i], and grieve his

de with you for ever; V. 17. n the Spirit of truth, whom world cannot receive, becauſe eth him not, neither knoweth ; but ye know him, for he lleth with you, and ſhall be you. 1 John ii. 27. But the nting which ye have received im abideth in you; and ye not that any man teach you: as the ſame anointing teachrou of all things, and is truth, is no lye; and even as it hath ht you, ye ſhall abide in him. hn iii. 9. Whoſoever is born od doth not commit ſin, for ed remaineth in him: and he ot ſin, becauſe he is born of .

er. xxxii. 40. And I will e an everlaſting covenant with , that I will not turn away them to do them good; but put my fear in their hearts, they ſhall not depart from

ohn x. 28. And I give unto eternal life, and they ſhall periſh, neither ſhall any them out of my hand. eſſ. iii. 3. But the Lord is ful, who ſhall ſtabliſh you, eep you from evil. 1 John . They went out from us, hey were not of us: for if had been of us, they would ubt have continued with us: hey went out, that they be made manifeſt that they not all of us.

III. [g] Matth. xxvi. 70. But he denied before them all, ſaying, I know not what thou ſayeſt. V. 72. And again he denied with an oath, I do not know the man. V. 74. Then began he to curſe and to ſwear, ſaying, I know not the man. And immediately the cock crew.

[h] Pſal. li. [*the title.*] To the chief muſician, A pſalm of David, when Nathan the prophet came unto him, after he had gone in to Bathſheba. V. 14. Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: and my tongue ſhall ſing aloud of thy righteouſneſs.

[i] Iſa. lxiv. 5. Thou meeteſt him that rejoiceth and worketh righteouſneſs, thoſe that remember thee in thy ways: behold, thou art wroth, for we have ſinned: in thoſe is continuance, and we ſhall be ſaved. V. 7. And there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us, becauſe of our iniquities. V. 9. Be not wroth very ſore, O Lord, neither remember iniquity for ever: behold, ſee, we beſeech thee, we are all thy people. 2 Sam. xi. 27. And when the mourning was paſt, David ſent and fetched her to his houſe, and ſhe became his wife, and bare him a ſon; but the thing that David had done diſpleaſed the Lord.

his Holy Spirit[k]; come to be deprived of ſome meaſure of their graces and comforts[l]; have their hearts hardened[m], and their conſciences wounded[n]; hurt and ſcandalize others[o], and bring temporal judgments upon themſelves[p].

CHAP. XVIII. *Of Aſſurance of Grace and Salvation.*

ALTHO' hypocrites, and other unregenerate men, may vainly deceive themſelves with falſe hopes and carnal preſumptions of being in the favour of God and eſtate of ſalva-

[k] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption.

[l] Pſal. li. 8. Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice. V. 10. Create in me a clean heart, O God; and renew a right ſpirit within me. V. 12. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit. Rev. ii. 4. Nevertheleſs I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love. Cant. v. 2. I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled! for my head is filled with dew, and my locks with the drops of the night. V. 3. I have put off my coat; how ſhall I put it on? I have waſhed my feet; how ſhall I defile them? V. 4. My beloved put in his hand by the hole of the door, and my bowels were moved for him. V. 6. I opened to my beloved; but my beloved had withdrawn himſelf, and was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

[m] Iſa. lxiii. 17. O Lord, why haſt thou made us to err from thy ways, and hardened our hearts from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance. Mark vi. 52. For they conſidered not the miracle of the loaves, for their heart was hardened. Mark xvi. 14. Afterward he appeared unto the eleven, as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

[n] Pſal. xxxii. 3. When I kept ſilence my bones waxed old through my roaring all the day long, V. 4. (For day and night thy hand was heavy upon me,) my moiſture is turned into the drought of ſummer. Pſal. li. 8. Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice.

[o] 2 Sam. xii. 14. Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo that is born unto thee ſhall ſurely die.

[p] Pſal. lxxxix. 31. If they break my ſtatutes, and keep not my commandments; V. 32. Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. 1 Cor. xi. 32. But when we are judged we are chaſtened of the Lo-

ſalvation[a]; which hope of theirs ſhall periſh[b]: yet ſuch as truly believe in the Lord Jeſus, and love him in ſincerity, endeavouring to walk in all good conſcience before him, may in this life be certainly aſſured that they are in the ſtate of grace[c], and may rejoice in the hope of the glory of God; which hope ſhall never make them aſhamed[d].

II. This certainty is not a bare conjectural and probable perſuaſion, grounded upon a fallible hope[e]; but an infallible aſſurance

ord, that we ſhould not be con-emned with the world.

I. [a] Job viii. 13. So are the aths of all that forget God, and he hypocrite's hope ſhall periſh: . 14. Whoſe hope ſhall be cut ff, and whoſe truſt ſhall be a ider's web. Micah iii. 11. The eads thereof judge for reward, nd the prieſts thereof teach for re, and the prophets thereof vine for money: yet will they an upon the Lord, and ſay, Is ot the Lord among us? none evil n come upon us. Deut. xxix. 19. nd it come to paſs, when he areth the words of this curſe, at he bleſs himſelf in his heart, ying, I ſhall have peace, though walk in the imagination of mine art, to add drunkenneſs to thirſt. hn viii. 41. Ye do the deeds of ur father. Then ſaid they to m, We be not born of fornica-n; we have one Father, even od.

[b] Mat. vii. 22. Many ſhall ſay me in that day, Lord, Lord, ve we not prophefied in thy me? and in thy name have caſt t devils? and in thy name done ny wonderful works? V. 23. d then will I profeſs unto them, ever knew you: depart from ye that work iniquity.

1 John ii. 3. And hereby we do ow that we know him, if we p his commandments. 1 John iii. 14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother abideth in death. V. 18. My little children, let us not love in word, neither in tongue, but in deed, and in truth. V. 19. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. V. 21. Beloved, if our heart condemn us not, then have we confidence towards God. V. 24. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit that he hath given us. 1 John v. 13. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

[d] Rom. v. 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. V. 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us.

II. [e] Heb. vi. 11. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end. V. 19. Which hope we have as an anchor

assurance of faith, founded upon the divine truth of the promises of salvation [f], the inward evidence of those graces unto which these promises are made [g], the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God [h]: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption [i].

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it [k];

yet,

of the soul, both sure and stedfast, and which entereth into that within the vail.

[f] Heb. vi. 17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: V. 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

[g] 2 Pet. i. 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. V. 5. And besides this, giving diligence, add to your faith, virtue; and to virtue, knowledge. V. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall: V. 11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments. 1 John iii. 14. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death. 2 Cor. i. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

[h] Rom. viii. 15. For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. V. 16. The Spirit itself beareth witness with our spirit, that we are the children of God.

[i] Eph. i. 13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, V. 14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. i. 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God; V. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

III. [k] 1 John v. 13. These things have I written unto you that be

yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto [l]. And therefore it is the duty of every one to give all diligence to make his calling and election sure [m]; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience [n], the proper fruits

ve on the name of the Son of od; that ye may know that ye ve eternal life, and that ye y believe on the name of the n of God. Isa. l. 10. Who is ong you that feareth the Lord, at obeyeth the voice of his ser- nt, that walketh in darkness, d hath no light? let him trust the name of the Lord, and y upon his God. Mark ix. 24. d straightway the Father of child cried out, and said with ne Lord, I believe; help thou rs, unbelief. [*See* Psal. lxxxviii. *oughout.* Psal. lxxvii. *to the th, Verse.*]

1 Cor. ii. 12. Now we have re- ved, not the spirit of the world, t the Spirit which is of God; t we might know the things t are freely given to us of God. ohn vi. 13. Hereby know we that dwell in him, and he in us, ause he hath given us of his rit. Heb. vi. 11. And we desire t every one of you do shew the e diligence, to the full assu- ce of hope unto the end: V. 12. at ye be not slothful, but fol- ers of them, who, through h and patience, inherit the mises. Eph. iii. 17. That Christ y dwell in your hearts by faith; ye, being rooted and ground- n love, V. 18. May be able to prehend with all saints, what he breadth, and length, and depth, and height; V. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

[m] 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall.

[n] Rom. v. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: V. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. V. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. xv. 13. Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: V. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

fruits of this aſſurance: ſo far is it from inclining men to looſeneſs [o].

IV. True believers may have the aſſurance of their ſalvation diverſe ways ſhaken, diminiſhed, and intermitted; as, by negligence in preſerving of it; by falling into ſome ſpecial ſin which woundeth the conſcience, and grieveth the Spirit; by ſome ſudden or vehement temptation; by God's withdrawing the light of his countenance, and ſuffering even ſuch as fear him to walk in darkneſs, and to have no light [p]: yet are they new

Pſal. iv. 6. There be many that ſay, Who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us. V. 7. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſed. Pſal. cxix. 32. I will run the way of thy commandments, when thou ſhalt enlarge my heart.

[o] 1 John ii. 1. My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. V. 2. And he is the propitiation for our ſins: and not for ours only, but alſo for the ſins of the whole world. Rom. vi. 1. What ſhall we ſay then? ſhall we continue in ſin that grace may abound? V. 2. God forbid: how ſhall we that are dead to ſin live any longer therein? Tit. ii. 11. For the grace of God that bringeth ſalvation hath appeared to all men; V. 12. Teaching us that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world. V. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. 2 Cor. vii. 1. Having, therefore, theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. Rom. viii. 1. There is, therefore, now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. V. 5. Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh. 1 John iii. 2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear we ſhall be like him: for we ſhall ſee him as he is. V. 3. And every man that hath this hope in him purifieth himſelf, even as he is pure. Pſal. cxxx. 4. But there is forgiveneſs with thee; that thou mayeſt be feared. 1 John i. 6. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth: V. 7. But if we walk in the light, as he is in the light, we have fellowſhip one with another; and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

IV. [p] Cant. v. 2. I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. V. 3. I have put off my

never utterly deſtitute of that ſeed of God, and life of faith, that love of Chriſt and the brethren, that ſincerity of heart and conſcience of duty, out of which, by the operation of the Spirit, this aſſurance may in due time be revived [q], and by

coat; how ſhall I put it on? I have waſhed my feet; how ſhall I defile them? V. 6. I opened to my beloved; but my beloved had withdrawn himſelf, and was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer. Pſalm li. 8. Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice. V. 12. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit. V. 14. Deliver me from bloodguiltineſs, O God, thou God of my ſalvation; and my tongue ſhall ſing aloud of thy righteouſneſs. Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. V. 31. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice. Pſal. lxxvii. 1. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. V. 2. In the day of my trouble I ſought the Lord: my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted. V. 3. I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah. V. 4. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak. V. 5. I have conſidered the days of old, the years of ancient times. V. 6. I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch. V. 7. Will the Lord caſt off for ever? and will he be favourable no more? V. 8. Is his mercy clean gone for ever? doth his promiſe fail for evermore? V. 9. Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah. * V. 10 And I ſaid, This is my infirmity: but I will remember the years of the right hand of the moſt High. Matt. xxvi. 69. Now Peter ſat without in the palace; and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. V. 70. But he denied before them all, ſaying, I know not what thou ſayeſt. V. 71. And when he was gone out into the porch another maid ſaw him, and ſaid unto them that were there, This fellow was alſo with Jeſus of Nazareth. V. 72. And again he denied with an oath, I do not know the man. Pſalm xxxi. 22. For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee. [Pſalm lxxxviii. *throughout.*] Iſaiah l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.

[q] 1 John iii. 9. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. Luke xxii. 32. But I have prayed for thee that thy faith fail not

by the which, in the mean time, they are ſupported from utter deſpair.

CHAP. XIX. *Of the Law of God.*

GOD gave to Adam a law, as a covenant of works, by which he bound him, and all his poſterity, to perſonal, entire, exact, and perpetual obedience; promiſed life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it [a].

II. This

not; and when thou art converted ſtrengthen thy brethren. Job xiii. 15. Though he ſlay me, yet will I truſt in him; but I will maintain mine own ways before him. Pſalm lxxiii. 15. If I ſay, I will ſpeak thus; behold, I ſhould offend againſt the generation of thy children. Pſal. li. 8, 12. [*See letter* [p] *immediately before.*] Iſa. l. 10. [*See letter* [p] *immediately foregoing.*]

[r] Micah vii. 7. Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me. V. 8. Rejoice not againſt me, O mine enemy; when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me. V. 9. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, and I ſhall behold his righteouſneſs. Jer. xxxii. 40. And I will make an everlaſting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me. Iſa. liv. 7. For a ſmall moment have I forſaken thee; but with great mercies will I gather thee: V. 8. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord, thy Redeemer. V. 9. For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. V. 10. For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. Pſal. xxii. 1. My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring? [Pſal. lxxxviii. *throughout.*]

I. [a] Gen. i. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. V. 27. So God created man in his own image, in the image of God created he him: male and female created he them. With Gen. ii. 17. But of the tree

of

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables[b]; the

of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: V. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. V. 19. For by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. V. 12. And the law is not of faith: but, The man that doeth them shall live in them. Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Job xxviii. 28. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

[b] James i. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James ii. 8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. V. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. V. 11. For he that said, Do not commit adultery; said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. V. 12. So speak ye, and so do, as they that shall be judged by the law of liberty. Rom. xiii. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. V. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Deut. v. 32. Ye shall observe to do, therefore, as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. Exod. xxxiv. 1. And the Lord said unto Moses, Hew thee two tables of stone, like unto the

the four firſt commandments containing our duty toward God, and the other ſix our duty to man [c].

III. Beſides this law, commonly called Moral, God was pleaſed to give to the people of Iſrael, as a church under age, ceremonial laws, containing ſeveral typical ordinances; partly of worſhip, prefiguring Chriſt, his graces, actions, ſufferings, and benefits [d]; and partly holding forth diverſe inſtructions of moral duties [e]. All which ceremonial laws are now abrogated under the new teſtament [f].

IV. To them alſo, as a body politick, he gave ſundry judicial laws, which expired together with the ſtate of that people

the firſt: and I will write upon theſe tables the words that were in the firſt tables, which thou brakeſt.

[c] Mat. xxii. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. V. 38. This is the firſt and great commandment. V. 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. V. 40. On theſe two commandments hang all the law and the prophets.

III. [d] [Heb. *Chapter* ix.] Heb. x. 1. For the law, having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect. Gal. iv. 1. Now I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all; V. 2. But is under tutors and governors until the time appointed of the father. V. 3. Even ſo we, when we were children, were in bondage under the elements of the world. Col. ii. 17. Which are a ſhadow of things to come; but the body is of Chriſt.

[e] 1 Cor. v. 7. Purge out therefore, the old leaven, that ye may be a new lump, as ye are unleavened: for even Chriſt our paſſover is ſacrificed for us. 2 Cor. vi. 17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you. Jude, Ver. 23. And others ſave with fear, pulling them out of the fire; hating even the garment ſpotted by the fleſh.

[f] Col. ii. 14. Blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs. V. 16. Let no man, therefore, judge you in meat, or in drink, or in reſpect of an holy-day, or of the new moon, or of the ſabbath-days: V. 17. Which are a ſhadow of things to come; but the body is of Chriſt. Dan. ix. 27. And he ſhall confirm the covenant with many for one week; and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe; and for the overſpreading of abominations he ſhall make it deſolate, even until the conſummation, and that determined, ſhall be poured upon the deſolate

Ep

people, not obliging any other now, further than the general equity thereof may require [g].

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof [h]; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it [i]. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation [k].

VI. Although

Eph. ii. 15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; V. 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

IV. [g] [Exod. *Chapter* xxi. Exod. xii. 1. *to the 29th Verse. See both in the Bible.*] Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. With 1 Peter ii. 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme: V. 14. Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. Matth. v. 17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. With Verse 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. V. 39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 1 Cor. ix. 8. Say I these things as a man? or saith not the law the same also? V. 9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? V. 10. Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that threshеth in hope should be partaker of his hope.

V. [h] Romans xiii. 8, 9. [*See above in letter* b.] V. 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. Eph. vi. 2. Honour thy father and mother, (which is the first commandment with promise.) 1 John ii. 3. And hereby do we know that we know him, if we keep his commandments. V. 4. He that saith, I know him, and keepeth not his commandments, is a lyar, and the truth is not in him. V. 7. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning. V. 8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

[i] Jam. ii. 10, 11. [*See in letter* b.]

[k] Matth. v. 17. [*See in letter* g.] V. 18. For, verily, I say unto you,

Till

VI. Although true believers be not under the law as a covenant of works, to be thereby juſtified or condemned [l]; yet it is of great uſe to them, as well as to others; in that, as a rule of life, informing them of the will of God and their dnty, it directs and binds them to walk accordingly [m]; diſcovering alſo the ſinful pollutions of their nature, hearts, and lives [n]; ſo as, examining themſelves thereby, they may come to

Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled. V. 19. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do and teach them, the ſame ſhall be called great in the kingdom of heaven. James ii. 8. [*See in letter* [b] *before.*] Romans iii. 31. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.

VI. [l] Rom. vi. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. Gal. ii. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree. Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, V. 5. To redeem them that were under the law, that we might receive the adoption of ſons. Acts xiii. 39. And by him all that believe are juſtified from all things, from the which ye could not be juſtified by the law of Moſes. Rom. viii. 1. There is, therefore, now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

[m] Rom. vii. 12. Wherefore the law is holy; and the commandment holy, and juſt, and good. V. 22. For I delight in the law of God after the inward man. V. 25. I thank God, through Jeſus Chriſt our Lord. So then, with the mind I myſelf ſerve the law of God; but with the fleſh the law of ſin. Pſalm cxix. 4. Thou haſt commanded us to keep thy precepts diligently. V. 5. O that my ways were directed to keep thy ſtatutes! V. 6. Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. 1 Cor. vii. 19. Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God. Gal. v. 14, 16, 18, 19, 20, 21, 22, 23. *See in the Bible.*

[n] Rom. vii. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. Romans iii. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin.

[o] James

to further conviction of, humiliation for, and hatred againſt ſin [o]; together with a clearer ſight of the need they have of Chriſt, and the perfection of his obedience [p]. It is likewiſe of uſe to the regenerate, to reſtrain their corruptions, in that it forbids ſin [q]; and the threatenings of it ſerve to ſhew what even their ſins deſerve, and what afflictions in this life they may expect for them, although freed from the curſe thereof threatened in the law [r]. The promiſes of it, in like manner, ſhew

[o] James i. 23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs: V. 24. For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. V. 25. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed. Rom. vii. 9. For I was alive without the law once; but when the commandment came, ſin revived, and I died. V. 14. For we know that the law is ſpiritual: but I am carnal, ſold under ſin. V. 24. O wretched man that I am! who ſhall deliver me from the body of this death?

[p] Gal. iii. 24. Wherefore the law was our ſchoolmaſter to bring us unto Chriſt, that we might be juſtified by faith. Rom. vii. 24. *See before in letter* [o]. *Verſe* 25. *See letter* [m].] Romans viii. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: V. 4. That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the ſpirit.

[q] James ii. 11. For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law. Pſalm cxix. 101. I have refrained my feet from every evil way, that I might keep thy word. V. 104. Through thy precepts I get underſtanding; therefore I hate every falſe way. V. 128. Therefore I eſteem all thy precepts concerning all things to be right; and I hate every falſe way.

[r] Ezra ix. 13. And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities deſerve, and haſt given us ſuch deliverance as this; V. 14. Should we again break thy commandments, and join in affinity with the people of theſe abominations, wouldeſt not thou be angry with us, till thou hadſt conſumed us, ſo that there ſhould be no remnant nor eſcaping? Pſalm lxxxix. 30. If his children forſake my law, and walk not in my judgments; V. 31. If they break my ſtatutes, and keep not my commandments; V. 32. Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. V. 33. Nevertheleſs my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail. V. 34. My covenant will I not break,

ſhew them God's approbation of obedience, and what ble
ings they may expect upon the performance thereof;
though not as due to them by the law as a covenant
works[t]: ſo as a man's doing good, and refraining fr
evil, becauſe the law encourageth to the one, and deterr
from the other, is no evidence of his being under the la
and not under grace[v].

VII. Neither are the fore-mentioned uſes of the l
contrary to the grace of the goſpel, but do ſweetly com

break, nor alter the thing that is gone out of my lips.

[s] [Lev. xxvi. *to the 14th Verſe.*] With 2 Cor. vi. 16. And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people. Eph. vi. 2. Honour thy father and mother, (which is the firſt commandment with promiſe;) V. 3. That it may be well with thee, and thou mayeſt live long on the earth. Pſalm xxxvii. 11. But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace. With Mat. v. 5. Bleſſed are the meek: for they ſhall inherit the earth. Pſal. xix. 11. Moreover, by them is thy ſervant warned; and in keeping of them there is great reward.

[t] Gal. ii. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. Luke xvii. 10. So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants; we have done that which was our duty to do.

[v] Romans vi. 12. Let not therefore, reign in your mo body, that ye ſhould obey it the luſts thereof. V. 14. For ſhall not have dominion over y for ye are not under the law, under grace. 1 Pet. iii. 8. Fina be ye all of one mind, having co paſſion one of another, love as b thren, be pitiful, be courteou V. 9. Not rendering evil for e or railing for railing; but c trariwiſe, bleſſing: knowing t ye are thereunto called, that ſhould inherit a bleſſing. V. For he that will love life, and good days, let him refrain tongue from evil, and his lips t they ſpeak no guile: V. 11. him eſchew evil, and do goo let him ſeek peace, and enſue V. 12. For the eyes of the L are over the righteous, and ears are open unto their praye but the face of the Lord is aga them that do evil. With Pſa xxxiv. 12. What man is he t deſireth life, and loveth ma days, that he may ſee good? V. Keep thy tongue from evil, a thy lips from ſpeaking guile. V. Depart from evil, and do goo ſeek peace, and purſue it. V. The eyes of the Lord are up the righteous, and his ears

it[w]; the Spirit of Chriſt ſubduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done[x].

CHAP. XX. *Of Chriſtian Liberty, and Liberty of Conſcience.*

I. THE liberty which Chriſt hath purchaſed for believers under the goſpel conſiſts in their freedom from the guilt of ſin, the condemning wrath of God, the curſe of the moral law[a]; and in their being delivered from this preſent evil world, bondage to Satan, and dominion of ſin[b], from the

unto their cry. V. 16. The of the Lord is againſt them do evil, to cut off the remem- ce of them from the earth. xii. 28. Wherefore, we re- ng a kingdom which cannot moved, let us have grace, reby we may ſerve God ac- bly, with reverence and god- ar. V. 29. For our God is nſuming fire.

II. [w] Gal. iii. 21. Is the law againſt the promiſes of God? forbid: for if there had been given which could have gi- fe, verily righteouſneſs ſhould been by the law. Ezek. xxxvi. 27. And I will my Spirit within you, and you to walk in my ſtatutes, ye ſhall keep my judgments, do them. Heb. viii. 10. For is the covenant that I will with the houſe of Iſrael; thoſe days, ſaith the Lord, put my laws into their mind, write them in their hearts: will be to them a God, and ſhall be to me a people. Jer. xxxi. 33. But this ſhall e covenant that I will make the houſe of Iſrael; After days, ſaith the Lord, I will my law in their inward parts, write it in their hearts: and will be their God, and they ſhall be my people.

I. [a] Tit. ii. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works. 1 Theſſ. i. 10. And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus, which delivered us from the wrath to come. Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

[b] Gal. i. 4. Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father. Col. i. 13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son. Acts xxvi. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. Rom. vi. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

[c] Rom.

the evil of afflictions, the ſting of death, the victory of t grave, and everlaſting damnation[c]; as alſo in their free ceſs to God[d], and their yielding obedience unto him, not o of ſlaviſh fear, but a child-like love, and willing mind[e]. which were common alſo to believers under the law[f]; under the new teſtament the liberty of Chriſtians is furt enlarged in their freedom from the yoke of the ceremon law, to which the Jewiſh church was ſubjected[g], and in grea bold

[c] Rom. viii. 28. We know that all things work together for good to them that love God, to them who are the called according to his purpoſe. Pſalm cxix. 71. It is good for me that I have been afflicted; that I might learn thy ſtatutes. 1 Cor. xv. 54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. V. 55. O death! where is thy ſting? O grave! where is thy victory? V. 56. The ſting of death is ſin; and the ſtrength of ſin is the law: V. 57. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt. Rom. viii. 1. There is, therefore, now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

[d] Rom. v. 1. Therefore, being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. V. 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God.

[e] Rom. viii. 14. For as many as are led by the Spirit of God, they are the ſons of God. V. 15. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adopti whereby we cry, Abba, Fath 1 John iv. 18. There is no fea love; but perfect love caſteth fear; becauſe fear hath torme he that feareth is not made fect in love.

[f] Gal. iii. 9. So then, they wh be of faith are bleſſed with fa ful Abraham. V. 14. That bleſſing of Abraham might co on the Gentiles through Je Chriſt; that we might rece the promiſe of the Spirit thro faith.

[g] Gal. iv. 1. Now I ſay, t the heir, as long as he is a ch differeth nothing from a ſerva though he be lord of all; V. But is under tutors and goverr until the time appointed of the ther. V. 3. Even ſo we, when were children, were in bond under the elements of the wo V. 6. And becauſe ye are ſo God hath ſent forth the Spirit his Son into your hearts, cry Abba, Father. V. 7. Where thou art no more a ſervant, a ſon, and if a ſon, then an hei God through Chriſt. Gal. v Stand faſt, therefore, in the liberty wherewith Chriſt hath m us free, and be not entang again with the yoke of bonda Acts xv. 10. Now, therefore, w tempt ye God, to put a yoke up the neck of the diſciples, wh neith

dneſs of acceſs to the throne of grace[k], and in fuller mmunications of the free Spirit of God, than believers der the law did ordinarily partake of[l].

II. God alone is Lord of the conſcience[k], and hath left it e from the doctrines and commandments of men which in any thing contrary to his word, or beſide it, in matters faith or worſhip[l]. So that to believe ſuch doctrines, or to

her our fathers nor we were to bear? V. 11. But we be- e that through the grace of the d Jeſus Chriſt we ſhall be ſa- even as they.

Heb. iv. 14. Seeing then that have a great high prieſt, that aſſed into the heavens, Jeſus Son of God, let us hold faſt profeſſion. V. 16. Let us, efore, come boldly unto the ne of grace, that we may ob- mercy, and find grace to help me of need. Heb. x. 19. Ha- , therefore, brethren, bold- to enter into the holieſt by blood of Jeſus, V. 20. By w and living way, which he conſecrated for us through vail, that is to ſay, his fleſh. 1. And having an high prieſt the houſe of God, V. 22. Let raw near with a true heart, ll aſſurance of faith, having hearts ſprinkled from an evil cience, and our bodies waſh- ith pure water.

ohn vii. 38. He that believeth e, as the ſcripture hath ſaid, of his belly ſhall flow rivers ing water. V. 39. But this e he of the Spirit, which they believe on him ſhould re- : for the Holy Ghoſt was given, becauſe that Jeſus yet glorified. 2 Cor. . And not as Moſes, which vail over his face, that the ren of Iſrael could not ſted- faſtly look to the end of that which is aboliſhed. V. 17. Now, the Lord is that Spirit: and where the Spirit of the Lord is there is liberty. V. 18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

II. [k] James iv. 12. There is one lawgiver, who is able to ſave and to deſtroy; who art thou that judgeſt another? Romans xiv. 4. Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth: yea, he ſhall be holden up: for God is able to make him ſtand.

[l] Acts iv. 19. But Peter and John anſwered, and ſaid unto them, Whether it be right in the ſight of God to hearken unto you more than unto God, judge ye. Acts v. 29. Then Peter and the other apoſtles anſwered, and ſaid, We ought to obey God rather than men. 1 Cor. vii. 23. Ye are bought with a price, be not ye the ſervants of men. Mat. xxiii. 8. But be ye not called Rabbi: for one is your Maſter, even Chriſt, and all ye are brethren. V. 9. And call no man your father upon the earth: for one is your Father, which is in heaven. V. 10. Neither be ye called Maſters: for one is your Maſter, even Chriſt. 2 Cor. i. 24. Not for that we have dominion

to obey ſuch commandments out of conſcience, is to betr
true liberty of conſcience [m]; and the requiring of an i
plicit faith, and an abſolute and blind obedience, is to d
ſtroy liberty of conſcience, and reaſon alſo [n].

III. They who, upon pretence of Chriſtian liberty, do pr
tiſe any ſin, or cheriſh any luſt, do thereby deſtroy the end
Chriſt

dominion over your faith, but are helpers of your joy: for by faith ye ſtand. Mat. xv. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men.

[m] Col. ii. 20. Wherefore, if ye be dead with Chriſt from the rudiments of the world, why, as though living in the world, are ye ſubject to ordinances, V. 22. Which all are to periſh with the uſing, after the commandments and doctrines of men? V. 23. Which things have indeed a ſhew of wiſdom in will-worſhip, and humility, and neglecting of the body; not in any honour to the ſatisfying of the fleſh. Gal. i. 10. For do I now perſuade men or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt. Gal. ii. 4. And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty which we have in Chriſt Jeſus, that they might bring us into bondage. V. 5. To whom we gave place by ſubjection, no, not for an hour; that the truth of the goſpel might continue with you. Gal. v. 1. Stand faſt, therefore, in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage.

[n] Rom. x. 17. So then, faith cometh by hearing, and hearing by the word of God. Rom. xiv.
And he that doubteth is dam
if he eat, becauſe he eateth no
faith: for whatſoever is not
faith is ſin. Iſa. viii. 20. To
law, and to the teſtimony: if t
ſpeak not according to this w
it is becauſe there is no ligh
them. Acts xvii. 11. Theſe w
more noble than thoſe in The
lonica, in that they recei
the word with all readineſs
mind, and ſearched the ſcriptu
daily whether thoſe things w
ſo. John iv. 22. Ye worſhip
know not what: we know w
we worſhip; for ſalvation is
the Jews. Hoſea v. 11. Ephr
is oppreſſed and broken in ju
ment; becauſe he willingly w
ed after the commandm
Rev. xiii. 12. And he exerci
all the power of the firſt b
before him, and cauſeth
earth, and them which d
therein, to worſhip the firſt b
whoſe deadly wound was hea
V. 16. And he cauſeth all, b
ſmall and great, rich and p
free and bond, to receive a
in their right hand, or in
foreheads: V. 17. And tha
man might buy or ſell, ſav
that had the mark, or the n
of the beaſt, or the number o
name. Jer. viii. 9. The w
are aſhamed, they are diſm
and taken: lo, they have rej
the word of the Lord, and
wiſdom is in them?

III. G

hriſtian liberty; which is, that, being delivered out of the nds of our enemies, we might ſerve the Lord without ar, in holineſs and righteouſneſs before him, all the days our life[o].

IV. And becauſe the powers which God hath ordained, d the liberty which Chriſt hath purchaſed, are not intend- by God to deſtroy, but mutually to uphold and preſerve e another; they who, upon pretence of Chriſtian liber- ſhall oppoſe any lawful power, or the lawful exerciſe it, whether it be civil or eccleſiaſtical, reſiſt the ordi- nce of God[p]. And for their publiſhing of ſuch opinions, maintaining of ſuch practices, as are contrary to the ht of nature, or to the known principles of Chriſtianity, ether concerning faith, worſhip, or converſation; or the power of godlineſs; or ſuch erroneous opinions or ctices, as either in their own nature, or in the manner publiſhing or maintaining them, are deſtructive to the ternal peace and order which Chriſt hath eſtabliſhed in church; they may lawfully be called to account, and proceeded

III. [o] Gal. v. 13. For, bre- en, ye have been called unto rty; only uſe not liberty for occaſion to the fleſh, but by ſerve one another. 1 Pet. 16. As free, and not uſing r liberty for a cloak of mali- ſneſs, but as the ſervants of d. 2 Pet. ii. 19. While they miſe them liberty, they them- s are the ſervants of cor- ion: for of whom a man vercome, of the ſame is he ght in bondage. John viii. Jeſus anſwered them, Ve- verily, I ſay unto you, oſoever committeth ſin is ſervant of ſin. Luke i. 74. t he would grant unto us, we, being delivered out of ands of our enemies, might him without fear, V. 75. lineſs and righteouſneſs be- him, all the days of our

IV. [p] Mat. xii. 25. And Jeſus knew their thoughts, and ſaid un- to them, Every kingdom divided againſt itſelf is brought to deſo- lation; and every city or houſe divided againſt itſelf ſhall not ſtand. 1 Pet. ii. 13. Submit your- ſelves to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme; V. 14. Or unto governors, as unto them that are ſent by him for the puniſh- ment of evil-doers, and for the praiſe of them that do well. V. 16. As free, and not uſing your li- berty for a cloak of maliciouſ- neſs, but as the ſervants of God. [Rom. xiii. 1. *to the 8th Verſe.*] Heb. xiii. 17. Obey them that have the rule over you, and ſub- mit yourſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief; for that is unprofitable for you.

proceeded againſt by the cenſures of the church [q], and by the power of the civil magiſtrate [r].

CHAP

[q] Rom. i. 32. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death,) not only do the ſame, but have pleaſure in them that do them. With 1 Cor. v. 1. It is reported commonly that there is fornication among you, and ſuch fornication as is not ſo much as named among the Gentiles, that one ſhould have his father's wife. V. 5. To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. V. 11. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one no not to eat. V. 13. But them that are without God judgeth. Therefore put away from among yourſelves that wicked perſon. 2 John ver. 10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. V. 11. For he that biddeth him God ſpeed is partaker of his evil deeds. And 2 Theſſ. iii. 14. And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed. And 1 Tim. vi. 3. If any man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs; V. 4. He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, V. 5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thyſelf. And Tit. i. 10. For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion: V. 11. Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake. V. 13. This witneſs is true: wherefore rebuke them ſharply, that they may be ſound in the faith. And Tit. iii. 10. A man that is an heretic after the firſt and ſecond admonition, reject. With Mat. xviii. Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. V. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. V. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. 1 Tim. i. 19. Holding faith and a good conſcience; which ſome having put away, concerning faith have made ſhipwreck. V. 20. Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaſpheme. Rev. ii. 2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them

CHAP. XXI. *Of Religious Worſhip and the Sabbath-day.*

THE light of nature ſheweth that there is a God, who hath lordſhip and ſovereignty over all; is good, and doeth

which are evil: and thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them lyars. V. 14. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication. V. 15. So haſt thou alſo them that hold the doctrine of the Nicolaitanes, which thing I hate. V. 20. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth herſelf a propheteſs, to teach and ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols. Rev. ii. 9. Behold, I will make them of the ſynagogue of Satan, (which ſay they are Jews, and are not, but do lye,) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

[Deut. xiii. 6. *to the* 12.] Rom. xiii. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: V. 4. For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. With 2 John, verſes 10, 11. [*See in letter* q.] Ezra vii. 23. Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons? V. 25. And thou, Ezra, after the wiſdom of thy God that is in thine hand, ſet magiſtrates and judges, which may judge all the people that are beyond the river, all ſuch as know the laws of thy God; and teach ye them that know them not. V. 26. And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. V. 27. Bleſſed be the Lord God of our fathers, which hath put ſuch a thing as this in the king's heart, to beautify the houſe of the Lord which is in Jeruſalem: V. 28. And hath extended mercy unto me before the king and his counſellors, and before all the king's mighty princes; and I was ſtrengthened, as the hand of the Lord my God was upon me, and I gathered together out of Iſrael chief men to go up with me. Rev. xvii. 12. And the ten horns which thou ſaweſt are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt. V. 16. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire. V. 17. For

doeth good unto all; and is therefore to be feared, loved, praiſed, called upon, truſted in, and ſerved, with all the heart, and

God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the beaſt, until the words of God ſhall be fulfilled. Neh. xiii. 15. In thoſe days ſaw I in Judah ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified againſt them in the day wherein they ſold victuals. V. 17. Then I contended with the nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the ſabbath-day? V. 21. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? If ye do ſo again, I will lay hands on you. From that time forth came they no more on the ſabbath. V. 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy. V. 25. And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, ſaying, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves. V. 30. Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs. 2 Kings xxiii. 5. And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places in the cities of Judah, and in the places round about Jeruſalem; them alſo that burnt incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven. V. 6. And he brought out the grove from the houſe of the Lord, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtamped it ſmall to powder, and caſt the powder thereof upon the graves of the children of the people. V. 9. Nevertheleſs the prieſts of the high places came not up to the altar of the Lord in Jeruſalem, but they did eat of the unleavened bread among their brethren. V. 20. And he ſlew all the prieſts of the high places that were there upon the altars, and burnt men's bones upon them, and returned to Jeruſalem. V. 21. And the king commanded all the people, ſaying, Keep the paſſover unto the Lord your God, as it is written in the book of this covenant. 2 Chron. xxxiv. 33. And Joſiah took away all the abominations out of all the countries that pertained to the children of Iſrael, and made all that were preſent in Iſrael to ſerve, even to ſerve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers. 2 Chron. xv. 12. And they entered into a covenant to ſeek the Lord God of their fathers with all their heart, and with all their ſoul; V. 13. That whoſoever would not ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or great, whether

and with all the ſoul, and with all the might[s]. But the acceptable way of worſhipping the true God is inſtituted by himſelf, and ſo limited by his own revealed will, that he may not be worſhipped according to the imaginations and devices of

whether man or woman. V. 16. And alſo concerning Maachah, the mother of Aſa the king, he removed her from being queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped it, and burnt it at the brook Kidron. Dan. iii. 29. Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abednego, ſhall be cut in pieces, and their houſes ſhall be made a dunghill; becauſe there is no other god that can deliver after this ſort. 1 Tim. ii. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty. Iſa. xlix. 23. And kings ſhall be thy nurſing-fathers, and their queens thy nurſing mothers; they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me. Zech. xiii. 2. And it ſhall come to paſs in that day, ſaith the Lord of hoſts, that I will cut off the names of the idols out of the land, and they ſhall no more be remembered: and alſo I will cauſe the prophets and the unclean ſpirit to paſs out of the land. V. 3. And it ſhall come to paſs, that when any ſhall yet propheſy, then his father and his mother that begat him ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord: and his father and his mother that begat him ſhall thruſt him through when he propheſieth.

I. [a] Rom. i. 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe. Acts xvii. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Pſal. cxix. 68. Thou art good, and doeſt good: teach me thy ſtatutes. Jer. x. 7. Who would not fear thee, O King of nations? for to thee doth it appertain: foraſmuch as among all the wiſe men of the nations, and in all their kingdoms, there is none like unto thee. Pſal. xxxi. 23. O love the Lord, all ye his ſaints: for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer. Pſal. xviii. 3. I will call upon the Lord, who is worthy to be praiſed: ſo ſhall I be ſaved from mine enemies. Rom. x. 12. For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him. Pſal. lxii. 8. Truſt in him at all times, ye people; pour out your heart before him: God is a refuge for us. Joſh. xxiv. 14. Now, therefore, fear the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in

of men, or the ſuggeſtions of Satan, under any viſible repreſentation, or any other way not preſcribed in the holy ſcripture [b].

II. Religious worſhip is to be given to God, the Father, Son, and Holy Ghoſt; and to him alone [c]; not to angels, ſaints, or any other creature [d]: and ſince the fall, not without

Egypt: and ſerve ye the Lord. Mark xii. 33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more than all whole burnt-offerings and ſacrifices.

[b] Deut. xii. 32. What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it. Mat. xv. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men. Acts xvii. 25. Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things. Mat. iv. 9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. V. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. [Deut. xv. *to the 20th Verſe.*] Exod. xx. 4. Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. V. 5. Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: V. 6. And ſhewing mercy unto thouſands of them that love me, and keep my commandments. Col. ii. 23. Which things have indeed a ſhew of wiſdom in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

II. [c] Mat. iv. 10. [*See before in the letter* [b].] With John v. 23. That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him. And 2 Cor. xiii. 14. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.

[d] Col. ii. 18. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind. Rev. xix. 10. And I fell at his feet to worſhip him. And he ſaid unto me, See thou do it not; I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus: worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy. Rom. i. 25. Who changed the truth of God into a lye, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

[e] Joh

out a Mediator; nor in the mediation of any other but of Chriſt alone[e].

III. Prayer, with thankſgiving, being one ſpecial part of religious worſhip[f], is by God required of all men[g]; and, that it may be accepted, it is to be made in the name of the Son[h], by the help of his Spirit[i], according to his will[k], with underſtanding, reverence, humility, fervency, faith, love, and perſeverance[l]; and, if vocal, in a known tongue[m].

IV. Prayer

[e] John xiv. 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus. Eph. ii. 18. For through him we both have an acceſs by one Spirit unto the Father. Col. iii. 17. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

III. [f] Phil. iv. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

[g] Pſal. lxv. 2. O thou that hearest prayer, unto thee ſhall all fleſh come.

[h] John xiv. 13. And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. V. 14. If ye ſhall aſk any thing in my name, I will do it. 1 Pet. ii. 5. Ye also, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

[i] Rom. viii. 26. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

[k] 1 John v. 14. And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us.

[l] Pſal. xlvii. 7. For God is the king of all the earth: ſing ye praiſes with underſtanding. Eccl. v. 1. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear than to give the ſacrifice of fools: for they conſider not that they do evil. V. 2. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few. Heb. xii. 28. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably with reverence and godly fear. Gen. xviii. 27. And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes. James v. 16. Confeſs your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much. James i. 6. But let him aſk in faith, nothing wavering: for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed.

IV. Prayer is to be made for things lawful [n], and for all ſorts of men living, or that ſhall live hereafter [o]; but not for the dead [p], nor for thoſe of whom it may be known that they have ſinned the ſin unto death [q].

V. The

V. 7. For let not that man think that he ſhall receive any thing of the Lord. Mark xi. 24. Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them. Mat. vi. 12. And forgive us our debts, as we forgive our debtors. V. 14. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. V. 15. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. Col. iv. 2. Continue in prayer, and watch in the ſame with thankſgiving. Eph. vi. 18. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints.

[m] 1 Cor. xiv. 14. For if I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

IV. [n] [1 John v. 14. *See letter* k.]

[o] 1 Tim. ii. 1. I exhort therefore, that, firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men: V. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty. John xvii. 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word. 2 Sam. vii. 29. Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken it; and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever. Ruth iv. 12. And let thy houſe be like the houſe of Pharez, (whom Tamar bare unto Judah,) of the ſeed which the Lord ſhall give thee of this young woman.

[p] 2 Sam. xii. 21. Then ſaid his ſervants unto him, What thing is this that thou haſt done? thou didſt faſt and weep for the child while it was alive; but when the child was dead thou didſt riſe and eat bread. V. 22. And he ſaid, While the child was yet alive I faſted and wept: for I ſaid, Who can tell whether God will be gracious to me, that the child may live? V. 23. But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me. With Luke xvi. 25. But Abraham ſaid, Son, remember that thou in thy lifetime receivedſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. V. 26. And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſs from hence to you, cannot; neither can they paſs to us that would come from thence. Rev. xiv. 13. And I heard a voice from heaven ſaying unto me, Write; Bleſſed are the dead which die in the Lord, from henceforth: yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

[q] 1 John v. 16. If any man ſee his brother ſin a ſin which is not unto

V. The reading of the ſcriptures with godly fear [r]; the ſound preaching [s] and conſcionable hearing of the word, in obedience unto God, with underſtanding, faith, and reverence [t]; ſinging of pſalms with grace in the heart [v]; as alſo, the due adminiſtration and worthy receiving of the ſacraments inſtituted by Chriſt; are all parts of the ordinary religious worſhip of God [w]: beſides religious oaths [x] and

unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.

[r] Acts xv. 21. For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day. Rev. i. 3. Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.

[s] 2 Tim. iv. 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke exhort, with all long-ſuffering and doctrine.

[t] James i. 22. But be ye doers of the word, and not hearers only, deceiving your own ſelves. Acts x. 33. Immediately, therefore, I ſent to thee; and thou haſt well done that thou art come. Now, therefore, are we all here preſent before God, to hear all things that are commanded thee of God. Matth. xiii. 19. When any one heareth the word of the kingdom, and underſtandeth it not, then cometh the wicked one, and catcheth away that which was ſown in his heart: this is he which received ſeed by the way-ſide. Heb. iv. 2. For unto us was the goſpel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Iſa. lxvi. 2. For all thoſe things hath mine hand made, and all thoſe things have been, ſaith the Lord: but to this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word.

[v] Col. iii. 16. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. Eph. v. 19. Speaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your hearts to the Lord. James v. 13. Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

[w] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. [1 Cor. xi. 23. *to Verſe* 29.] Acts ii. 42. And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers.

[x] Deut. vi. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name. With Neh. x. 29. They clave to their brethren, their nobles, and entered into a curſe, and into an oath, to walk in God's law, which was given by Moſes the ſervant of God, and to obſerve and do all the commandments of the Lord

and vows [y], solemn fastings [z] and thanksgivings upon speci occasions [a], which are, in their several times and seasons, t be used in an holy and religious manner [b].

VI. Neither prayer, nor any other part of religio worship, is now, under the gospel, either tied unto, made more acceptable by, any place in which it is p formed, or towards which it is directed [c]: but God is to worshipped every where [d] in spirit and in truth [e]; as in p va

our God, and his judgments and his statutes.

[y] Isa. xix. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. With Eccl. v. 4. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. V. 5. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

[z] Joel ii. 12. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Esth. iv. 16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law; and if I perish, I perish. Matth. ix. 15. And Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 1 Cor. vii. 5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and co together again, that Satan te you not for your incontinenc

[a] [Psal. cvii. *throughout.*] E ix. 22. As the days whe ein Jews rested from their enem and the month which was tur unto them from sorrow to j and from mourning into a go day: that they should make th days of feasting and joy, and sending portions one to anoth and gifts to the poor.

[b] Heb. xii. 28. Wherefore, receiving a kingdom which can be moved, let us have grace, whe by we may serve God acceptab with reverence and godly fear.

VI. [c] John iv. 21. Jesus sa unto her, Woman, believe m the hour cometh when ye sh neither in this mountain, nor at Jerusalem, worship the Fath

[d] Mal. i. 11. For from t rising of the sun even unto t going down of the same, my na shall be great among the Gent and in every place incense shal offered unto my name, and a p offering: for my name shall great among the heathen, sa the Lord of hosts. 1 Tim. ii. I will, therefore, that men p every where, lifting up holy han without wrath and doubting.

[e] John iv. 23. But the ho cometh, and now is, when t true worshippers shall worship Fath

vate [f] families daily [g], and in secret each one by himself [h]; so more solemnly in the publick assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto [i].

VII. As

ather in spirit and in truth: for e Father seeketh such to wor-ip him. V. 24. God is a Spirit; nd they that worship him must orship him in spirit and in truth. f Jer. x. 25. Pour out thy fury pon the heathen that know thee ot, and upon the families that ll not on thy name: for they ve eaten up Jacob, and devour-him, and consumed him, and ve made his habitation deso-e. Deut. vi. 6. And these ords, which I command thee this y, shall be in thine heart: V. 7. nd thou shalt teach them dili-ntly unto thy children; and lt talk of them when thou teth in thine house, and when ou walkest by the way, and when ou liest down, and when thou est up. Job i. 5. And it was when the days of their feast-g were gone about, that Job t and sanctified them, and rose early in the morning, and of-ed burnt-offerings, according the number of them all: for o said, It may be that my sons ve sinned, and cursed God in ir hearts. Thus did Job con-ually. 2 Sam. vi. 18. And as n as David had made an end offering burnt-offerings, and ce-offerings, he blessed the ople in the name of the Lord hosts. V. 20. Then David urned to bless his household. Pet. iii. 7. Likewise, ye hus-nds, dwell with them accord-to knowledge, giving honour to the wife as unto the weaker sel, and as being heirs together of the grace of life; that your prayers be not hindered. Acts x. 2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

[g] Matth. vi. 11. Give us this day our daily bread.

[h] Matth. vi. 6. But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

[i] Isa. lvi. 6. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant: V. 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching. Prov. i. 20. Wisdom crieth without, she uttereth her voice in the streets: V. 21. She crieth in the chief place of concourse, in the open-

VII. As it is of the law of nature, that, in general, a due proportion of time be ſet apart for the worſhip of God; ſo in his word, by a poſitive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in ſeven for a ſabbath, to be kept holy unto him[k]; which, from the beginning of the world to the reſurrection of Chriſt, was the laſt day of the week; and, from the reſurrection of Chriſt, was changed into the firſt day of the week[l], which in ſcripture is called the Lord's Day,

ings of the gates: in the city ſhe uttereth her words, ſaying, V. 24. Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded. Prov. viii. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. Acts xiii. 42. And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath. Luke iv. 16. And he came to Nazareth, where he had been brought up: and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. Acts ii. 42. And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers.

VII. [k] Exod. xx. 8. Remember the ſabbath-day to keep it holy. V. 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. V. 11. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath-day, and hallowed it. Iſa. lvi. 2. Bleſſed is the man that doeth this, and the ſon of man that layeth hold on it: that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil. V. 4. For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chuſe the things that please me, and take hold of my covenant. V. 6, 7. [*See in letter i.*]

[l] Gen. ii. 2. And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. V. 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work which God created and made. 1 Cor. xvi. 1. Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. V. 2. Upon the firſt day of the week let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. Acts xx. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight.

[m] Rev. i. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet

[n] Exod

d is to be continued to the end of the world, as the hristian ſabbath [n].

VIII. This ſabbath is then kept holy unto the Lord, when en, after a due preparing of their hearts, and ordering of eir common affairs before-hand, do not only obſerve an ly reſt all the day from their own works, words, and oughts about their worldly employments and recreations [o]; but

[n] Exod. xx. 8, 10. [*See letter* k.] ith Mat. v. 17. Think not that m come to deſtroy the law or prophets: I am not come to troy, but to fulfil. V. 18. For ily I ſay unto you, Till heaven earth paſs, one jot or one tittle ll in no wiſe paſs from the law, all be fulfilled.

VIII. [o] Exod. xx. 8. [*See let-* k.] Exod. xvi. 23. And he ſaid to them, This is that which the rd hath ſaid, To-morrow is reſt of the holy ſabbath unto Lord: bake that which ye bake to-day, and ſeethe that will ſeethe; and that which aineth over lay up for you, to ept until the morning. V. 25. d Moſes ſaid, Eat that to-day; to-day is a ſabbath unto the rd: to-day ye ſhall not find it he field. V. 26. Six days ye l gather it; but on the ſeventh which is the ſabbath, in it e ſhall be none. V. 29. See, hat the Lord hath given you ſabbath, therefore he giveth on the ſixth day the bread of days: abide ye every man in place, let no man go out of lace on the ſeventh day. V. 30. e people reſted on the ſeventh Exod. xxxi. 15. Six days may be done, but in the ſeventh e ſabbath of reſt, holy to the : whoſoever doeth any work e ſabbath-day, he ſhall ſurely t to death. V. 16. Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, for a perpetual covenant. V. 17. It is a ſign between me and the children of Iſrael for ever: for in ſix days the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed. Iſa. lviii. 13. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words. Neh. xiii. 15. In thoſe days ſaw I in Judah ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day; and I teſtified againſt them in the day wherein they ſold victuals. V. 16. There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem. V. 17. Then I contended with the nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the ſabbath-day? V. 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet

but alſo are taken up the whole time in the publick and private exerciſes of his worſhip, and in the duties of neceſſity and mercy [p].

CHAP. XXII. *Of lawful Oaths and Vows.*

A Lawful oath is a part of religious worſhip [a], wherein, upon juſt occaſion, the perſon ſwearing ſolemnly calleth God to witneſs what he aſſerteth or promiſeth; and to judge him according to the truth or falſehood of what he ſweareth [b].

II. The name of God only is that by which men ought to ſwear, and therein it is to be uſed with all holy fear and reverence [c]: therefore to ſwear vainly or raſhly by that glorious and dreadful name, or to ſwear at all by any other thing, is ſinful, and

yet ye bring more wrath upon Iſrael, by profaning the ſabbath. V. 19. And it came to paſs, that, when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and ſome of my ſervants ſet I at the gates, that there ſhould no burden be brought in on the ſabbath-day. V. 21. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? If ye do ſo again, I will lay hands on you. From that time forth came they no more on the ſabbath. V. 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy.

[p] Iſa. lviii. 13. [*See in letter* O.] Mat. xii. 1. *to the* 13*th Verſe.*

I. [a] Deut. x. 20. Thou ſhalt fear the Lord thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

[b] Exod. xx. 7. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain. Lev. xix. 12. And ye ſhall not ſwear by my name falſely, neither ſhalt thou profane the name of thy God: I am the Lord. 2 Cor. i. 23. Moreover, I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth. 2 Chron. vi. 22. If a man ſin againſt his neighbour, and an oath be laid upon him to make him ſwear, and the oath come before thine altar in this houſe: V. 23. Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

II. [c] Deut. vi. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.

[d] Exod

and to be abhorred[d]. Yet as, in matters of weight and moment, an oath is warranted by the word of God under the new teſtament as well as under the olde, ſo a lawful oath, being impoſed by lawful authority, in ſuch matters, ought to be taken[f].

III. Whoſoever taketh an oath ought duly to conſider the weightineſs of ſo ſolemn an act, and therein to avouch nothing but what he is fully perſuaded is the truth[g]. Neither may any man bind himſelf by oath to any thing but what is good and juſt, and what he believeth ſo to be, and what he is able and reſolved to perform[h]. Yet it is a ſin to refuſe an oath

[d] Exod. xx. 7. [*See letter* b.] Jer. v. 7. How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no gods: when I fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots' houſes. Mat. v. 34. But I ſay unto you, Swear not at all: neither by heaven, for it is God's throne. V. 37. But let your communication be, Yea, yea; Nay, nay: for whatſoever is more than theſe cometh of evil. James v. 12. But above all things, my brethren, ſwear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; leſt ye fall into condemnation.

[e] Heb. vi. 16. For men verily ſwear by the greater: and an oath for confirmation is to them an end of all ſtrife. 2 Cor. i. 23. [*See letter* b.] Iſa. lxv. 16. That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes.

[f] 1 Kings viii. 31. If any man ſin againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe. Neh. xiii. 25. And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, ſaying, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves. Ezra x. 5. Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael, to ſwear that they ſhould do according to this word: and they ſware.

III. [g] Exod. xx. 7. [*See letter* b.] Jer. iv. 2. And thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

[h] Gen. xxiv. 2. And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: V. 3. And I will make thee ſwear by the Lord, the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites, among whom I dwell. V. 5. And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt

oath touching any thing that is good and juſt, being imposed by lawful authority [i].

IV. An oath is to be taken in the plain and common ſenſe of the words, without equivocation or mental reſervation. It cannot oblige to ſin; but in any thing not ſinful, being taken, it binds to performance, altho' to a man's own hurt;

muſt I needs bring thy ſon again unto the land from whence thou camest? V. 6. And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again. V. 8. And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again. V. 9. And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

[i] Numb. v. 19. And the prieſt ſhall charge her by an oath, and ſay unto the woman, If no man have lain with thee, and if thou haſt not gone aſide to uncleanneſs with another inſtead of thy huſband, be thou free from this bitter water that cauſeth the curſe. V. 21. Then the prieſt ſhall charge the woman with an oath of curſing; and the prieſt ſhall ſay unto the woman, The Lord make thee a curſe and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to ſwell. Neh. v. 12. Then ſaid they, We will reſtore them, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them that they ſhould do according to this promiſe. Exod. xxii. 7. If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe; if the thief be found, let him pay double. V. 8. If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, to ſee whether he have put his hand unto his neighbour's goods. V. 9. For all manner of treſpaſs, whether it be for ox, for aſs, for ſheep, for raiment, or for any manner of loſt thing which another challengeth to be his, the cauſe of both parties ſhall come before the judges; and whom the judges ſhall condemn, he ſhall pay double unto his neighbour. V. 10. If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt, to keep; and it die, or be hurt, or driven away, no man ſeeing it: V. 11. Then ſhall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it ſhall accept thereof, and he ſhall not make it good.

IV. [k] Jer. iv. 2. [*See letter*] Pſal. xxiv. 4. He that hath clean hands, and a pure heart: who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully.

[l] 1 Sam. xxv. 22. So and more alſo do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that piſſeth againſt the wall. V. 32. And David ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me: V. 33. And bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from coming to ſhed blood, and from avenging myſelf with mine own hand.

V.

nor is it to be violated, although made to hereticks or infi-
dels [m].

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness [n].

VI. It is not to be made to any creature, but to God alone [o]: and that it may be accepted, it is to be made voluntarily,

34. For in very deed, as the
d God of Israel liveth, which
kept me back from hurting
, except thou hadst hasted and
e to meet me, surely there
not been left unto Nabal by
morning-light any that pisseth
nst the wall. Psal. xv. 4. In
se eyes a vile person is con-
ned; but he honoureth them
fear the Lord: he that swear-
o his own hurt, and changeth

Ezek. xvii. 16. As I live, saith
Lord God, surely in this place
e the king dwelleth that
e him king, whose oath he
sed, and whose covenant he
e, even with him in the
of Babylon he shall die.
. Seeing he despised the oath,
eaking the covenant, (when,
e had given his hand,) and
done all these things, he shall
escape. V. 19. Therefore
saith the Lord God, As I live,
y mine oath that he hath de-
, and my covenant that he
broken, even it will I re-
ense upon his own head.
ix. 18. And the children of
smote them not, because
rinces of the congregation
worn unto them by the Lord
of Israel: and all the con-
tion murmured against the
s. V. 19. But all the princes
nto all the congregation,
ve sworn unto them by the Lord God of Israel: now therefore we may not touch them. With 2 Sam. xxi. 1. Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul and his bloody house, because he slew the Gibeonites.

V. [n] Isa. xix. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. Eccl. v. 4. When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools; pay that which thou hast vowed. V. 5. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. V. 6. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? Psal. lxi. 8. So will I sing praise unto thy name for ever, that I may daily perform my vows. Psal. lxvi. 13. I will go into thy house with burnt-offerings: I will pay thee my vows, V. 14. Which my lips have uttered and my mouth hath spoken when I was in trouble.

VI. [o] Psal. lxxvi. 11. Vow, and pay unto the Lord your God: let all that be round about him bring

presents

luntarily, out of faith, and conſcience of duty, in way thankfulneſs for mercy received, or for the obtaining what we want; whereby we more ſtrictly bind ourſel to neceſſary duties, or to other things, ſo far and ſo lo as they may fitly conduce thereunto [p].

VII. No man may vow to do any thing forbidden in t word of God, or what would hinder any duty therein co manded, or which is not in his own power, and for the p formance whereof he hath no promiſe or ability from Go

preſents unto him that ought to be feared. Jer. xliv. 25. Thus ſaith the Lord of hoſts, the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows. V. 26. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the Lord, that my name ſhall no more be named in the mouth of any man of Judah in all the land of Egypt, ſaying, The Lord God liveth.

[p] Deut. xxiii. 21. When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee. V. 22. But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. V. 23. That which is gone out of thy lips thou ſhalt keep and perform; even a free-will-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth. Pſal. l. 14. Offer unto God thankſgiving, and pay thy vows unto the moſt High. Gen. xxviii. 20. Jacob vowed a vow, ſaying God will be with me, and keep me in this way that I and will give me bread to and raiment to put on; V. So that I come again to my ther's houſe in peace; then the Lord be my God. V. 22. this ſtone, which I have ſet pillar, ſhall be God's houſe: of all that thou ſhalt give m will ſurely give the tenth thee. 1 Sam. i. 11. And ſhe ed a vow, and ſaid, O Lor hoſts, if thou wilt indeed loo the affliction of thine handm and remember me, and not get thine handmaid, but wilt unto thine handmaid a child, then will I give him the Lord all the days of his and there ſhall no razor com on his head. Pſal. lxvi. 1 [*See letter* [n].] Pſal. cxxx How he ſware unto the and vowed unto the mighty of Jacob. V. 3. Surely I wi come into the tabernacle o houſe, nor go up into my V. 4. I will not give ſleep to eyes, or ſlumber to mine ey V. 5. Until I find out a plac the Lord, an habitation for mighty God of Jacob.

VII. [q] Acts xxiii. 12. And it was day, certain of the ba

hich respects, Popish monastical vows of perpetual single rofessed poverty, and regular obedience, are so far from degrees of higher perfection, that they are superstitious nful snares, in which no Christian may entangle himself[r].

CHAP. XXIII. *Of the Civil Magistrate.*

OD, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the le, for his own glory, and the publick good; and to this

dtogether, and bound themunder a curse, saying, That would neither eat nor drink ey had killed Paul. V. 14. hey came to the chief priests lders; and said, We have l ourselves under a great that we will eat nothing we have slain Paul. Mark . And the king was exceedrry; yet for his oath's sake, r their sakes which sat with he would not reject her. . xxx. 5. But if her father w her in the day that he h; not any of her vows, or bonds wherewith she hath l her soul, shall stand: and ord shall forgive her, because ther disallowed her. V. 8. f her husband disallow her e day that he heard it; then ll make her vow which she , and that which she utterh her lips, wherewith she l her soul, of none effect: he Lord shall forgive her. . But if her husband hath y made them void on the e heard them; then whatsoproceeded out of her lips, rning her vows, or concernc bond of her soul, shall not her husband hath made void: and the Lord shall forer. V. 13. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

[r] Mat. xix. 11. But he said unto them, All men cannot receive this saying, save they to whom it is given. V. 12. For there are some eunuchs, which were so born from their mothers' womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake: he that is able to receive it, let him receive it. 1 Cor. vii. 2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. V. 9. But if they cannot contain, let them marry: for it is better to marry than to burn. Eph. iv. 28. Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1 Pet. iv. 2. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 Cor. vii. 23. Ye are bought with a price, be not ye the servants of men.

I. [a] Rom. xiii. 1. Let every soul be subject unto the higher powers. For

this end, hath armed them with the power of the sw
for the defence and encouragement of them that are goo
and for the punishment of evil-doers [a].

II. It is lawful for Christians to accept and execute t
office of a magistrate, when called thereunto [b]: in the m
naging whereof, as they ought especially to maintain pie
justi e, and peace, according to the wholesome laws of e
commonwealth [c]; so, for that end, they may lawfully, n
under the new testament, wage war upon just and neces
occasions [d].

III. T

For there is no power but of God: the powers that be are ordained of God. V. 2. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. V. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: V. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 1 Pet. ii. 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; V. 14. Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

II. [b] Prov. viii. 15. By me kings reign, and princes decree justice. V. 16. By me princes rule, and nobles, even all the judges of the earth. Rom. xiii. 1, 2, 4. [*See in letter* [a].]

[c] Psal. ii. 10. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. V. Serve the Lord with fear, and joice with trembling. V. 12. the Son, lest he be angry, and perish from the way, when wrath is kindled but a li blessed are all they that put t trust in him. 1 Tim. ii. 2. kings, and for all that are in thority; that we may lead a q and peaceable life in all godli and honesty. Psal. lxxxii. 3. fend the poor and fatherless; justice to the afflicted and ne V. 4. Deliver the poor and ne rid them out of the hand of wicked. 2 Sam. xxiii. 3. God of Israel said, the Rock Israel spake to me, He that ru over men must be just, ruling the fear of God. 1 Pet. ii. [*See in letter* [a].]

[d] Luke iii. 14. And the sold likewise demanded of him, say And what shall we do? And he unto them, Do violence to no m neither accuse any falsely, and content with your wages. R xiii. 4. [*See letter* [a].] Mat. vi For I am a man under author having soldiers under me: a say to this man, Go, and he eth: and to another, Come, he cometh: and to my serv Do this, and he doeth it. V.

. The civil magistrate may not assume to himself the
nistration of the word and sacraments, or the power of
keys of the kingdom of heaven*: yet he hath authority,
it is his duty, to take order, that unity and peace be pre-
ed in the church, that the truth of God be kept pure and
e, that all blasphemies and heresies be suppressed; all cor-
ions and abuses in worship and discipline prevented or
reformed;

n Jesus heard it he marvel-
nd said to them that follow-
erily, I say unto you, I have
und so great faith, no, not
ael. Acts x. 1. There was a
n man in Cesarea called Cor-
, a centurion of the band
the Italian band, V. 2. A
t man, and one that feared
with all his house, which
much alms to the people,
rayed to God alway. Rev.
4. These shall make war
he Lamb, and the Lamb shall
me them: for he is Lord
ds, and King of kings: and
hat are with him are called,
osen, and faithful. V. 16.
e ten horns which thou saw-
n the beast, these shall hate
hore, and shall make her
e, and naked, and shall eat
sh, and burn her with fire.
e 2 Chron. xxvi. 18. And
withstood Uzziah the king,
d unto him, It appertain-
t unto thee, Uzziah, to
ncense unto the Lord, but
priests the sons of Aaron,
e consecrated to burn in-
go out of the sanctuary,
u hast trespassed; neither
be for thine honour from
rd God. With Matth.
7. And if he shall neglect
them, tell it unto the
: but if he neglect to
e church, let him be un-
to thee as an heathen man, and
a publican. And Matth. xvi. 19.
And I will give unto thee the
keys of the kingdom of heaven:
and whatsoever thou shalt bind on
earth, shall be bound in heaven:
and whatsoever thou shalt loose on
earth, shall be loosed in heaven.
1 Cor. xii. 28. And God hath set
some in the church; first, apostles;
secondarily, prophets; thirdly,
teachers; after that miracles, then
gifts of healings, helps, govern-
ments, diversities of tongues.
V. 29. Are all apostles? are all
prophets? are all teachers? are all
workers of miracles? Eph. iv. 11.
And he gave some apostles, and
some prophets, and some evange-
lists, and some pastors and teach-
ers; V. 12. For the perfecting of
the saints, for the work of the
ministry, for the edifying of the
body of Christ. 1 Cor. iv. 1. Let
a man so account of us as of the
ministers of Christ, and stewards
of the mysteries of God. V. 2.
Moreover, it is required in stew-
ards that a man be found faith-
ful. Rom. x. 15. And how shall
they preach, except they be sent?
as it is written, How beautiful are
the feet of them that preach the
gospel of peace, and bring glad
tidings of good things! Heb. v. 4.
And no man taketh this honour
unto himself, but he that is call-
ed of God, as was Aaron.

f Isa.

reformed; and all the ordinances of God duly ſettled, adm
niſtered, and obſerved[f]. For the better effecting where

[f] Iſa. xlix. 23. And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers: they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me. Pſal. cxxii. 9. Becauſe of the houſe of the Lord our God, I will ſeek thy good. Ezra vii. 23. Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons? V. 25. And thou, Ezra, after the wiſdom of thy God that is in thine hand, ſet magiſtrates and judges, which may judge all the people that are beyond the river, all ſuch as know the laws of thy God; and teach ye them that know them not. V. 26. And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. V. 27. Bleſſed be the Lord God of our fathers, which hath put ſuch a thing as this in the king's heart, to beautify the houſe of the Lord which is in Jeruſalem: V. 28. And hath extended mercy unto me before the king and his counſellors, and before all the king's mighty princes; and I was ſtrengthened, as the hand of the Lord my God was upon me, and I gathered together out of Iſrael chief men to go up with me. Lev. xxiv. 16. And he that blaſphemeth the name of the Lord, he ſhall ſurely be put to de and all the congregation ſhall tainly ſtone him: as well ſtranger, as he that is born i land, when he blaſphemeth name of the Lord, ſhall be p death. Deut. xiii. 5. And prophet, or that dreame dreams, ſhall be put to death, cauſe he hath ſpoken to tur away from the Lord your which brought you out o land of Egypt, and rede you out of the houſe of bon to thruſt thee out of the which the Lord thy God manded thee to walk in,) ſo thou put the evil away fro midſt of thee. V. 6. If thy ther, the ſon of thy moth thy ſon, or thy daughter, wife of thy boſom, or thy f which is as thine own ſo tice thee ſecretly, ſaying, go and ſerve other gods, thou haſt not known, the thy fathers: V. 12. If thou hear ſay in one of thy cities, the Lord thy God hath giv to dwell there, ſaying, &c. xviii. 4. He removed the places, and brake the i and cut down the grove brake in pieces the brazen that Moſes had made: fo thoſe days the children o did burn incenſe to it, and ed it Nehuſhtan. [1 Chron. *to the 9th Verſe.* 2 Kings *to the 26th Verſe.*] 2 Chron. 33. And Joſiah took away abominations out of all the tries that pertained to th dren of Iſrael, and made were preſent in Iſrael to even to ſerve the Lord the

hath power to call ſynods, to be preſent at them, and provide that whatſoever is tranſacted in them be according to the mind of God [g].

IV. It is the duty of people to pray for magiſtrates [h], to honour their perſons [i], to pay them tribute and other dues [k], obey their lawful commands, and to be ſubject to their thority, for conſcience' ſake [l]. Infidelity, or difference religion, doth not make void the magiſtrate's juſt and gal authority, nor free the people from their due obedience to

d all his days they departed not n following the Lord, the God heir fathers. 2 Chron. xv. 12. d they entered into a cove- t, to ſeek the Lord God of r fathers, with all their heart, with all their ſoul; V. 13. t whoſoever would not ſeek Lord God of Iſrael ſh uld be to death, whether ſmall or t, whether man or woman. 2 Chron. xix. 8. Moreover erusalem did Jehoſhaphat ſet he Levites, and of the prieſts, of the chief of the fathers of l, for the judgment of the d, and for controverſies, when returned to Jeruſalem. V. 9. he charged them, ſaying, s ſhall ye do in the fear of Lord, faithfully, and with a ect heart. V. 10. And what e ſoever ſhall come to you of brethren that dwell in their s, between blood and blood, veen law and commandment, tes and judgments, ye ſhall warn them that they treſ- not againſt the Lord, and ſo h come upon you, and upon brethren: this do, and ye not treſpaſs. V. 11. And ld, Amariah the chief prieſt er you in all matters of the d; and Zebadiah, the ſon of ael, the ruler of the houſe ndah, for all the king's matters: alſo the Levites ſhall be officers before you. Deal courageouſly, and the Lord ſhall be with the good. [2 Chron. *Chapters* xxix. *and* xxx.] Matth. iv. 4. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. V. 5. And they ſaid unto him, In Beth-lehem of Judea: for thus it is written by the prophet.

IV. [h] 1 Tim. ii. 1. I exhort, therefore, that, firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men: V. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

[i] 1 Pet. ii. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

[k] Rom. xiii. 6. For, for this cauſe pay you tribute alſo: for they are God's miniſters, attending continually upon this very thing. V. 7. Render, therefore, to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

[l] Rom. xiii. 5. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience' ſake. Tit. iii. 1. Put them in mind to be ſubject to principalities

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niſtered, and obſerved [f]. For the better effecting where

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hath power to call ſynods, to be preſent at them, and provide that whatſoever is tranſacted in them be according to the mind of God [g].

IV. It is the duty of people to pray for magiſtrates [h], to nour their perſons [i], to pay them tribute and other dues [k], obey their lawful commands, and to be ſubject to their thority, for conſcience' ſake [l]. Infidelity, or difference religion, doth not make void the magiſtrate's juſt and al authority, nor free the people from their due obedience to

all his days they departed not n following the Lord, the God heir fathers. 2 Chron. xv. 12. they entered into a cove- t, to ſeek the Lord God of r fathers, with all their heart, with all their ſoul; V. 13. t whoſoever would not ſeek Lord God of Iſrael ſh uld be to death, whether ſmall or t, whether man or woman. 2 Chron. xix. 8. Moreover erusalem did Jehoſhaphat ſet he Levites, and of the prieſts, of the chief of the fathers of l, for the judgment of the d, and for controverſies, when returned to Jeruſalem. V. 9. he charged them, ſaying, s ſhall ye do in the fear of Lord, faithfully, and with a ect heart. V. 10. And what e ſoever ſhall come to you of r brethren that dwell in their s, between blood and blood, ween law and commandment, tes and judgments, ye ſhall warn them that they treſ- not againſt the Lord, and ſo h come upon you, and upon r brethren: this do, and ye not treſpaſs. V. 11. And ld, Amariah the chief prieſt er you in all matters of the l; and Zebadiah, the ſon of ael, the ruler of the houſe udah, for all the king's matters: alſo the Levites ſhall be officers before you. Deal courageouſly, and the Lord ſhall be with the good. [2 Chron. *Chapters* xxix. *and* xxx.] Matth. ii. 4. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. V. 5. And they ſaid unto him, In Beth-lehem of Judea: for thus it is written by the prophet.

IV. [h] 1 Tim. ii. 1. I exhort, therefore, that, firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men: V. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

[i] 1 Pet. ii. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

[k] Rom. xiii. 6. For, for this cauſe pay you tribute alſo: for they are God's miniſters, attending continually upon this very thing. V. 7. Render, therefore, to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

[l] Rom. xiii. 5. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience' ſake. Tit. iii. 1. Put them in mind to be ſubject to principalities

to him[m]; from which ecclesiastical persons are not exempt
much less hath the Pope any power or jurisdiction over th
in their dominions, or over any of their people; and le
of all to deprive them of their dominions or lives, if
shall judge them to be hereticks, or upon any other prete
whatsoever[o].

CH

ties and powers, to obey magistrates, to be ready to every good work.

[m] 1 Pet. ii. 13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; V. 14. Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. V. 16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

[n] Rom. xiii. 1. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. 1 Kings ii. 35. And the king put Benaiah, the son of Jehoiada, in his room over the host; and Zadok the priest did the king put in the room of Abiathar. Acts xxv. 9. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? V. 10. Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. V. 11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. 2 Pet. ii. 1. But there were false prophets also among the people, even as th
shall be false teachers among
who privily shall bring in d
nable heresies, even denying
Lord that bought them, and b
upon themselves swift destruc
V. 10. But chiefly them that
after the flesh, in the lust o
cleanness, and despise gov
ment: presumptuous are
self-willed, they are not afra
speak evil of dignities. V.
Whereas angels, which are gre
in power and might, bring
railing accusation against th
before the Lord. Jude, ver
Likewise also these filthy dre
ers defile the flesh, despise do
nion, and speak evil of digni
V. 9. Yet Michael the archan
when contending with the d
(he disputed about the bod
Moses,) durst not bring ag
him a railing accusation, but
The Lord rebuke thee. V.
But these speak evil of those th
which they know not: but w
they know naturally, as b
beasts, in those things they
rupt themselves. V. 11. Wo
to them! for they have gon
the way of Cain, and ran gre
ly after the error of Balaam
reward, and perished in the g
saying of Core.

[o] 2 Thess. ii. 4. Who oppo
and exalteth himself above
that is called God, or that is w
shipped; so that he as God sit
in the temple of God, shew
himself that he is God.

CHAP. XXIV. *Of Marriage and Divorce.*

I. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one e, nor for any woman to have more than one husband, he same time [a].

II. Marriage was ordained for the mutual help of husband l wife [b]; for the increase of mankind with a legitimate e, and of the church with an holy seed [c]; and for pre- ting of uncleanness [d].

III. It is lawful for all sorts of people to marry who are e with judgment to give their consent [e]: yet it is the duty of Christians

15. And he had power to life unto the image of the t, that the image of the beast ld both speak, and cause that many as would not worship image of the beast should be d. V. 16. And he causeth all, small and great, rich and , free and bond, to receive a k in their right hand, or in foreheads: V. 17. And that an might buy or sell, save he had the mark, or the name e beast, or the number of ame.

Gen. ii. 24. Therefore shall n leave his father and his er, and shall cleave unto his and they shall be one flesh. xix. 5. And said, For this shall a man leave father and er, and shall cleave to his and they twain shall be one V. 6. Wherefore they are ore twain, but one flesh. , therefore, God hath joined her, let not man put asunder. ii. 17. Which forsaketh the of her youth, and forget- he covenant of her God.

b Gen. ii. 18. And the Lord said, It is not good that the should be alone: I will make n help meet for him.

c Mal. ii. 15. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

d 1 Cor. vii. 2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. V. 9. But if they cannot contain let them marry: for it is better to marry than to burn.

III. e Heb. xiii. 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1 Tim. iv. 3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Cor. vii. 36. But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. V. 37. Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed

Christians to marry only in the Lord [f]. And therefore such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies [g].

IV. Marriage

in his heart that he will keep his virgin, doeth well. V. 38. So then, he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. Gen. xxiv. 57. And they said, We will call the damsel, and enquire at her mouth. V. 58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

[f] 1 Cor. vii. 39. The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

[g] Gen. xxxiv. 14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us. Exod. xxxiv. 16. And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Deut. vii. 3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. V. 4. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. 1 Kings xi. 4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. Neh. xiii. 25. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. V. 26. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. V. 27. Shall we then hearken unto you to do all this great evil, to transgress against our God, in marrying strange wives? Mal. ii. 11. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. V. 12. The Lord will cut off the man that doeth this, the master and the scholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. 2 Cor. vi. 14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

IV. [illegible]

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word [h]; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife [i]. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own [k].

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract [l]. In the case of adultery

IV. [h] [Levit. *Chapter* xviii.] Cor. v. 1. It is reported commonly that there is fornication among you, and such fornication is not so much as named among the Gentiles, that one should have his father's wife. Amos ii. 7. That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man and his father will go in unto the same maid, to profane my holy name.

Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Lev. xviii. 24. Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you: V. 25. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. V. 26. Ye shall, therefore, keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: V. 27. (For all these abominations have the men of the land done, which were before you, and the land is defiled:) V. 28. That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

[k] Lev. xx. 19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin; they shall bear their iniquity. V. 20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. V. 21. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

V. [l] Mat. i. 18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. V. 19. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. V. 20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

tery after marriage, it is lawful for the innocent party to sue out a divorce [m], and, after the divorce, to marry another, as if the offending party were dead [n].

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage [o]: wherein a publick and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case [p].

CHAP.

[m] Mat. v, 31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: V. 32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

[n] Mat. xix. 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. Rom. vii. 2. For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. V. 3. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress tho' she be married to another man.

VI. [o] Mat. xix. 8. He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. V. 9. [*See letter* [n].] 1 Cor. vii. 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. Mat. xix. 6. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder.

[p] Deut. xxiv. 1. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. V. 2. And, when she is departed out of his house, she may go and be another man's wife. V. 3. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife. V. 4. Her former husband which sent her away may not take her again to be his wife after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin which the Lord thy God giveth thee for an inheritance.

I. [a] Ep.

CHAP. XXV. *Of the Church.*

THE catholick or univerſal church, which is inviſible, conſiſts of the whole number of the elect, that have been, are, or ſhall be gathered into one, under Chriſt the head thereof; and is the ſpouſe, the body, the fulneſs of him that filleth all in all [a].

II. The viſible church, which is alſo catholick or univerſal under the goſpel, (not confined to one nation, as before under the law,) conſiſts of all thoſe throughout the world that profeſs the true religion [b], together with their chil-

I. [a] Eph. i. 10. That in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him. V. 22. And hath put all things under his feet, and gave him to be the head over all things to the church, V. 23. Which is his body, the fulneſs of him that filleth all in all. Eph. v. 23. For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the ſaviour of the body. V. 27. That he might preſent it to himſelf a glorious church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. V. 32. This is a great myſtery: but I ſpeak concerning Chriſt and the church. Col. i. 18. And he is the head of the body the church; who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence.

II. [b] 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours. 1 Cor. xii. 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo is Chriſt. V. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Pſal. ii. 8. Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Rev. vii. 9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rom. xv. 9. And that the Gentiles might glorify God for his mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. V. 10. And again he ſaith, Rejoice, ye Gentiles, with his people. V. 11. And again, Praiſe the Lord, all ye Gentiles; and laud him, all ye people. V. 12. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

children [c]; and is the kingdom of the Lord Jesus Christ, the house and family of God [d], out of which there is no ordinary possibility of salvation [f].

III. Unto this catholick visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life to the end of the world; and doth, by his own presence and Spirit, according to his promise, make them effectual thereunto [g].

IV. This

[c] 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Ezek. xvi. 20. Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured: is this of thy whoredoms a small matter, V. 21. That thou hast slain my children, and delivered them to cause them to pass through the fire for them? Rom. xi. 16. For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

[d] Mat. xiii. 47. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Isa. ix. 7. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this.

[e] Eph. ii. 19. Now, therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. iii. 15. Of whom the whole family in heaven and earth is named.

[f] Acts ii. 47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

III. [g] 1 Cor. xii. 28. And God hath set some in the church; first apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. iv. 11. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; V. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: V. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Mat. xxviii. 19. G

V. This catholick church hath been ſometimes more ſome-
nes leſs viſible [h]. And particular churches, which are mem-
rs thereof, are more or leſs pure, according as the doctrine
the goſpel is taught and embraced, ordinances adminiſter-
, and publick worſhip performed more or leſs purely in
em [i].

V. The pureſt churches under heaven are ſubject both to
xture and error [k]; and ſome have ſo degenerated as to
come no churches of Chriſt, but ſynagogues of Satan [l].
Nevertheleſs

therefore, and teach all na-
ns, baptizing them in the name
the Father, and of the Son,
of the Holy Ghoſt: V. 20.
aching them to obſerve all
ngs whatſoever I have com-
nded you: and, lo, I am with
always, even unto the end of
world. Amen. Iſa. lix. 21.
for me, this is my covenant
h them, ſaith the Lord, My
it that is upon thee, and my
ds which I have put in thy
uth, ſhall not depart out of thy
uth, nor out of the mouth of
ſeed, nor out of the mouth of
ſeed's ſeed, ſaith the Lord,
n henceforth and for ever.

V. [h] Rom. xi. 3. Lord, they
killed thy prophets, and dig-
down thine altars; and I am
alone, and they ſeek my life.
. But what ſaith the anſwer
od unto him? I have reſerved
myſelf ſeven thouſand men,
have not bowed the knee to
image of Baal. Rev. xii. 6.
the woman fled into the wil-
eſs, where ſhe hath a place
ared of God, that they ſhould
her there a thouſand two
dred and threeſcore days.
4. And to the woman were
n two wings of a great eagle,
ſhe might fly into the wilder-
into her place; where ſhe is
iſhed for a time, and times,
and half a time, from the face of
the ſerpent.

i [Rev. *Chapters* ii. *and* iii. *throughout.*] 1 Cor. v. 6. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? V. 7. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us.

V. [k] 1 Cor. xiii. 12. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. [Rev. *Chapters* ii. *and* iii.] Mat. xiii. 24.—30. Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field: but while men ſlept his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo, &c. V. 47. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind.

[l] Rev. xviii. 2. And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

Nevertheleſs there ſhall be always a church on earth, to worſhip God according to his will [m].

VI. There is no other head of the church but the Lord Jeſus Chriſt [n]: nor can the Pope of Rome in any ſenſe be head thereof, but is that antichriſt, that man of ſin, and ſon of perdition, that exalteth himſelf in the church againſt Chriſt, and all that is called God [o].

CHAP.

Rom. xi, 18. Boaſt not againſt the branches: but if thou boaſt, thou bearest not the root, but the root thee. V. 19. Thou wilt ſay then, The branches were broken off, that I might be graffed in. V. 20. Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high minded, but fear. V. 21. For if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee. V. 22. Behold, therefore, the goodneſs and ſeverity of God: on them which fell, ſeverity; but toward thee goodneſs, if thou continue in his goodneſs: otherwiſe thou alſo ſhalt be cut off.

[m] Mat. xvi. 18. And I ſay alſo unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell ſhall not prevail againſt it. Pſal. lxxii. 17. His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and men ſhall be bleſſed in him; all nations ſhall call him bleſſed. Pſal. cii. 28. The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee. Mat. xxviii. 19, 20. [*See in letter* g.]

VI. [n] Col. i. 18. And he is the head of the body, the church; who is the beginning, the firſtborn from the dead; that in all things he might have the pre-eminence. Eph. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church.

[o] Mat. xxiii. 8. But be not ye called Rabbi: for one is your Maſter, even Chriſt, and all ye are brethren. V. 9. And call no man your father upon earth: for one is your Father, which is in heaven. V. 10. Neither be ye called maſters: for one is your Maſter, even Chriſt. 2 Theſſ. ii. 3. Let no man deceive you by any means: for that day ſhall not come except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition: V. 4. Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhiped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God. V. 8. And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming: V. 9. Even him, whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders. Rev. xiii. 6. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

I. [p] 1 Jo

CHAP. XXVI. *Of Communion of Saints.*

LL saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in graces, sufferings, death, resurrection, and glory[a]. And ing united to one another in love, they have communion each other's gifts and graces[b]; and are obliged to the per-rmance of such duties, publick and private, as do conduce their mutual good, both in the inward and outward man[c].

II. Saints,

[a] 1 John i. 3. That which we e seen and heard declare we o you, that ye also may have owship with us: and truly our owship is with the Father, and h his Son Jesus Christ. Eph. 16. That he would grant you, ording to the riches of his glo- to be strengthened with might his Spirit in the inner man; 17. That Christ may dwell in r hearts by faith; that ye, be- rooted and grounded in love, 18. May be able to comprehend hall saints, what is the breadth, length, and depth, and height; 19. And to know the love of ist, which passeth knowledge, t ye might be filled with all fulness of God. John i. 16. d of his fulness have all we re- ed, and grace for grace. Eph. . Even when we were dead ins, hath quickened us toge- with Christ, (by grace ye are d,) V. 6. And hath raised us ogether, and made us sit toge- in heavenly places in Christ s. Phil. iii. 10. That I may w him, and the power of his rrection, and the fellowship of sufferings, being made con- nable unto his death. Rom. . For if we have been planted ther in the likeness of his h, we shall be also in the like- of his resurrection: V. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 2 Tim. ii. 12. If we suffer, we shall also reign with him: if we deny him, he also will deny us.

[b] Eph. iv. 15. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. V. 16. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. 1 Cor. xii. 7. But the manifestation of the Spirit is given to every man to profit withal. 1 Cor. iii. 21. Therefore let no man glory in men: for all things are yours: V. 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; V. 23. And ye are Christ's; and Christ is God's. Col. ii. 19. And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

[c] 1 Thess. v. 11. Wherefore comfort yourselves together, and

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification [a]; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus [b].

III. This

edify one another, even as also ye do. V. 14. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. Rom. i. 11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; V. 12. That is, that I may be comforted together with you, by the mutual faith both of you and me. V. 14. I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. 1 John iii. 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. V. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? V. 18. My little children, let us not love in word, neither in tongue, but in deed, and in truth. Gal. vi. 10. As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.

II. [d] Heb. x. 24. And let us consider one another to provoke unto love and to good works: V. 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Acts ii. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. V. 46. And they continuing daily with one accord in the temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart. Isa. ii. 3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 1 Cor. xi. 20. When ye come together, therefore, into one place, this is not to eat the Lord's supper.

[c] Acts ii. 44. And all that believed were together, and had all things common; V. 45. And sold their possessions and goods, and parted them to all men, as every man had need. 1 John iii. [*See in letter* [c]. 2 Cor. *Chapters* viii. *and* ix.] Acts xi. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: V. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

III. [f] C

III. This communion which the saints have with Christ doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous [f]. Nor doth their communion one with another, as saints, take away or infringe the title or property which each man hath in his goods and possessions [g].

CHAP. XXVII. *Of the Sacraments.*

SAcraments are holy signs and seals of the covenant of grace [a], immediately instituted by God [b], to represent Christ

III. [f] Col. i. 18. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. V. 19. For it pleased the Father that in him should all fulness dwell. 1 Cor. viii. 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Isa. xlii. 8. I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images. 1 Tim. vi. 15. Which in his times he shall show, who is the blessed and only potentate, the King of kings, and Lord of lords; V. 16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Psal. xlv. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. With Heb. i. 8. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: V. 9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

[g] Exod. xx. 15. Thou shalt not steal. Eph. iv. 28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Acts v. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lyed unto men, but unto God.

I. [a] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Gen. xvii. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. V. 10. [*See below in letter* f.]

[b] Matth. xxviii. 19. Go ye, therefore, and teach all nations, baptizing

Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong unto the church and the rest of the world[d]; and solemnly to engage them to the service of God in Christ, according to his word[e].

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other[f].

III. The

tizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread.

[c] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. xi. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. * Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. Gal. iii. 17. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

[d] Rom. xv. 8. Now I say, That Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Exod. xii. 48. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Gen. xxxiv. 14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us.

[e] Rom. vi. 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? V. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 16. [*See in letter* [c] V. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

II. [f] Gen. xvii. 10. This is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised. Mat. xxvi. 27. And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it. V. 28. For this is my blood of the new testament, which is shed

II. The grace which is exhibited in or by the sacraments, ...tly used, is not conferred by any power in them; neither ...h the efficacy of a sacrament depend upon the piety or ...ntion of him that doth administer it [g], but upon the work ...he Spirit [h], and the word of institution; which contains, ...ether with a precept authorizing the use thereof, a pro...e of benefit to worthy receivers [i].

IV. There be only two sacraments ordained by Christ our ...rd in the gospel, that is to say, Baptism, and the Supper ...he Lord; neither of which may be dispensed by any but ...a minister of the word, lawfully ordained [k].

V. The sacraments of the old testament, in regard of ...spiritual things thereby signified and exhibited, were, ...substance, the same with those of the new [l].

CHAP.

...many, for the remission of sins. ...iii. 5. Not by works of righ...teousness which we have done, ...according to his mercy he sa...ved us, by the washing of regene...ration, and renewing of the Holy ...Ghost.

II. [g] Rom. ii. 28. For he is not ...a Jew, which is one outwardly; ...neither is that circumcision, which ...is outward in the flesh: V. 29. ...But he is a Jew, which is one in...wardly; and circumcision is that ...of the heart, in the spirit, and not ...in the letter, whose praise is not ...of men, but of God. 1 Pet. iii. 21. ...The like figure whereunto even ...baptism doth also now save us, ...not the putting away of the filth ...of the flesh, but the answer of a ...good conscience towards God,) ...by the resurrection of Jesus Christ. ...Mat. iii. 11. I indeed baptize ...you with water unto repentance; ...but he that cometh after me is ...mightier than I, whose shoes I am ...not worthy to bear: he shall bap...tize you with the Holy Ghost, and ...with fire. 1 Cor. xii. 13. For by ...one Spirit are we all baptized in...to one body, whether we be Jews ...or Gentiles, whether we be bond ...or free; and have been all made ...to drink into one Spirit.

[i] Mat. xxvi. 27, 28. [*See in letter* f.] Mat. xxviii. 19. [*See in letter* b.] V. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

IV. [k] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 20. When ye come together, therefore, into one place, this is not to eat the Lord's supper. V. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread. 1 Cor. iv. 1. Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

V. [l] 1 Cor. x. 1. Moreover, brethren, I would not that ye should

CHAP. XXVIII. *Of Baptism.*

BAptism is a sacrament of the new testament, ordained by Jesus Christ [a], not only for the solemn admission of the party baptized into the visible church [b], but also to be unto him a sign and seal of the covenant of grace [c], of his ingrafting into Christ [d], of regeneration [e], of remission of sins [f], and of his giving up unto God through Jesus Christ to walk in newness of life [g]: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.

II. T

should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; V. 2. And were all baptized unto Moses in the cloud, and in the sea; V. 3. And did all eat the same spiritual meat; V. 4. And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ.)

I. [a] Mat. xxviii. 19. [*See letter* [k] *of the foregoing Chapter.*]

[b] 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

[c] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. With Col. ii. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: V. 12. Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.

[d] Gal. iii. 27. For as many you as have been baptized into Christ have put on Christ. Ro vi. 5. For if we have been plant together in the likeness of death, we shall be also in the like ness of his resurrection.

[e] Tit. iii. 5. Not by works righteousness which we have do but according to his mercy he ved us, by the washing of rege ration, and renewing of the H Ghost.

[f] Mark i. 4. John did baptiz the wilderness, and preach baptism of repentance for the mission of sins.

[g] Rom. vi. 3. Know ye not, so many of us as were bapti into Jesus Christ were bapti into his death? V. 4. There we are buried with him by b tism into death: that like as C was raised up from the dea the glory of the Father, eve we also should walk in new of life.

[h] Mat. xxviii. 19. [*See in ter* [k] *foregoing Chapter.*] V. Teaching them to observe things whatsoever I have c manded you: and, lo, I am you alway, even unto the en the world. Amen.

II.

I. The outward element to be uſed in this ſacrament is ter, wherewith the party is to be baptized in the name the Father, and of the Son, and of the Holy Ghoſt, by iniſter of the goſpel, lawfully called thereunto [i].

II. Dipping of the perſon into the water is not neceſ- ; but baptiſm is rightly adminiſtered by pouring or nkling water upon the perſon [k].

IV. Not only thoſe that do actually profeſs faith in and dience unto Chriſt [l], but alſo the infants of one or both ieving parents are to be baptized [m].

V. Although

. [i] Mat. iii. 11. I indeed bap- you with water unto repent- ; but he that cometh after me ightier than I, whoſe ſhoes I not worthy to bear: he ſhall ize you with the Holy Ghoſt, with fire. John i. 33. And I w him not: but he that ſent to baptize with water, the ſaid unto me, Upon whom ſhalt ſee the Spirit deſcend- and remaining on him, the is he which baptizeth with Holy Ghoſt. Mat. xxviii. 19. *in letter* [k] *foregoing Chapter.*]

o. [*See in letter* [h].]

. [k] Heb. ix. 10, 19, 20, 21, Acts ii. 41. Then they that y received his word were ized: and the ſame day there added unto them about thouſand ſouls. Acts xvi. 33. he took them the ſame hour e night, and waſhed their s; and was baptized, he and s, ſtraightway. Mark vii. 4. when they come from the et, except they waſh they eat And many other things there hich they have received to as the waſhing of cups and brazen veſſels, and of tables.

[l] Mark xvi. 15. And he ſaid them, Go ye into all the , and preach the goſpel to every creature. V. 16. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. Acts viii. 37. And Philip ſaid, If thou believeſt with all thine heart thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. V. 38. And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

[m] Gen. xvii. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee. V. 9. And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. With Gal. iii. 9. So then, they which be of faith are bleſſed with faithful Abraham. V. 14. That the bleſſing of Abraham might come on the Gentiles thro' Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. And Col. ii. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion

V. Although it be a great ſin to contemn or neglect this ordinance[n], yet grace and ſalvation are not ſo inſeparably annexed unto it, as that no perſon can be regenerated or ſaved without it[o], or that all that are baptized are undoubtedly regenerated[p].

VI. The

cumciſion of Chriſt: V. 12. Buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. And Acts ii. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. V. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. And Rom. iv. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had, yet being uncircumciſed; that he might be the father of all them that believe, tho' they be not circumciſed; that righteouſneſs might be imputed unto them alſo: V. 12. And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had, being yet uncircumciſed. 1 Cor. vii. 14. For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband; elſe were your children unclean, but now are they holy. Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. Mark x. 13. And they brought young children to him that he ſhould touch them; and his diſciples rebuked thoſe that brought them. V. 14. But when Jeſus ſaw it he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. V. 15. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. V. 16. And he took them up in his arms, put his hands upon them, and bleſſed them. Luke xviii. 15. And they brought unto him alſo infants, that he would touch them: but when his diſciples ſaw it they rebuked them.

V. [n] Luke vii. 30. But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him. With Exod. iv. 24. And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him. V. 25. Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt it at his feet, and ſaid, Surely a bloody huſband art thou to me. V. 26. So he let him go: then ſhe ſaid, A bloody huſband thou art, because of the circumciſion.

[o] Rom. iv. 11. [*See in letter*] Acts x. 2, 4, 22, 31, 45, 47.

[p] Acts viii. 13. Then Simon himſelf believed alſo: and, when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done. V. 23. For I perceive that thou art in the gall of bitterneſs and in the bond of iniquity.

VI. [q] J

VI. The efficacy of baptism is not tied to that moment ime wherein it is administered[q]; yet notwithstanding, he right use of this ordinance, the grace promised is not y offered, but really exhibited and conferred by the y Ghost, to such (whether of age or infants) as that ce belongeth unto, according to the counsel of God's will, in his appointed time[r].

VII. The sacrament of baptism is but once to be admi- ered to any person[s].

CHAP. XXIX. *Of the Lord's Supper.*

OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called Lord's Supper, to be observed in his church unto the end he world, for the perpetual remembrance of the sacri- of himself in his death, the sealing all benefits thereof o true believers, their spiritual nourishment and growth im, their further engagement in and to all duties which y owe unto him, and to be a bond and pledge of their munion with him; and with each other, as members is mystical body[a].

II. In

I. [q] John iii. 5. Jesus answer- Verily, verily, I say unto thee, pt a man be born of water, of the Spirit, he cannot enter the kingdom of God. V. 8. wind bloweth where it list- and thou hearest the sound of, but canst not tell whence meth, and whither it goeth: every one that is born of the t.

Gal. iii. 27. For as many of as have been baptized into t, have put on Christ. Tit. Not by works of righteous- which we have done, but rding to his mercy he saved y the washing of regeneration, renewing of the Holy Ghost. v. 25. Husbands, love your , even as Christ also loved the church, and gave himself for it: V. 26. That he might sanctify and cleanse it with the washing of water by the word. Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

VII. [s] Tit. iii. 5. [*See in letter* r.]

I. [a] 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: V. 24. And, when he had given thanks,

II. In this ſacrament Chriſt is not offered up to his Fath nor any real ſacrifice made at all for remiſſion of ſins of quick or dead [b]; but only a commemoration of that o offering up of himſelf, by himſelf, upon the croſs, once all, and a ſpiritual oblation of all poſſible praiſe unto G for the ſame [c]; ſo that the Popiſh ſacrifice of the maſs, as t call it, is moſt abominably injurious to Chriſt's one only crifice, the alone propitiation for all the ſins of the elec

III. T

thanks, he brake it, and ſaid, Take, eat; this is my body which is broken for you: this do in remembrance of me. V. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye as oft as ye drink it, in remembrance of me. V. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. 1 Cor. x. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? V. 17. For we, being many, are one bread and one body: for we are all partakers of that one bread. V. 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

II. [b] Heb. ix. 22. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. V. 25. Nor yet that he ſhould offer himſelf often, as the high prieſt entereth into the holy place every year with blood of others; V. (For then muſt he often h ſuffered ſince the foundation the world;) but now once in end of the world hath he app ed to put away ſin by the ſa fice of himſelf. V. 28. So C was once offered to bear the of many; and unto thoſe look for him ſhall he appear ſecond time without ſin, u ſalvation.

[c] 1 Cor. xi. 24, 25, 26. *them in letter* [a].] Mat. xxvi. And, as they were eating, J took bread, and bleſſed it, brake it, and gave it to the ciples, and ſaid, Take, eat; is my body. V. 27. And he t the cup, and gave thanks, gave it to them, ſaying, D ye all of it.

[d] Heb. vii. 23. And they t were many prieſts, becauſe were not ſuffered to continu reaſon of death: V. 24. But man, becauſe he continueth hath an unchangeable prieſth V. 27. Who needeth not dail thoſe high prieſts, to offer u crifice, firſt for his own ſins, then for the people's: for th did once, when he offered up ſelf. Heb. x. 11. And every ſtandeth daily miniſtering an fering oftentimes the ſame fices, which can never take ſins: V. 12. But this man,

. The Lord Jeſus hath, in this ordinance, appointed his
ſters to declare his word of inſtitution to the people, to
and bleſs the elements of bread and wine, and thereby
them apart from a common to an holy uſe; and to take
reak the bread, to take the cup, and (they communi-
g alſo themſelves) to give both to the communicants[e];
o none who are not then preſent in the congregation[f].
. Private maſſes, or receiving this ſacrament by a prieſt,
y other, alone[g]; as likewiſe the denial of the cup to the
e[h]; worſhipping the elements, the lifting them up, or
ing them about for adoration, and the reſerving them
ny pretended religious uſe; are all contrary to the na-
of this ſacrament, and to the inſtitution of Chriſt[i].

V. The

d offered one ſacrifice for
r ever ſat down on the right
of God. V. 14. For by one
g he hath perfected for ever
that are ſanctified. V. 18.
where remiſſion of theſe
re is no more offering for

e Mat. xxvi. 26, 27. [*See in*
.] V. 28. For this is my
of the new teſtament, which
for many for the remiſſion
. And Mark xiv. 22. And,
y did eat, Jeſus took bread,
leſſed, and brake it, and
o them, and ſaid, Take,
his is my body. V. 23. And
k the cup; and, when he
ven thanks, he gave it to
and they all drank of it.
And he ſaid unto them,
s my blood of the new te-
t, which is ſhed for many.
uke xxii. 19. And he took
and gave thanks, and brake
gave unto them, ſaying,
s my body, which is given
: this do in remembrance
V. 20. Likewiſe alſo the
fter ſupper, ſaying, This
the new teſtament in my
which is ſhed for you.
With 1 Cor. xi. 23,—26. [*See all in letter* a.]

f Acts xx. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. 1 Cor. xi. 20. When ye come together, therefore, into one place, this is not to eat the Lord's ſupper.

IV. g 1 Cor. x. 6. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

h Mark xiv. 23. [*See in letter* c.]. 1 Cor. xi. 25, 26. [*See in letter* a.] V. 27. Wherefore, whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. V. 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. V. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

i Mat. xv. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men.

V. k Mat.

V. The outward elements in this ſacrament, duly apart to the uſes ordained by Chriſt, have ſuch relatio him crucified, as that truly, yet ſacramentally only, t are ſometimes called by the name of the things they re ſent, to wit, the body and blood of Chriſt [k]; albeit, in ſtance and nature, they ſtill remain truly and only br and wine, as they were before [l].

VI. That doctrine which maintains a change of the ſtance of bread and wine into the ſubſtance of Chriſt's b and blood (commonly called Tranſubſtantiation) by co cration of a prieſt, or by any other way, is repugnant to ſcripture alone, but even to common ſenſe and rea overthroweth the nature of the ſacrament; and hath b and is the cauſe of manifold ſuperſtitions, yea, of g idolatries [m].

VII. Worthy receivers, outwardly partaking of the vi elements in this ſacrament [n], do then alſo inwardly by fa re

V. [k] Mat. xxvi. 26. And, as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. V. 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: V. 28. For this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſins.

[l] 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. V. 27. Wherefore, whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. V. 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. Mat. xxvi. 29. But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

VI. [m] Acts iii. 21. Whom heaven muſt receive, until times of reſtitution of all th which God hath ſpoken by mouth of all his holy pro ſince the world began. 1 Cor. xi. 24. And, when he given thanks, he brake it, ſaid, Take, eat; this is my b which is broken for you: th in remembrance of me. After the ſame manner alſ took the cup, when he had ped, ſaying, This cup is the teſtament in my blood: th ye, as oft as ye drink it, i membrance of me. V. 26. [*letter* l.] Luke xxiv. 6. He here, but is riſen: remember he ſpake unto you when he yet in Galilee. V. 39. Behol hands and my feet, that it is ſelf: handle me, and ſee; ſpirit hath not fleſh and bon ye ſee me have.

VII. [n] 1 Cor. xi. 28. [*letter* l.]

and indeed, yet not carnally and corporally, but ſpi-
ly, receive and feed upon Chriſt crucified, and all be-
of his death: the body and blood of Chriſt being then
orporally or carnally in, with, or under the bread and
yet as really, but ſpiritually, preſent to the faith of
ers in that ordinance, as the elements themſelves are
ir outward ſenſes [o].

II. Although ignorant and wicked men receive the out-
elements in this ſacrament, yet they receive not the
ſignified thereby; but by their unworthy coming there-
are guilty of the body and blood of the Lord, to their
damnation. Wherefore all ignorant and ungodly per-
as they are unfit to enjoy communion with him, ſo are
unworthy of the Lord's table, and cannot, without
ſin againſt Chriſt, while they remain ſuch, partake of
holy myſteries [p], or be admitted thereunto [q].

CHAP.

Cor. x. 16. The cup of bleſſing
we bleſs, is it not the com-
n of the blood of Chriſt? the
which we break, is it not the
union of the body of Chriſt?
II. [p] 1 Cor. xi. 27, 28. [*See*
er I.] V. 29. For he that
and drinketh unworthily,
and drinketh damnation to
f, not diſcerning the Lord's
2 Cor. vi. 14. Be ye not
ally yoked together with
evers: for what fellowſhip
ighteouſneſs with unrighte-
s? and what communion
ght with darkneſs? V. 15.
what concord hath Chriſt
Belial? or what part hath he
elieveth with an infidel?
And what agreement hath
mple of God with idols? for
the temple of the living
as God hath ſaid, I will
in them, and walk in them;
will be their God, and they
e my people.
Cor. v. 6. Your glorying is
od. Know ye not that a
little leaven leaveneth the whole
lump? V. 7. Purge out, there-
fore, the old leaven, that ye may
be a new lump, as ye are unlea-
vened. For even Chriſt our paſ-
over is ſacrificed for us. V. 13.
But them that are without God
judgeth. Therefore put away
from among yourſelves that wick-
ed perſon. 2 Theſſ. iii. 6. Now
we command you, brethren, in
the name of our Lord Jeſus Chriſt,
that ye withdraw yourſelves from
every brother that walketh diſ-
orderly, and not after the tra-
dition which he received of us.
V. 14. And if any man obey not
our word by this epiſtle, note that
man, and have no company with
him, that he may be aſhamed.
V. 15. Yet count him not as an
enemy, but admoniſh him as a
brother. Mat. vii. 6. Give not
that which is holy unto the dogs,
neither caſt ye your pearls before
ſwine, leſt they trample them un-
der their feet, and turn again and
rend you.

I. [a] Iſa.

CHAP. XXX. *Of Church Censures.*

THE Lord Jesus, as king and head of his church, h
therein appointed a government in the hand
church-officers distinct from the civil magistrate [a].

II. To these officers the keys of the kingdom of he
are committed, by virtue whereof they have power
respectively to retain and remit sins, to shut that king
against the impenitent, both by the word and censures;
to open it unto penitent sinners, by the ministry of
gospel, and by absolution from censures, as occasion
require [b].

III. Ch

I. [a] Isa. ix. 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. V. 7. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this. 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Thess. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. V. 18. And, when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. Heb. xiii. 7. Remember them which have the rule over you, who have spoken unto you the word of G whose faith follow, consid the end of their conversa V. 17. Obey them that have rule over you, and submit y selves: for they watch for y souls, as they that must give count; that they may do it joy, and not with grief: for is unprofitable for you. V. Salute all them that have rule over you, and all the sa They of Italy salute you. 1 xii. 28. And God hath set som the church; first, apostles; se darily, prophets; thirdly, teach after that miracles, then gif healings, helps, governments versities of tongues. Mat. x 18. And Jesus came, and s unto them, saying, All pow given unto me in heaven an earth. V. 19. Go ye, there and teach all nations, bapti them in the name of the Fa and of the Son, and of the Ghost: V. 20. Teaching the observe all things whatsoe have commanded you: and I am with you alway, even the end of the world. Amen

II. [b] Mat. xvi. 19. And I give unto thee the keys o kingdom of heaven; and w

Church cenſures are neceſſary for the reclaiming and
g of offending brethren; for deterring of others from
ke offences; for purging out of that leaven which
infect the whole lump; for vindicating the honour of
, and the holy profeſſion of the goſpel; and for pre-
g the wrath of God, which might juſtly fall upon the
, if they ſhould ſuffer his covenant, and the ſeals there-
be profaned by notorious and obſtinate offenders [c].

For the better attaining of theſe ends, the officers of
urch are to proceed by admonition, ſuſpenſion from
crament of the Lord's ſupper for a ſeaſon, and by ex-
unication from the church, according to the nature
crime, and demerit of the perſon [d].

CHAP.

thou ſhalt bind on earth,
e bound in heaven; and
ever thou ſhalt looſe on
hall be looſed in heaven.
viii. 17. And if he ſhall
to hear them, tell it unto
rch; but if he neglect to
e church, let him be unto
an heathen man, and a
n. V. 18. Verily I ſay un-
Whatſoever ye ſhall bind
h, ſhall be bound in hea-
d whatſoever ye ſhall looſe
, ſhall be looſed in heaven.
. 21. Then ſaid Jeſus to
gain, Peace be unto you:
Father hath ſent me, even
I you. V. 22. And, when
ſaid this, he breathed on
nd ſaith unto them, Re-
the Holy Ghoſt: V. 23.
ſoever ſins ye remit, they
itted unto them; and whoſe
ins ye retain, they are re-
2 Cor. ii. 6. Sufficient to
man is this puniſhment,
was inflicted of many.
So that contrariwiſe, ye
ather to forgive him, and
him, leſt perhaps ſuch a
uld be ſwallowed up with
ch ſorrow. V. 8. Where-
fore I beſeech you, that ye would confirm your love towards him.

III. [c] [1 Cor. v. *throughout.*] 1 Tim. v. 20. Them that ſin rebuke before all, that others alſo may fear. Mat. vii. 6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rend you. 1 Tim. i. 20. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme. [1 Cor. xi. 27. *to the end.*] With Jude, ver. 23. And others ſave with fear, pulling them out of the fire; hating even the garments ſpotted by the fleſh.

IV. [d] 1 Theſſ. v. 12. And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you. 2 Theſſ. iii. 6. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after the tradition which he received of us. V. 14. And if any man obey

CHAP. XXXI. *Of Synods and Councils.*

FOR the better government and further edification the church, there ought to be ſuch aſſemblies as commonly called Synods or Councils[a].

II. As magiſtrates may lawfully call a ſynod of miniſ and other fit perſons, to conſult and adviſe with about ters of religion[b]; ſo if magiſtrates be open enemies to church, the miniſters of Chriſt, of themſelves, by virtue their office, or they, with other fit perſons upon delega from their churches, may meet together in ſuch aſſembl

II

obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed. V. 15. Yet count him not as an enemy, but admoniſh him as a brother. 1 Cor. v. 4. In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt, V. 5. To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the Spirit may be ſaved in the day of the Lord Jeſus. V. 13. But them that are without God judgeth. Therefore put away from among yourſelves that wicked perſon. Mat. xviii. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. Tit. iii. 10. A man that is an heretick, after the firſt and ſecond admonition, reject.

I. [a] Acts xv. 2. When, therefore, Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion. V. 4. And when they were come to Jeruſalem they were received of the church, and of the apoſtles and elders they declared all things that had done with them. V. 6. the apoſtles and elders came ther for to conſider of this m

II. [b] Iſa. xlix. 23. And ſhall be thy nurſing-fathers, their queens thy nurſing-mot they ſhall bow down to thee their face toward the earth, lick up the duſt of thy feet, thou ſhalt know that I a Lord: for they ſhall not be med that wait for me. 1 ii. 1. I exhort, therefore, tha of all, ſupplications, praye terceſſions, and giving of th be made for all men; V. kings, and for all that are thority; that we may lead a and peaceable life in all go and honeſty. [2 Chron. *to the end.* 2 Chron. *Ge* xxix *and* xxx. *throughout.*] ii. 4. And, when he had ga all the chief prieſts and ſcri the people together, he dem of them where Chriſt ſho born. V. 5. And they ſaid him, In Beth-lehem of Jude thus it is written by the pr Prov. xi. 14. Where no cou the people fall: but in the tude of counſellors there is

[c] Acts xv. 2, 4. [*See in le* V. 22. Then pleaſed it the a

III. It belongeth to ſynods and councils miniſterially to ermine controverſies of faith, and caſes of conſcience; to down rules and directions for the better ordering of the blick worſhip of God, and government of his church; to eive complaints in caſes of mal-adminiſtration, and au-ritatively to determine the ſame: which decrees and de-minations, if conſonant to the word of God, are to be re-ved with reverence and ſubmiſſion, not only for their reement with the word, but alſo for the power whereby y are made, as being an ordinance of God, appointed reunto in his word [d].

IV. All ſynods or councils ſince the apoſtles' times, whe-r general or particular, may err, and many have erred; refore they are not to be made the rule of faith or prac-, but to be uſed as an help in both [e].

. Synods and councils are to handle or conclude nothing that which is eccleſiaſtical: and are not to intermeddle with

elders, with the whole church, nd choſen men of their own pany to Antioch, with Paul Barnabas; namely, Judas, ſur-ed Barſabas, and Silas, chief among the brethren: V. 23. wrote letters by them after manner; The apoſtles, and s, and brethren, ſend greet-nto the brethren which are e Gentiles in Antioch, and , and Cilicia. V. 25. It ſeem-od unto us, being aſſembled one accord, to ſend choſen unto you, with our beloved bas and Paul.

[d] Acts xv. 15, 19, 24, 27, 28, , 31. [*See in the Bible.*] Acts And, as they went through ies, they delivered them the es for to keep, that were or-d of the apoſtles and elders were at Jeruſalem. Mat. 7. And if he ſhall neglect r them, tell it unto the ch: but if he neglect to hear urch, let him be unto thee as an heathen man, and a publi-can. V. 18. Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven. V. 19. Again I ſay unto you, That if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven. V. 20. For where two or three are gathered together in my name, there am I in the midſt of them.

IV. [e] Eph. ii. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. Acts xvii. 11. Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily whether thoſe things were ſo. 1 Cor. ii. 5. That your faith ſhould not ſtand in the wiſdom of men, but in the power of God. 2 Cor. i. 24. Not

with civil affairs, which concern the commonwealth, unl
by way of humble petition, in cases extraordinary; or
way of advice for satisfaction of conscience, if they be the
unto required by the civil magistrate [f].

CHAP. XXXII. *Of the State of Men after Death, and the Resurrection of the Dead.*

THE bodies of men after death return to dust, and
corruption [a]; but their souls, (which neither die
sleep,) having an immortal subsistence, immediately ret
to God who gave them [b]. The souls of the righteous, be
then made perfect in holiness, are received into the high
heavens, where they behold the face of God in light and glo
waiting for the full redemption of their bodies [c]; and

for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

V. [f] Luke xii. 13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. V. 14. And he said unto him, Man, who made me a judge or a divider over you? John xviii. 36. Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

I. [a] Gen. iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return. Acts xiii. 36. For David, after he had served his own generation, by the will of God fell on sleep, and was laid unto his fathers, and saw corruption.

[b] Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Eccl. xii. 7. Then the dust return to the earth was: and the spirit shall re unto God who gave it.

[c] Heb. xii. 23. To the ge assembly and church of the born, which are written in ven, and to God the judge and to the spirits of just men perfect. 2 Cor. v. 1. For we k that if our earthly house o tabernacle were dissolved, we a building of God, an hou made with hands, eternal i heavens. V. 6. Therefore w always confident, knowing whilst we are at home in the we are absent from the V. 8. We are confident, I sa willing rather to be absent the body, and to be presen the Lord. Phil. i. 23. Fo in a strait betwixt two, ha desire to depart, and to b Christ; which is far better. Acts iii. 21. Whom the must receive, until the ti restitution of all things, God hath spoken by the mo all his holy prophets sin

ls of the wicked are caſt into hell, where they remain orments and utter darkneſs, reſerved to the judgment the great day [d]. Beſides theſe two places for ſouls ſepaed from their bodies the ſcripture acknowledgeth none.

I. At the laſt day, ſuch as are found alive ſhall not die, but changed [e], and all the dead ſhall be raiſed up with the ſame bodies, and none other, although with different quas, which ſhall be united again to their ſouls for ever [f].

II. The bodies of the unjuſt ſhall, by the power of Chriſt, raiſed to diſhonour; the bodies of the juſt, by his Spirit, o honour, and be made conformable to his own glorious y [g].

CHAP.

d began. And Eph. iv. 10. at deſcended is the ſame alſo aſcended up far above all ens, that he might fill all s.

uke xvi. 23. And in hell he up his eyes, being in tors, and ſeeth Abraham afar off, azarus in his boſom. V. 24. he cried, and ſaid, Father ham, have mercy on me; and Lazarus, that he may dip the his finger in water, and cool ngue; for I am tormented flame. Acts i. 25. That he ke part of this miniſtry and ſhip, from which Judas by reſſion fell, that he might is own place. Jude, ver. 6. he angels which kept not irſt eſtate, but left their bitation, he hath reſerved laſting chains under darkunto the judgment of the ay. V. 7. Even as Sodom omorrah, and the cities hem, in like manner giemſelves over to fornicad going after ſtrange fleſh, forth for an example, the vengeance of eternal Pet. iii. 19. By which alſo and preached unto the priſon.

II. [c] 1 Theſſ. iv. 17. Then we which are alive and remain ſhall be caught up together with them in the clouds to meet the Lord in the air: and ſo ſhall we ever be with the Lord. 1 Cor. xv. 51. Behold, I ſhew you a myſtery; we ſhall not all ſleep, but we ſhall all be changed, V. 52. In a moment, in the twinkling of an eye, at the laſt trump: for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

[f] Job xix. 26. And though after my ſkins worms deſtroy this body, yet in my fleſh ſhall I ſee God; V. 27. Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me. 1 Cor. xv. 42. So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption: V. 43. It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power: V. 44. It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

III. [g] Acts xxiv. 15. And have hope towards God, which they themſelves alſo allow, that there

CHAP. XXXIII. *Of the last Judgment.*

GOD hath appointed a day wherein he will judge the world in righteousness by Jesus Christ [a], to whom all power and judgment is given of the Father [b]. In which day not only the apostate angels shall be judged [c], but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds; and to receive, according to what they have done in the body, whether good or evil [d].

II. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation

shall be a resurrection of the dead, both of the just and unjust. John v. 28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, V. 29. And shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. 1 Cor. xv. 43. [*See in letter* f.] Philip. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I. [a] Acts xvii. 31. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

[b] John v. 22. For the Father judgeth no man; but hath committed all judgment unto the Son: V. 27. And hath given him authority to execute judgment also, because he is the Son of man.

[c] 1 Cor. vi. 3. Know ye not that we shall judge angels? how much more things that pertain to this life? Jude, ver. 6. [*See in letter* [illegible] *Chapter foregoing.*] 2 Pet. ii. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

[d] 2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Eccl. xii. 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Rom. ii. 16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. xiv. 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. V. 12. So then every one of us shall give account of himself to God. Mat. xii. 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. V. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II.

e elect, and of his juſtice in the damnation of the repro-
ate, who are wicked and diſobedient. For then ſhall the
ghteous go into everlaſting life, and receive that fulneſs of
y and refreſhing which ſhall come from the preſence of
e Lord; but the wicked, who know not God, and obey not
e goſpel of Jeſus Chriſt, ſhall be caſt into eternal torments,
d be puniſhed with everlaſting deſtruction from the pre-
nce of the Lord, and from the glory of his power [e].

III. As Chriſt would have us to be certainly perſuaded
at there ſhall be a day of judgment, both to deter all men
om ſin, and for the greater conſolation of the godly in
eir adverſity [f]; ſo will he have that day unknown to men,
that

H. [e] [Mat. xxv. 31. *to the end.*] converſation and godlineſs? V. 14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs. 2 Cor. v. 10. [*See letter* d.] V. 11. Knowing, therefore, the terror of the Lord, we perſuade men; but we are made manifeſt unto God, and I truſt alſo are made manifeſt in your conſciences. 2 Theſſ. i. 5. Which is a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer. V. 6. Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; V. 7. And to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels. Luke xxi. 27. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. V. 28. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. Rom. viii. 23. And not only they, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within

m. ii. 5. But, after thy hardneſs
d impenitent heart, treaſureſt
unto thyſelf wrath againſt the
of wrath, and revelation of
righteous judgment of God;
6. Who will render to every man
ording to his deeds. Rom. ix. 22.
hat if God, willing to ſhew his
ath, and to make his power
own, endured with much long-
ering the veſſels of wrath fitted
deſtruction: V. 23. And that
might make known the riches
is glory on the veſſels of mer-
which he had afore prepared
o glory? Mat. xxv. 21. His lord
unto him, Well done, thou
d and faithful ſervant: thou
been faithful over a few things,
ll make thee ruler over many
gs: enter thou into the joy
y Lord. Acts iii. 19. Repent
therefore, and be converted,
your ſins may be blotted out,
n the times of refreſhing ſhall
e from the preſence of the
d. 2 Theſſ. i. 7,—10. [*See*
e Bible.]

l. [f] 2 Pet. iii. 11. Seeing then
all theſe things ſhall be diſ-
d, what manner of perſons
t ye to be in all holy con-

that they may ſhake off all carnal ſecurity, and be alwa watchful, becauſe they know not at what hour the Lord w come; and may be ever prepared to ſay, Come, Lord Jeſ come quickly. Amen [g].

ourſelves, waiting for the adoption, to wit, the redemption of our body. V. 24. For we are ſaved by hope: but hope that is ſeen is not hope: for what a man ſeeth, why doth he yet hope for? V. 25. But if we hope for that we ſee not, then do we with patience wait for it.

[g] Mat. xxiv. 36, 42, 43, 44. [*See in the Bible.*] Mark xiii. 35. Watch ye, therefore, for ye know not when the maſter of the houſe cometh; at even, or at midnight, or at the cock crowing, or in the morning. V. 36. Leſt coming ſu denly, he find you ſleeping. V. And what I ſay unto you, I unto all, Watch. Luke xii. Let your loins be girded abo and your lights burning; V. And ye yourſelves like unto m that wait for their lord, when will return from the weddi that, when he cometh and kno eth, they may open unto him mediately. Rev. xxii. 20. He wh teſtifieth theſe things ſaith, Su I come quickly. Amen. Even come, Lord Jeſus.

28 JU 57

FINIS.

THE LARGER CATECHISM,

AGREED UPON BY THE

ASSEMBLY OF DIVINES

AT

WESTMINSTER,

WITH THE ASSISTANCE OF

COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

AS

Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of Scotland, England, and Ireland.

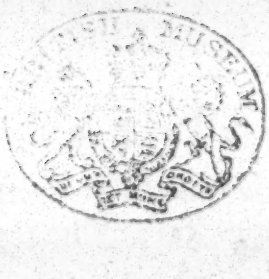
AND

pproved *Anno* 1648 by the General Assembly of the CHURCH of COTLAND, to be a Directory for Catechising such as have made ome Proficiency in the Knowledge of the Grounds of Religion.

WITH THE

ROOFS FROM THE SCRIPTURE.

EDINBURGH:
Printed by MARK and CHARLES KERR, His Majesty's Printers.
MDCCXCIII.



Act approving the LARGER CATECHISM.

THE General Assembly, having exactly examined and seriously considered the LARGER CATECHISM, agreed on by the Assembly of Divines sitting at Westminster, with assistance of Commissioners from this Kirk, copies thereof being printed, and sent to presbyteries, for the more exact trial thereof; and publick intimation being frequently made this Assembly, that every one that had any doubts or objections upon it might put them in; do find, upon due examination thereof, That the said Catechism is agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government, of this Kirk; a necessary part of the intended uniformity in religion, and a good treasure for increasing knowledge among the people of God: and therefore the Assembly, as they bless the Lord that so excellent a Catechism is prepared, so they approve the same, as a part of uniformity; agreeing, for their part, that it be a common Catechism for the three kingdoms, and the Directory for catechising such as have made some proficiency in the knowledge of the grounds of religion.

THE LARGER CATECHISM.

QUESTION I.

WHAT is the chief and highest end of Man?

Answ. Man's chief and highest end is to glorify God [a], and fully to enjoy him for ever [b].

Q. 2 *How*

[a] Rom. xi. 36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. 1 Cor. x. 31. Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

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[b] Psal. lxxiii. 24. Thou shalt guide me with thy counsel, and afterwards receive me to glory.

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God [c]; but his word and Spirit only do sufficiently and effectually reveal him unto men for their salvation [d].

Q. 3. *What is the word of God?*

A. The holy scriptures of the old and new testament are

V. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. V. 26. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. V. 27. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. V. 28. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works. John xvii. 21. That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. V. 22. And the glory which thou gavest me I have given them: that they may be one, even as we are one. V. 23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

2. [c] Rom. i. 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them. V. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Psal. xix. 1. The heavens declare the glory of God; and the firmament sheweth his handy-work. V. 2. Day unto day uttereth speech, and night unto night sheweth knowledge. V. 3. There is no speech nor language where their voice is not heard. Acts xvii. 28. For in him we live, and move, and have our being.

[d] 1 Cor. ii. 9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. V. 10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 2 Tim. iii. 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. V. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: V. 17. That the man of God may be perfect, thoroughly furnished unto all good works. Isa. lix. 21. As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

3. [e] 2 T

re the word of God [e], the only rule of faith and obe-
ience [f]:

Q. 4. *How doth it appear that the ſcriptures are the word of God?*

A. The ſcriptures manifeſt themſelves to be the word of od by their majeſty [g] and purity [h]; by the conſent of all the

3. [e] 2 Tim. iii. 16. All ſcripture given by inſpiration of God. Pet. i. 19. We have alſo a more e word of prophecy; whereto ye do well that ye take heed, unto a light that ſhineth in a k place, until the day dawn, d the day-ſtar ariſe in your rts: V. 20. Knowing this firſt, t no prophecy of the ſcripture of any private interpretation. 21. For the prophecy came not old time by the will of man: holy men of God ſpake as they e moved by the Holy Ghoſt. Eph. ii. 20. And are built upthe foundation of the apoſtles prophets, Jeſus Chriſt himbeing the chief corner-ſtone. . xxii. 18. For I teſtify unto y man that heareth the words e prophecy of this book, If any ſhall add unto theſe things, ſhall add unto him the plagues are written in this book: 9. And if any man ſhall take from the words of the book is prophecy, God ſhall take his part out of the book of and out of the holy city, and the things which are writn this book. Iſa. viii. 20. To w, and to the teſtimony: if ſpeak not according to this , it is becauſe there is no in them. Luke xvi. 29. They Moſes and the prophets; let hear them. V. 31. If they not Moſes and the prophets, er will they be perſuaded h one roſe from the dead. Gal. i. 8. But though we, or an angel from heaven, preach any other goſpel unto you than that which we have preached unto you, let him be accurſed. V. 9. As we ſaid before, ſo ſay I now again, If any man preach any other goſpel unto you than that ye have received, let him be accurſed.

2 Tim. iii. 15, 16. [*See in letter* [d].]

4. [g] Hoſ. viii. 12. I have written to him the great things of my law, but they were counted as a ſtrange thing. 1 Cor. ii. 6. Howbeit, we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this world, nor of the princes of this world, that come to nought. V. 7. But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom; which God ordained before the world unto our glory. V. 13. Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual. Pſal. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. V. 129. Thy teſtimonies are wonderful: therefore doth my ſoul keep them.

[h] Pſal. xii. 6. The words of the Lord are pure words: as ſilver tried in a furnace of earth, purified ſeven times. Pſal. cxix. 140. Thy word is very pure; therefore thy ſervant loveth it.

the parts [i], and the ſcope of the whole, which is to give all glory to God [k]; by their light and power to convince and convert ſinners, to comfort and build up believers unto ſalvation [l]: but the Spirit of God bearing witneſs by and with the ſcriptures in the heart of man is alone able fully to perſuade it that they are the very word of God [m].

Q. 5. *Whet*

[i] Acts x. 43. To him give all the prophets witneſs, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins. Acts xxvi. 22. Having, therefore, obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come.

[k] Rom. iii. 19. Now we know, that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God. V. 27. Where is boaſting then? It is excluded. By what law? of works? Nay; but by the law of faith.

[l] Acts xviii. 28. For he mightily convinced the Jews, and that publickly, ſhewing by the ſcriptures that Jeſus was Chriſt. Heb. iv. 12. For the word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart. James i. 18. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures. Pſal. xix. 7. The law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord is ſure, making wiſe the ſimple: V. 8. The ſtatutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: V. 9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. Rom. xv. 4. For whatſoever things were written aforetime were written for our learning; that we through patience and comfort of the ſcriptures might have hope. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

[m] John xvi. 13. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: and he will ſhew you things to come. V. 14. He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you. 1 John ii. 20. But ye have an unction from the holy One, and ye know all things. V. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the ſame anointing teacheth you of all things, and is truth, and is no lye; and even as it hath taught you, ye ſhall abide in him. John xx. 31. But theſe are written that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name.

Q. 6. *What*

Q. 5. *What do the ſcriptures principally teach?*
A. The ſcriptures principally teach, what man is to believe ncerning God, and what duty God requires of man [n].

hat Man ought to believe concerning God.

Q. 6. *What do the ſcriptures make known of God?*
A. The ſcriptures make known what God is [o], the perſons in Godhead [p], his decrees [q], and the execution of his decrees [r].
Q. 7. *What is God?*
A. God is a Spirit [s], in and of himſelf infinite in being [t], ry [v], bleſſedneſs [w], and perfection [x]; all-ſufficient [y], eter-

[n] 2 Tim. i. 13. Hold faſt the m of ſound words, which thou heard of me, in faith and which is in Chriſt Jeſus.

[o] Heb. xi. 6. But without h it is impoſſible to pleaſe him: he that cometh to God muſt eve that he is, and that he is a arder of them that diligently him.

1 John v. 7. For there are ee that bear record in heaven, Father, the Word, and the y Ghoſt: and theſe three are .

Acts xv. 14. Simon hath de- ed how God at the firſt did the Gentiles, to take out of m a people for his name. V. 15. d to this agree the words of prophets; as it is written. 18. Known unto God are all works from the beginning of world.

Acts iv. 27. For of a truth, inſt thy holy child Jeſus, whom u haſt anointed, both Herod Pontius Pilate, with the Gen- and the people of Iſrael, e gathered together, V. 28. to do whatſoever thy hand thy counſel determined be- to be done.

7. [s] John iv. 24. God is a Spirit; and they that worſhip him muſt worſhip him in ſpirit and in truth.

[t] Exod. iii. 14. And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you. Job xi. 7. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? V. 8. It is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know? V. 9. The meaſure thereof is longer than the earth, and broader than the ſea.

[v] Acts vii. 2. The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.

[w] 1 Tim. vi. 15. Which in his times he ſhall ſhew, who is the bleſſed and only Potentate, the King of kings, and Lord of lords.

[x] Mat. v. 48. Be ye, therefore, perfect, even as your Father which is in heaven is perfect.

[y] Gen. xvii. 1. And, when Abraham was ninety years old and nine, the Lord appeared to Abraham, and ſaid unto him, I am the Almighty God: walk before me, and be thou perfect.

[z] Pſal.

eternal [z], unchangeable [a], incomprehensible [b], every where present [c], almighty [d], knowing all things [e], most wise [f], most holy [g], most just [h], most merciful and gracious, long-suffering and abundant in goodness and truth [i].

Q. 8. *Are there more gods than one?*

A. There is but one only, the living and true God [k].

Q. 9. *How*

[z] Psal. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting thou art God.

[a] Mal. iii. 6. For I am the Lord, I change not: therefore ye sons of Jacob are not consumed. James i. 17. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

[b] 1 Kings viii. 27. But will God indeed dwell on the earth! Behold, the heaven, and the heaven of heavens, cannot contain thee, how much less this house that I have builded?

[c] Psal. cxxxix. 1,—13. O Lord, thou hast searched me, and known me: thou knowest my down-sitting and mine up-rising, thou understandest my thoughts afar off, &c. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? &c.

[d] Rev. iv. 8. And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

[e] Heb. iv. 13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. Psal. cxlvii. 5. Great is our Lord, and of great power: his understanding is infinite.

[f] Rom. xvi. 27. To God only wise, be glory through Jesus Christ for ever. Amen.

[g] Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

[h] Deut. xxxii. 4. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he.

[i] Exod. xxxiv. 6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

8. [k] Deut. vi. 4. Hear, O Israel: The Lord our God is one Lord. 1 Cor. viii. 4. As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. V. 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Jer. x. 10. But the Lord is the true God, he is the living God, and an everlasting

Q. 9. *How many perſons are there in the Godhead?*
A. There be three perſons in the Godhead, the Father, Son, and the Holy Ghoſt; and theſe three are one true, rnal God, the ſame in ſubſtance, equal in power and glory; hough diſtinguiſhed by their perſonal properties [l].

Q. 10. *What are the perſonal properties of the three perſons the Godhead?*
A. It is proper to the Father to beget the Son [m], and to the to be begotten of the Father [n], and to the Holy Ghoſt proceed from the Father and the Son from all eternity [o].

Q. 11. *How doth it appear that the Son and the Holy Ghoſt God equal with the Father?*
A. The ſcriptures manifeſt that the Son and the Holy oſt are God equal with the Father, aſcribing unto them ſuch

laſting King: at his wrath the h ſhall tremble, and the na- s ſhall not be able to abide his gnation.

[l] 1 John v. 7. For there are e that bear record in heaven, Father, the Word, and the y Ghoſt; and theſe three are Mat. iii. 16. And Jeſus, when as baptized, went up ſtraight- out of the water: and, lo, the ens were opened unto him, he ſaw the Spirit of God de- ding like a dove, and lighting him. V. 17. And, lo, a voice heaven, ſaying, This is my ved Son, in whom I am well ed. Mat. xxviii. 19. Go ye, efore, and teach all nations, izing them in the name of the er, and of the Son, and of the Ghoſt. 2 Cor. xiii. 14. The of the Lord Jeſus Chriſt, and ove of God, and the commu- of the Holy Ghoſt, be with ll. Amen. John x. 30. I and ather are one.

[m] Heb. i. 5. For unto which angels ſaid he at any time, art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son. V. 6. And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. V. 8. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom.

[n] John i. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. V. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him.

[o] John xv. 26. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. Gal. iv. 6. And, becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

such names [p], attributes [q], works [r], and worship [s], as are proper to God only.

Q. 12. *What are the decrees of God?*

A. God's decrees are the wise, free, and holy acts of the counsel of his will [t], whereby, from all eternity, he hath, for

11. [p] Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. V. 5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. V. 8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. *Compared with* John xii. 41. These things said Esaias, when he saw his glory, and spake of him. And with Acts xxviii. 25. And when they agreed not among themselves they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers. 1 John v. 20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Acts v. 3. But Peter said, Ananias, why hath Satan filled thine heart, to lye to the Holy Ghost, and to keep back part of the price of the land? V. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lyed unto men, but unto God.

[q] John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. Isa. ix. 6. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. John ii. 24. But Jesus did not commit himself unto them, because he knew all men: V. 25. And needed not that any should testify of man; for he knew what was in man. 1 Cor. ii. 10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. V. 11. For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God.

[r] Col. i. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Gen. i. 1. And the earth was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

[s] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii.

wn glory, unchangeably fore-ordained whatſoever comes
aſs in time [v], eſpecially concerning angels and men.

. 13. *What hath God eſpecially decreed concerning angels*
men?

. God, by an eternal and immutable decree, out of his
e love, for the praiſe of his glorious grace, to be mani-
ed in due time, hath elected ſome angels to glory [w]; and,
Chriſt, hath choſen ſome men to eternal life, and the
ns thereof [x]: and alſo, according to his ſovereign power, and

grace of the Lord Jeſus
ſt, and the love of God, and
ommunion of the Holy Ghoſt,
ith you all. Amen.

[t] Eph. i. 11. In whom alſo
ave obtained an inheritance,
g predeſtinated according to
purpoſe of him who worketh
hings after the counſel of his
will. Rom. xi. 33. O the
h of the riches both of the
om and knowledge of God!
unſearchable are his judg-
ts, and his ways paſt finding
? Rom. ix. 14. What ſhall we
hen? Is there unrighteouſneſs
God? God forbid. V. 15.
he ſaith to Moſes, I will have
cy on whom I will have mer-
nd I will have compaſſion on
m I will have compaſſion.
8. Therefore hath he mercy
hom he will have mercy, and
m he will he hardeneth.
Eph. i. 4. According as he hath
en us in him before the foun-
on of the world, that we
ld be holy, and without blame
e him in love. V. 11. In
m alſo we have obtained an
itance, being predeſtinated
rding to the purpoſe of him
worketh all things after the
ſel of his own will. Rom.
. What if God, willing to
his wrath, and to make his
r known, endured with much
long-ſuffering the veſſels of wrath fitted to deſtruction: V. 23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory? Pſal. xxxiii. 11. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.

13. [w] 1 Tim. v. 21. I charge thee before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.

[x] Eph. i. 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love: V. 5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. V. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved. 2 Theſſ. ii. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth: V. 14. Whereunto he called you by our goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt.

[y] Rom.

and the unſearchable counſel of his own will, (whereby he extendeth or with-holdeth favour as he pleaſeth,) hath paſſed by and fore-ordained the reſt to diſhonour and wrath to be for their ſin inflicted, to the praiſe of the glory of his juſtice [y].

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counſel of his own will [a].

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world, and all things therein, for himſelf, within the ſpace of ſix days, and all very good [a].

Q. 16. *Ha*

[y] Rom. ix. 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. V. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. V. 21. Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? V. 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction? Mat. xi. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. V. 26. Even ſo, Father, for ſo it ſeemed good in thy ſight. 2 Tim. ii. 20. But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood and of earth; and ſome to honour, and ſome to diſhonour. Jude, ver. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. 1 Pet. ii. 8. And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

14. [z] Eph. i. 11. In whom also we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will.

15. [a] [Gen. *Chapter* i.] Heb. xi. 3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear. Prov. xvi. 4. The Lord hath made all things for himſelf, yea, even the wicked for the day of evil.

16. Q

. 16. *How did God create angels?*

God created all the angels [b] spirits [c], immortal [d], holy [e], ex-ng in knowledge [f], mighty in power [g], to execute his com-dments, and to praiſe his name [h], yet ſubject to change [i].

. 17. *How did God create man?*

After God had made all other creatures he created man e and female [k]; formed the body of the man of the duſt he ground [l], and the woman of the rib of the man [m]; ed them with living, reaſonable, and immortal ſouls [n]; made

[b] Col. i. 16. For by him all things created that are aven, and that are in earth, e and inviſible, whether they rones, or dominions, or prin-ties, or powers: all things created by him, and for

ſal. civ. 4. Who maketh his s ſpirits; his miniſters a fla-fire.

Mat. xxii. 30. For in the re-ction they neither marry, nor ven in marriage; but are as ngels of God in heaven.

Mat. xxv. 31. When the Son an ſhall come in his glory, ll the holy angels with him, ſhall he ſit upon the throne glory.

Sam. xiv. 17. Then thine maid ſaid, The word of my the king ſhall now be com-ble: for as an angel of God, my lord the king to diſcern and bad: therefore the Lord God will be with thee. Mat. 36. But of that day and knoweth no man, no, not ngels of heaven, but my Fa-nly.

Theſſ. i. 7. And to you who are led reſt with us, when the Jeſus ſhall be revealed from n with his mighty angels.

ſal. ciii. 20. Bleſs the Lord, ye gels, that excel in ſtrength, that do his commandments, hear-kening unto the voice of his word. V. 21. Bleſs ye the Lord, all ye his hoſts; ye miniſters of his that do his pleaſure.

[i] 2 Pet. ii. 4. For if God ſpared not the angels that ſinned, but caſt them down to hell, and de-livered them into chains of dark-neſs, to be reſerved unto judg-ment.

17. [k] Gen. i. 27. So God crea-ted man in his own image, in the image of God created he him: male and female created he them.

[l] Gen. ii. 7. And the Lord God formed man of the duſt of the ground, and breathed into his no-ſtrils the breath of life.

[m] Gen. ii. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

[n] Gen. ii. 7. And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life: and man became a living ſoul. *Com-pared with* Job xxxv. 11. Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven. And with Eccl. xii. 7. Then ſhall the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it. And with Mat. x. 28. And fear not them which can

made them after his own image [o], in knowledge [p], righ
ouſneſs, and holineſs [q]; having the law of God written
their hearts [r], and power to fulfil it [s], with dominion o
the creatures [t]; yet ſubject to fall [u].

Q. 18. *What are God's works of providence?*

A. God's works of providence are his moſt holy
wiſe [x], and powerful preſerving [y] and governing [z] all
creatur

can kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell. And with Luke xxiii. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe.

[o] Gen. i. 27. So God created man in his own image, in the image of God created he him: male and female created he them.

[p] Col. iii. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him.

[q] Eph. iv. 24. And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

[r] Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves: V. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another.

[s] Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

[t] Gen. i. 28. And God bleſſed them; and God ſaid unto them, Be fruitful, and multiply, and replenish the earth, and ſubdue it: and have dominion over the of the ſea, and over the fow the air, and over every living th that moveth upon the earth.

[u] Gen. iii. 6. And when woman ſaw that the tree good for food, and that it pleaſant to the eyes, and a tr be deſired to make one wiſe; took of the fruit thereof, and eat, and gave alſo unto her band with her; and he did Eccl. vii. 29. Lo, this only I found, that God hath made upright; but they have ſought many inventions.

18. [w] Pſal. cxlv. 17. The L is righteous in all his ways, holy in all his works.

[x] Pſal. civ. 24. O Lord, manifold are thy works! in dom haſt thou made them the earth is full of thy ri Iſa. xxviii. 29. This alſo co forth from the Lord of hoſts, w is wonderful in counſel, and cellent in working.

[y] Hebr. i. 3. Who being brightneſs of his glory, and expreſs image of his perſon, upholding all things by the of his power, when he ha himſelf purged our ſins, ſat on the right hand of the M on high.

[z] Pſal. ciii. 19. The Lord prepared his throne in the vens: and his kingdom ruleth all.

ures; ordering them, and all their actions [a], to his own

[b].

19. *What is God's providence towards the angels?*

God by his providence permitted some of the angels, lly and irrecoverably, to fall into sin and damnation [c], ing and ordering that, and all their sins, to his own glory [d]; eſtabliſhed the reſt in holineſs and happineſs [e]; employ- hem all [f], at his pleaſure, in the adminiſtration of his er, mercy, and juſtice [g].

Q. 20. *What*

Mat. x. 29. Are not two ſpar- ſold for a farthing? and one m ſhall not fall on the ground out your Father. V. 30. But ery hairs of your head are umbered. V. 31. Fear ye therefore, ye are of more than many ſparrows. Gen. . And God ſent me before to preſerve you a poſterity e earth, and to ſave your by a great deliverance. Rom. xi. 36. For of him, and ugh him, and to him, are all s, to whom be glory for ever. n. Iſa. lxiii. 14. As a beaſt down into the valley, the t of the Lord cauſed him to ſo didſt thou lead thy people, ake thyſelf a glorious name.

[c] Jude, ver. 6. And the s which kept not their firſt , but left their own habi- n, he hath reſerved in ever- g chains under darkneſs, the judgment of the great 2 Pet. ii. 4. For if God d not the angels that ſinned, caſt them down to hell, and ered them into chains of neſs, to be reſerved unto ment. Heb. ii. 16. For veri- took not on him the nature gels; but he took on him the of Abraham. John viii. 44. re of your father the devil, the luſts of your father ye do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyar, and the father of it.

[d] Job i. 12. And the Lord ſaid unto Satan, Behold, all that he hath is in thy power, only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord. Mat. viii. 31. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

[e] 1 Tim. v. 21. I charge thee before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality. Mark viii. 38. Whoſoever, therefore, ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy angels. Heb. xii. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels.

[f] Pſal. civ. 4. Who maketh his angels ſpirits; his miniſters a flaming fire.

[g] 2 Kings xix. 35. And it came to paſs that night, that the angel of

Q. 20. *What was the providence of God toward man in the estate in which he was created.*

A. The providence of God toward man in the estate in which he was created was the placing him in paradise, and pointing him to dress it, giving him liberty to eat of the fruit of the earth [h]; putting the creatures under his dominion, and ordaining marriage for his help [k]; affording him communion with himself [l]; instituting the sabbath [m]; entering into a covenant of life with him, upon condition of perfect perfe

of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and, when they arose early in the morning, behold, they were all dead corpses. Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

20. [h] Gen. ii. 8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. V. 15. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. V. 16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.

[l] Gen. i. 28. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

[k] Gen. ii. 18. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

[l] Gen. i. 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the and over the fowl of the air, over the cattle, and over all earth, and over every creeping thing that creepeth upon earth. V. 27. So God created in his own image, in the image God created he him: male female created he them. V. And God blessed them; and said unto them, Be fruitful, multiply, and replenish the and subdue it: and have dominion over the fish of the sea, over the fowl of the air, and every living thing that moveth upon the earth. V. 29. And said, Behold, I have given every herb bearing seed, which upon the face of all the earth, every tree in the which is fruit of a tree yielding seed you it shall be for meat. iii. 8. And they heard the voice the Lord God walking in garden in the cool of the day: Adam and his wife hid themselves from the presence of the God among the trees of the den.

[m] Gen. ii. 3. And God blessed the seventh day, and sanctified because that in it he had rested from all his work, which created and made.

ct, and perpetual obedience [n], of which the tree of life
a pledge [o]; and forbidding to eat of the tree of the
vledge of good and evil upon the pain of death [p].

21. *Did man continue in that eſtate wherein God at firſt*
d him?

Our firſt parents, being left to the freedom of their own
through the temptation of Satan, tranſgreſſed the com-
dment of God in eating the forbidden fruit; and thereby
rom the eſtate of innocency wherein they were created [q].

22. *Did all mankind fall in that firſt tranſgreſſion?*

The covenant being made with Adam, as a publick
n, not for himſelf only, but for his poſterity, all man-
, deſcending from him by ordinary generation [r], ſinned
m, and fell with him, in that firſt tranſgreſſion [s].

Q. 23. *Into*

Gal. iii. 12. And the law is
f faith: but, The man that
them ſhall live in them.
x. 5. For Moſes deſcribeth
ghteouſneſs which is of the
That the man which doeth
things ſhall live by them.
Gen. ii. 9. And out of the
d made the Lord God to
every tree that is pleaſant to
ht, and good for food: the
f life alſo in the midſt of the
n, and the tree of know-
of good and evil.
en. ii. 17. But of the tree of
nowledge of good and evil
halt not eat of it: for in the
at thou eateſt thereof thou
urely die.

[q] Gen. iii. 6. And when the
n ſaw that the tree was good
od, and that it was pleaſant
eyes, and a tree to be de-
o make one wiſe; ſhe took
fruit thereof, and did eat,
ave alſo unto her huſband
er; and he did eat. V. 7.
he eyes of them both were
, and they knew that they
aked; and they ſewed fig-
together, and made them-
ſelves aprons. V. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden. V. 13. And the Lord God ſaid unto the woman, What is this that thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat. Eccl. vii. 29. Lo, this only have I found, that God made man upright; but they have ſought out many inventions. 2 Cor. xi. 3. But I fear, leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

22. [r] Acts xvii. 26. And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation.

[s] Gen. ii. 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat: V. 17. But of the tree of the knowledge of good and

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery [t].

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature

Q. 25. *Wherein consisteth the sinfulness of that estate wherein into man fell?*

A. The sinfulness of that estate whereinto man fell consisteth in the guilt of Adam's first sin [w], the want of that righteousness wherein he was created, and the corruption of nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually [x]; which is commonly called original

and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. [*Compared with* Rom. v. 12,—20.] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. V. 15. For if through the offence of one many be dead; much more —V. 16.—For the judgment was by one to condemnation;—V. 17. For if by one man's offence death reigned by one; much more—— V. 18. Therefore, as by the offence of one judgment came upon all men to condemnation; even so——V. 19. For as by one man's disobedience many were made sinners; so by the obedience—— And with 1 Cor. xv. 21. For since by man came death, by man came also the resurrection of the dead. V. 22. For as in Adam all die, even so in Christ shall all be made alive.

23. [t] Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; even so death passed upon all men, for that all have sinned. Rom. iii. 23. For all have sinned, and come short of the glory of God.

24. [u] 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. V. 12. And the law is not of faith: but, The man that doeth them shall live in them.

25. [w] Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. V. 19. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

[x] Rom. iii. 10. As it is written, There is none righteous, no not one: V. 11. There is none that understandeth, there is none that seeketh after God. V. 12. They are all gone out of the way, they are together become unprofitable

nal sin, and from which do proceed all actual transsions [y].

26. *How is original sin conveyed from our first parents their posterity?*

Original sin is conveyed from our first parents unto posterity by natural generation, so as all that proceed them in that way are conceived and born in sin [z].

27. *What misery did the fall bring upon mankind?*

The fall brought upon mankind the loss of communion God [a], his displeasure and curse; so as we are by nature children

is none that doeth good, no, ne. V. 13. Their throat is en sepulchre; with their es they have used deceit; ison of asps is under their V. 14. Whose mouth is full sing and bitterness: V. 15. feet are swift to shed blood: Destruction and misery are ir ways: V. 17. And the peace have they not known: There is no fear of God their eyes. V. 19. Now we that what things soever the ith, it saith to them who der the law: that every may be stopped, and all rld may become guilty be- od. Eph. ii. 1. And you hath ckened who were dead in es and sins: V. 2. Wherein past ye walked according ourse of this world, accord- the prince of the power of the spirit that now work- he children of disobedience. Among whom also we all conversation in times past, usts of our flesh, fulfilling res of the flesh and of the and were by nature the of wrath, even as others. 6. For when we were out strength, in due time ed for the ungodly. Rom. ecause the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. V. 8. So then, they that are in the flesh cannot please God. Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

[y] James i. 14. But every man is tempted, when he is drawn away of his own lust, and enticed. V. 15. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Mat. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

26. [z] Psal. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Job xiv. 4. Who can bring a clean thing out of an unclean? not one. Job xv. 14. What is man, that he should be clean? and he which is born of a woman, that he should be righteous? John iii. 6. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

27. [a] Gen. iii. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid

children of wrath [b], bond ſlaves to Satan [c], and juſtly liable to all puniſhments in this world, and that which is to come.

Q. 28. *What are the puniſhments of ſin in this world?*

A. The puniſhments of ſin in this world are either inward, as blindneſs of mind [e], a reprobate ſenſe [f], ſtrong delu-ſions [g], hardneſs of heart [h], horror of conſcience [i], and vile affec-

hid themſelves from the preſence of the Lord God among the trees of the garden. V. 10. And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I was naked; and I hid myſelf. V. 24. So he drove out the man; and he placed at the eaſt of the garden of Eden cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

[b] Eph. ii. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. V. 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others.

[c] 2 Tim. ii. 26. And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

[d] Gen. ii. 17. But of the tree of the knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die. Lam. iii. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins? Rom. vi. 23. For the wages of ſin is death; but the gift of God is eternal life, through Jeſus Chriſt our Lord. Mat. xxv. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. V. 46. And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal. Jude, ver. 7. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

28. [e] Eph. iv. 18. Having the underſtanding darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart.

[f] Rom. i. 28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient.

[g] 2 Theſſ. ii. 11. And for this cauſe God ſhall ſend them ſtrong delu-ſion, that they ſhould believe a lie.

[h] Rom. ii. 5. But after thy hardneſs and impenitent heart treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God.

[i] Iſa. xxxiii. 14. The ſinners in Zion are afraid; fearfulneſs hath ſurpriſed the hypocrites: Who among us ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burnings? Gen. iv. 13. And Cain ſaid unto the Lord, My puniſhment is greater

ſections [k]; or outward, as the curſe of God upon the eatures for our ſakes [l], and all other evils that befall us our bodies, names, eſtates, relations, and employments [m]; gether with death itſelf [n].

Q. 29. *What are the puniſhments of ſin in the world to come?*

A. The puniſhments of ſin in the world to come are erlaſting ſeparation from the comfortable preſence of God, d moſt grievous torments in ſoul and body, without in- miſſion, in hell-fire for ever [o].

Q. 30. *Doth God leave all mankind to periſh in the eſtate of and miſery?*

A. God doth not leave all men to periſh in the eſtate of ſin d miſery [p], into which they fell by the breach of the firſt venant, commonly called The Covenant of Works [q]; but of his

n I can bear. Mat. xxvii. 4. ing, I have ſinned, in that I e betrayed the innocent blood. d they ſaid, What is that to ? ſee thou to that.

Rom. i. 26. For this cauſe d gave them up unto vile af- ions: for even their women change the natural uſe into t which is againſt nature.

Gen. iii. 17. And unto Adam he , Becauſe thou haſt hearkened o the voice of thy wife, and haſt n of the fruit of which I com- nded thee, ſaying, Thou ſhalt eat of it: curſed is the ground thy ſake; in ſorrow ſhalt thou of it all the days of thy life.

Deut. xxviii. 15. *to the end.* it ſhall come to paſs, if thou not hearken unto the voice e Lord thy God, to obſerve o all his commandments, and ſtatutes, which I command this day, that all theſe curſes come upon thee, and over- thee. V. 16. Curſed ſhalt be in the city, and curſed thou be in the field. V. 17. ed ſhall be thy baſket and thy . V. 18. Curſed ſhall be the fruit of thy body, and the fruit of thy land, &c.

[n] Rom. vi. 21. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. V. 23. For the wages of ſin is death; but the gift of God is eternal life through Jeſus Chriſt our Lord.

29. [o] 2 Theſſ. i. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. Mark ix. 44, 46, 48,—To go into hell,—where their worm dieth not, and the fire is not quenched. Luke xvi. 24. And he cried, and ſaid, Father Abraham, have mercy on me: and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

30. [p] 1 Theſſ. v. 9. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt.

[q] Gal. iii. 10. For as many as are of the works of the law are under the curſe: for it is written, Curſed is every one that conti-

his mere love and mercy delivereth his elect out of it, and bringeth them into an eſtate of ſalvation by the ſecond covenant, commonly called The Covenant of Grace[r].

Q. 31. *With whom was the covenant of grace made?*

A. The covenant of grace was made with Chriſt as the ſecond Adam, and in him with all the elect as his ſeed[s].

Q. 32. *How is the grace of God manifeſted in the ſecond covenant?*

A. The grace of God is manifeſted in the ſecond covenant, in that he freely provideth and offereth to ſinners a Mediator, and

nueth not in all things which are written in the book of the law to do them. V. 12. And the law is not of faith: but, The man that doeth them ſhall live in them.

[r] Tit. iii. 4. But after that the kindneſs and love of God our Saviour toward man appeared, V. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt; V. 6. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour: V. 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. Gal. iii. 21. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. Rom. iii. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. V. 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; V. 22. Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all and upon all them that believe; for there is no difference.

31. [s] Gal. iii. 16. Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. [Rom. v. 15. *to the end.*] Iſa. liii. 10. Yet it pleaſed the Lord to bruiſe him; he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. V. 11. He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities.

32. [t] Gen. iii. 15. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel. Iſa. xlii. 6. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles. John vi. 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

[u] 1 Jo

and life and ſalvation by him [u]; and requiring faith as the condition to intereſt them in him [w], promiſeth and giveth his Holy Spirit [x] to all his elect, to work in them that faith [y], with all other ſaving graces [z]; and to enable them unto all holy obedience [a], as the evidence of the truth of their faith [b], and thankfulneſs to God [c], and as the way which he hath appointed them to ſalvation [d].

Q. 33. *Was the covenant of grace always adminiſtered after one and the ſame manner?*

A. The covenant of grace was not always adminiſtered after the ſame manner, but the adminiſtrations of it under the old teſtament were different from thoſe under the new [e].

Q. 34. *How*

[u] 1 John v. 11. And this is the record, that God hath given to us eternal life; and this life is in his Son. V. 12. He that hath the Son hath life; and he that hath not the Son of God hath not life.

[w] John iii. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. John i. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

[x] Prov. i. 23. Behold, I will pour out my Spirit unto you, I will make known my words unto you.

[y] 2 Cor. iv. 13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak.

[z] Gal. v. 22. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, 23. Meekneſs, temperance: againſt ſuch there is no law.

[a] Ezek. xxxvi. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

[b] James ii. 18. Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works. V. 22. Seeſt thou how faith wrought with his works? and by works was faith made perfect.

[c] 2 Cor. v. 14. For the love of Chriſt conſtraineth us; becauſe we thus judge, that if one died for all, then were all dead: V. 15. And that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

[d] Eph. ii. 10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

33. [e] 2 Cor. iii. 6. Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life. V. 7. But if the miniſtration of death, written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance,

Q. 34. *How was the covenant of grace administered under the old testament?*

A. The covenant of grace was administered under the old testament by promises [f], prophecies [g], sacrifices [h], circumcision [i], the passover [k], and other types and ordinances, which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah [l], by whom they then had full remission of sin, and eternal salvation [m].

Q. 35. *How is the covenant of grace administered under the new testament?*

A. Under the new testament, when Christ the substance was exhibited, the same covenant of grace was and still is to

which glory was to be done away; V. 8. How shall not the ministration of the Spirit be rather glorious? V. 9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

34. [f] Rom. xv. 8. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

[g] Acts iii. 20. And he shall send Jesus Christ, which before was preached unto you. V. 24. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

[h] Heb. x. 1. For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

[i] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

[k] 1 Cor. v. 7. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

[l] [Heb. *Chapters* viii, ix, *and* x.] Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

[m] Gal. iii. 7. Know ye, therefore, that they which are of faith, the same are the children of Abraham. V. 8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. V. 9. So then, they which be of faith are blessed with faithful Abraham. V. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

35. [n] Ma

be adminiſtered in the preaching of the word [n], and the miniſtration of the ſacraments of baptiſm [o], and the Lord's ſupper [p]; in which grace and ſalvation are held forth in more fulneſs, evidence, and efficacy, to all nations [q].

Q. 36. *Who is the Mediator of the covenant of grace?*

A. The only Mediator of the covenant of grace is the Lord Jeſus Chriſt [r], who, being the eternal Son of God, of one ſubſtance, and equal with the Father [s], in the fulneſs of time

35. [n] Mark xvi. 15. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature.

[o] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: V. 20. Teaching them to obſerve all things whatſoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

1 Cor. xi. 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: V. 24. And, when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. V. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

[q] 2 Cor. iii. 6. *to the end.* Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life. V. 7. But if the miniſtration of death, written and engraven in ſtones, was glorious,—V. 8. How ſhall not the miniſtration of the Spirit be rather glorious? V. 9. For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory, *&c.* *. Heb. viii. 6. But now hath he obtained a more excellent miniſtry, by how much alſo he is the Mediator of a better covenant, which was eſtabliſhed upon better promiſes. V. 10. For this is the covenant that I will make with the houſe of Iſrael; After thoſe days, ſaith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people. V. 11. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt. Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of, *&c.*

36. [r] 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.

[s] John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. V. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and

time became man [t], and ſo was and continues to be God and man, in two entire diſtinct natures, and one perſon, for ever.

Q. 37. *How did Chriſt, being the Son of God, become man?*

A. Chriſt the Son of God became man, by taking to himſelf a true body, and a reaſonable ſoul [w], being conceived by the power of the Holy Ghoſt in the womb of the Virgin Mary, of her ſubſtance, and born of her [x], yet without ſin.

Q. 38. *Why was it requiſite that the Mediator ſhould be God?*

A. It was requiſite that the Mediator ſhould be God, that he might ſuſtain and keep the human nature from ſinking under

truth. John x. 30. I and my Father are one. Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God.

[t] Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law.

[u] Luke i. 35. And the angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee ſhall be called the Son of God. Rom. ix. 5. Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever. Amen. Col. ii. 9. For in him dwelleth all the fulneſs of the Godhead bodily. Heb. vii. 24. But this man, becauſe he continueth ever, hath an unchangeable prieſthood. V. 25. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

37. [w] John i. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Mat. xxvi. 38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here and watch with me.

[x] Luke i. 27. To a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of David, and the virgin's name was Mary. V. 31. And, behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. V. 35. And the angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee ſhall be called the Son of God. V. 42. And Eliſabeth ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb. Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law.

[y] Heb. iv. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Heb. vii. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.

38. [z] A

nder the infinite wrath of God, and the power of death [z]; ve worth and efficacy to his ſufferings, obedience, and terceſſion [a]; and to ſatisfy God's juſtice [b], procure his fa- our [c], purchaſe a peculiar people [d], give his Spirit to them [e], conquer

38. [z] Acts ii. 24. Whom God h raiſed up, having looſed the ins of death: becauſe it was poſſible that he ſhould be den of it. V. 25. For David aketh concerning him, I fore- the Lord always before my e, for he is on my right hand, t I ſhould not be moved. Rom. . And declared to be the Son God with power, according to Spirit of holineſs, by the re- rection from the dead. *Com- ed with* Rom. iv. 25. Who was vered for our offences, and raiſed again for our juſtifica- . Heb. ix. 14. How much e ſhall the blood of Chriſt, who ugh the eternal Spirit offer- himſelf without ſpot to God, e your conſcience from dead ks to ſerve the living God? Acts xx. 28. Take heed, there- unto yourſelves, and to all flock, over the which the Ghoſt hath made you over- to feed the church of God, h he hath purchaſed with his blood. Heb. ix. 14. How more ſhall the blood of t, who through the eternal offered himſelf without o God, purge your conſci- from dead works to ſerve iving God? Heb. vii. 25. refore he is able alſo to ſave to the uttermoſt that come God by him, ſeeing he ever to make interceſſion for V. 26. For ſuch an high became us, who is holy, leſs, undefiled, ſeparate from s, and made higher than the heavens; V. 27. Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peo- ple's: for this he did once, when he offered up himſelf. V. 28. For the law maketh men high prieſts which have infirmity; but the word of the oath, which was ſince the law, maketh the Son, who is conſecrated for evermore.

[b] Rom. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: V. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righ- teouſneſs for the remiſſion of ſins that are paſt, through the for- bearance of God; V. 26. To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

[c] Eph. i. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved. Mat. iii. 17. And, lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.

[d] Tit. ii. 13. Looking for that bleſſed hope, and the glorious ap- pearing of the great God, and our Saviour Jeſus Chriſt: V. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

[e] Gal. iv. 6. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

conquer all their enemies [f], and bring them to everlasting salvation [g].

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature [h], perform obedience to the law, suffer and make intercession for us in our nature [k], have a fellow-feeling of our infirmities [l], that we might receive the adoption

[f] Luke i. 68. Blessed be the Lord God of Israel, for he hath visited and redeemed his people. V. 69. And hath raised up an horn of salvation for us in the house of his servant David: V. 71. That we should be saved from our enemies, and from the hand of all that hate us. V. 74. That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear.

[g] Heb. v. 8. Though he were a Son, yet learned he obedience by the things which he suffered: V. 9. And being made perfect, he became the author of eternal salvation unto all them that obey him. Heb. ix. 11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; V. 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. V. 13. For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; V. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? V. 15. And for this cause he is the Mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

39. [h] Heb. ii. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

[i] Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

[k] Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil. Heb. vii. 24. But this man, because he continueth ever, hath an unchangeable priesthood. V. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

[l] Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

doption of ſons [m], and have comfort and acceſs with boldneſs unto the throne of grace [n].

Q. 40. *Why was it requiſite that the Mediator ſhould be God and man in one perſon?*

A. It was requiſite that the Mediator, who was to reconcile God and man, ſhould himſelf be both God and man, and this in one perſon, that the proper works of each nature might be accepted of God for us [o], and relied on by us as the works of the whole perſon [p].

Q. 41. *Why was our Mediator called Jeſus?*

A. Our Mediator was called Jeſus, becauſe he ſaveth his people from their ſins [q].

Q. 42. *Why was our Mediator called Chriſt?*

A. Our Mediator was called Chriſt, becauſe he was anointed with the Holy Ghoſt above meaſure [r]; and ſo ſet apart, and fully furniſhed with all authority and ability [s], to execute the

[m] Gal. iv. 5. To redeem them that were under the law, that we might receive the adoption of ſons. Heb. iv. 16. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

[o] [o] Mat. i. 21. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins. Iſa. 53. Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Immanuel, which, being interpreted, is, God with us. Mat. iii. 17. And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. Heb. ix. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? 1 Pet. ii. 6. Wherefore alſo it is contained in the ſcripture, Behold, I lay in Sion a chief corner-ſtone, elect, precious: and he that believeth on him ſhall not be confounded.

41. [q] Mat. i. 21. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins.

42. [r] John iii. 34. For he whom God hath ſent ſpeaketh the words of God: for God giveth not the Spirit by meaſure unto him. Pſal. xlv. 7. Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oil of gladneſs above thy fellows.

[s] John vi. 27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed. Mat. xxviii. 18. And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. V. 19. Go ye, therefore, and teach all nations, baptizing

the offices of prophet[r], prieſt[u], and king of his church[v], in the eſtate both of his humiliation and exaltation.

Q. 43. *How*

them in the name of the Father, and of the Son, and of the Holy Ghoſt: V. 20. Teaching them to obſerve all things whatſoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

[r] Acts iii. 21. Whom the heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began. V. 22. For Moſes truly ſaid unto the fathers, A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. Luke iv. 18. The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed. V. 21. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

[u] Heb. v. 5. So alſo Chriſt glorified not himſelf to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to-day have I begotten thee. V. 6. As he ſaith alſo in another place, Thou art a prieſt for ever, after the order of Melchiſedec: V. 7. Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard in that he feared. Heb. iv. 14. Seeing then that we have a great high prieſt that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. V. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.

[w] Pſal. ii. 6. Yet have I ſet my King upon my holy hill of Zion. Mat. xxi. 5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt the foal of an aſs. Iſa. ix. 6. For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace. V. 7. Of the increaſe of his government and peace there ſhall be no end; upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this. Phil. ii. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the cross. V. 9. Wherefore God alſo hath highly exalted him, and given him a name which is above every name: V. 10. That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth. V. 11. And that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

43. *Wh*

Q. 43. *How doth Chriſt execute the office of a prophet?*

A. Chriſt executeth the office of a prophet, in his revealing to the church [x], in all ages, by his Spirit and word [y], in diverſe ways of adminiſtration [z], the whole will of God [a], in all things concerning their edification and ſalvation [b].

Q. 44. *How doth Chriſt execute the office of a prieſt?*

A. Chriſt executeth the office of a prieſt, in his once offering himſelf a ſacrifice without ſpot to God [c], to be a reconciliation

43. [x] John i. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him.

[y] 1 Pet. i. 10. Of which ſalvation the prophets have enquired, and ſearched diligently, who prophеſied of the grace that ſhould come unto you: V. 11. Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow. V. 12. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into.

[z] Heb. i. 1. God, who at ſundry times, and in diverſe manners, ſpake in time paſt unto the fathers by the prophets, V. 2. Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds.

John xv. 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

[b] Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. Eph. iv. 11. And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; V. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: V. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. John xx. 31. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have life through his name.

44. [c] Heb. ix. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? V. 28. So Chriſt was once offered to bear the ſins of many: and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

[d] Heb.

conciliation for the ſins of his people [d]; and in making continual interceſſion for them [e].

Q. 45. *How doth Chriſt execute the office of a king?*

A. Chriſt executeth the office of a king, in calling out of the world a people to himſelf [f], and giving them officers, laws [h], and cenſors, by which he viſibly governs them [i]; in beſtowing ſaving grace upon his elect [k], rewarding their obe-

[d] Heb. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the ſins of the people.

[e] Heb. vii. 25. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

45. [f] Acts xv. 14. Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name. V. 15. And to this agree the words of the prophets; as it is written, V. 16. After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will ſet it up. Iſa. lv. 4. Behold, I have given him for a witneſs to the people, a leader and commander to the people. V. 5. Behold, thou ſhalt call a nation that thou knoweſt not; and nations that knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael; for he hath glorified thee. Gen. xlix. 10. The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him ſhall the gathering of the people be. Pſal. cx. 3. Thy people ſhall be willing in the day of thy power; in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth

[g] Eph. iv. 11. And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; V. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt: 1 Cor. xii. 28. And God hath ſet ſome in the church; firſt apoſtles, ſecondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

[h] Iſa. xxxiii. 22. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will ſave us.

[i] Mat. xviii. 17. And if he ſhall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. V. 18. Verily I ſay unto you, Whatſoever ye ſhall bind on earth ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth ſhall be looſed in heaven. 1 Cor. v. 4. In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt, V. 5. To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

[k] Acts v. 31. Him hath God exalted with his right hand to be

dience [l], and correcting them for their ſins [m], preſerving and ſupporting them under all their temptations and ſufferings [n], reſtraining and overcoming all their enemies [o], and powerfully ordering all things for his own glory [p], and their good [q]; and alſo in taking vengeance on the reſt who know not God, and obey not the goſpel [r].

Q. 46. *What was the eſtate of Chriſt's humiliation?*

A. The eſtate of Chriſt's humiliation was that low condition, wherein he, for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant, in his conception and birth, life, death, and after his death, until his reſurrection [s].

Q. 47. *How*

nce and a Saviour, for to give entance to Iſrael, and forgive- s of ſins.

Rev. xxii. 12. And, behold, I ne quickly; and my reward is h me, to give every man ac- ding as his work ſhall be. Rev. 10. Fear none of thoſe things ich thou ſhalt ſuffer: behold, devil ſhall caſt ſome of you priſon, that ye may be tried; ye ſhall have tribulation ten s; be thou faithful unto death, I will give thee a crown of

Rev. iii. 19. As many as I love buke and chaſten; be zealous, refore, and repent.

Iſa. lxiii. 9. In all their afflic- he was afflicted, and the an- of his preſence ſaved them: is love and in his pity he re- med them, and he bare them, carried them all the days of

1 Cor. xv. 25. For he muſt reign he hath put all enemies under feet. Pſal. cx. 1. The LORD unto my Lord, Sit thou at my t hand, until I make thine ene- s thy footſtool. V. 2. The d ſhall ſend the rod of thy ngth out of Zion; rule thou in the midſt of thine enemies, &c. [*See the Pſalm throughout.*]

[p] Rom. xiv. 10. But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment-ſeat of Chriſt. V. 11. For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

[q] Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe.

[r] 2 Theſſ. i. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt; V. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. Pſal. ii. 8. Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. V. 9. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel.

46. [s] Phil. ii. 6. Who being in the form of God, thought it not robbery

Q. 47. *How did Chriſt humble himſelf in his conception and birth?*

A. Chriſt humbled himſelf in his conception and birth, in that, being from all eternity the Son of God, in the boſom of the Father, he was pleaſed in the fulneſs of time to become the ſon of man, made of a woman, of low eſtate, and to be born of her; with diverſe circumſtances of more than ordinary abaſement [t].

Q. 48. *How did Chriſt humble himſelf in his life?*

A. Chriſt humbled himſelf in his life, by ſubjecting himſelf to the law [u], which he perfectly fulfilled [w]; and by conflicting with the indignities of the world [x], temptation

robbery to be equal with God: V. 7. But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: V. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Luke i. 31. And, behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. 2 Cor. viii. 9. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich. Acts ii. 24. Whom God hath raiſed up, having looſed the pains of death; becauſe it was not poſſible that he ſhould be holden of it.

47. [t] John i. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. V. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him. Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law. Luke ii. 7. And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling-clothes, and laid him in a manger, becauſe there was no room for them in the inn.

48. [u] Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law.

[w] Mat. v. 17. Think not that I am come to deſtroy the law, or the prophets: I am not come to deſtroy, but to fulfil. Rom. v. 19. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous.

[x] Pſal. xxii. 6. But I am a worm, and no man; a reproach of men, and deſpiſed of the people. Heb. xii. 2. Looking unto Jeſus, the author and finiſher of our faith, who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. V. 3. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.

[y] M

Satan [y], and infirmities in his fleſh, whether common to nature of man, or particularly accompanying that his condition [z].

Q. 49. *How did Chriſt humble himſelf in his death?*

A. Chriſt humbled himſelf in his death, in that having been betrayed by Judas [a], forſaken by his diſciples [b], ſcorned and rejected by the world [c], condemned by Pilate, and tormented by his perſecutors [d]; having alſo conflicted with the terrors of death, and the powers of darkneſs, felt and borne the weight of God's wrath [e], he laid down his life an offering

ing

Mat. iv. 1. *to Verſe* 12. Then Jeſus led up of the ſpirit into wilderneſs, to be tempted of devil, *&c.* Luke iv. 13. And, when the devil had ended all the temptation, he departed from him for a ſeaſon.

Heb. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the ſins of the people. V. 18. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted. Heb. iv. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Iſa. lii. 13. Behold my ſervant ſhall deal prudently; he ſhall be exalted and extolled, and be very high. V. 14. As many were aſtoniſhed at thee; his viſage was ſo marred more than any man, and his form more than the ſons of

[a] Mat. xxvii. 4. Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that.

[b] Mat. xxvi. 56. But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him and fled.

[c] Iſa. liii. 2. For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him. V. 3. He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid as it were our faces from him; he was deſpiſed, and we eſteemed him not.

[d] Mat. xxvii. 26. *to Verſe* 50. Then releaſed he Barabbas unto them: and, when he had ſcourged Jeſus, he delivered him to be crucified, *&c.* John xix. 34. But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came thereout blood and water.

[e] Luke xxii. 24. And, being in an agony, he prayed more earneſtly; and his ſweat was as it were great drops of blood falling down to the ground. Mat. xxvii. 46. And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

[f] Iſa.

ing for ſin [f], enduring the painful, ſhameful, and curſed death of the croſs [g].

Q. 50. *Wherein conſiſted Chriſt's humiliation after his death?*

A. Chriſt's humiliation after his death conſiſted in his being buried [h], and continuing in the ſtate of the dead, and under the power of death till the third day [i]; which hath been otherwiſe expreſſed in theſe words, *He deſcended into hell.*

Q. 51. *What was the eſtate of Chriſt's exaltation?*

A. The eſtate of Chriſt's exaltation comprehended his reſurrection [k], aſcenſion [l], ſitting at the right hand

[f] Iſa. liii. 10. Yet it pleaſed the Lord to bruiſe him; he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.

[g] Phil. ii. 8. And, being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Heb. xii. 2. Looking unto Jeſus, the author and finiſher of our faith; who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree.

50. [h] 1 Cor. xv. 3. For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures: V. 4. And that he was buried, and that he roſe again the third day according to the ſcriptures.

[i] Pſal. xvi. 10. For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption. *Compared with* Acts ii. 24. Whom God hath raiſed up, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it. V. 25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face; for he is on my right hand, that I ſhould not be moved. V. 26. Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope. V. 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. V. 31. He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption. Rom. vi. 9. Knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him. Matth. xii. 40. For as Jonas was three days and three nights in the whale's belly; ſo ſhall the Son of man be three days and three nights in the heart of the earth.

51. [k] 1 Cor. xv. 4. And that he was buried, and that he roſe again the third day according to the ſcriptures.

[l] Mark xvi. 19. So then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

e Father [m], and his coming again to judge the
[n].

52. *How was Chriſt exalted in his reſurrection?*
Chriſt was exalted in his reſurrection, in that, not ha-
ſeen corruption in death, (of which it was not poſſible
m to be held [o],) and having the very ſame body in
he ſuffered, with the eſſential properties thereof [p],
without mortality, and other common infirmities be-
ng to this life,) really united to his ſoul [q], he roſe
from the dead the third day by his own power [r];
by he declared himſelf to be the Son of God [s], to
ſatisfied divine juſtice [t], to have vanquiſhed death,
im that had the power of it [v], and to be Lord of quick
and

oh. i. 20. Which he wrought
riſt, when he raiſed him
he dead, and ſet him at his
ight hand in the heavenly

cts i. 11. Which alſo ſaid,
n of Galilee, why ſtand ye
up into heaven? this ſame
which is taken up from
to heaven, ſhall ſo come in
anner as ye have ſeen him
o heaven. Acts xvii. 31.
ſe he hath appointed a day
which he will judge the
in righteouſneſs by that
whom he hath ordained;
of he hath given aſſurance
ll men, in that he hath
him from the dead.
Acts ii. 24. Whom God
aiſed up, having looſed the
of death: becauſe it was
ſſible that he ſhould be
of it. V. 27. Becauſe thou
ot leave my ſoul in hell,
wilt thou ſuffer thine ho-
to ſee corruption.
ke xxiv. 39. Behold my
and my feet, that it is I
handle me, and ſee; for
hath not fleſh and bones,
e me have.

[q] Rom. vi. 9. Knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him. Rev. i. 18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

[r] John x. 18. No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

[s] Rom. i. 4. And declared to be the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead.

[t] Rom. viii. 34. Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

[v] Heb. ii. 14. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil.

[w] Rom.

and dead [w]: all which he did as a publick perſon [x], the h
of his church [y], for their juſtification [z], quickening in gr
ſupport againſt enemies [b], and to aſſure them of the
ſurrection from the dead at the laſt day [c].

Q. 53. *How was Chriſt exalted in his aſcenſion?*

A. Chriſt was exalted in his aſcenſion, in that having
his reſurrection, often appeared unto and converſed wi
apoſtles, ſpeaking to them of the things pertaining to
kingdom of God [d], and giving them commiſſion to pr
the goſpel to all nations [e], forty days after his reſurre

[w] Rom. xiv. 9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.

[x] 1 Cor. xv. 21. For ſince by man came death, by man came alſo the reſurrection of the dead. V. 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

[y] Eph. i. 20. Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places. V. 22. And hath put all things under his feet, and gave him to be the head over all things to the church, V. 23. Which is his body, the fulneſs of him that filleth all in all. Col. i. 18. And he is the head of the body the church, who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence.

[z] Rom. iv. 25. Who was delivered for our offences, and was raiſed again for our juſtification.

[a] Eph. ii. 1. And you hath he quickened who were dead in treſpaſſes and ſins; V. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved,) V. 6. And hath raiſed us up together, and made us ſit together in he places in Chriſt Jeſus. Col. Buried with him in ba wherein alſo ye are riſen wit through the faith of the o tion of God, who hath raiſ from the dead.

[b] 1 Cor. xv. 25. For he reign till he hath put all e under his feet. V. 26. Th enemy that ſhall be deſtro death. V. 27. For he hat all things under his feet. when he ſaith, All things a under him, it is manifeſt t is excepted which did p things under him.

[c] 1 Cor. xv. 20. But n Chriſt riſen from the dead become the firſt-fruits of that ſlept.

53. [d] Acts i. 2. Until th in which he was taken up that he through the Holy had given commandments the apoſtles whom he ha ſen. V. 3. To whom ſhewed himſelf alive after ſion by many infallible being ſeen of them forty and ſpeaking of the thin taining to the kingdom of

[e] Mat. xxviii. 19. Go ye fore, and teach all nations, zing them in the name Father, and of the Son,

our nature, and as our head [f], triumphing over ene-
viſibly went up into the higheſt heavens, there to
gifts for men [h], to raiſe up our affections thither [i],
prepare a place for us [k], where himſelf is, and ſhall
e till his ſecond coming at the end of the world [l].

4. *How is Chriſt exalted in his ſitting at the right hand*
?

hriſt is exalted in his ſitting at the right hand of God,
as God-man he is advanced to the higheſt favour with
e Father [m], with all fulneſs of joy [n], glory [o], and
power

Ghoſt: V. 20. Teaching
obſerve all things whatſo-
ve commanded you: and,
with you alway, even un-
nd of the world. Amen.
. vi. 20. Whither the
nner is for us entered,
ſus, made an high prieſt
after the order of Mel-
.
. iv. 8. Wherefore he
hen he aſcended up on
led captivity captive, and
ts unto men.
i. 9. And when he had
theſe things, while they
he was taken up; and a
ceived him out of their
. 10. And, while they
tedfaſtly toward heaven,
nt up, behold, two men
them in white apparel;
hich alſo ſaid, Ye men
ee, why ſtand ye gazing
heaven? this ſame Jeſus,
taken up from you into
ſhall ſo come in like
as ye have ſeen him go
ven. Eph. iv. 10. He
cended is the ſame alſo
nded up far above all
that he might fill all
Pſal. lxviii. 18. Thou
nded on high, thou haſt
ivity captive: thou haſt
gifts for men; yea, for
the rebellious alſo, that the Lord God might dwell among them.

[i] Col. iii. 1. If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. V. 2. Set your affections on things above, not on things on the earth.

[k] John xiv. 3. And if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am there ye may be alſo.

[l] Acts iii. 21. Whom the heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.

54. [m] Phil. ii. 9. Wherefore God alſo hath highly exalted him, and given him a name, which is above every name.

[n] Acts ii. 28. Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance. *Compared with* Pſal. xvi. 11 Thou wilt ſhew me the path of life: in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.

[o] John xvii. 5. And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.

[p] Eph.

power over all things in heaven and earth [p]; and doth ther and defend his church, and ſubdue their enem furniſheth his miniſters and people with gifts and gra and maketh interceſſion for them [r].

Q. 55. *How doth Chriſt make interceſſion?*

A. Chriſt maketh interceſſion, by his appearing in our ture continually before the Father in heaven [s], in the m of his obedience and ſacrifice on earth [t], declaring his to have it applied to all believers [u]; anſwering all accuſa againſt them [w], and procuring for them quiet of conſci notwithſta

[p] Eph i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. 1 Pet. iii. 22. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made ſubject unto him.

[q] Eph. iv. 10. He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things. V. 11. And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers; V. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt. Pſal. cx. 1. The LORD ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool, &c. [*See the Pſalm throughout.*]

[r] Rom. viii. 34. Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

55. [s] Heb. ix. 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. V. 24. For Chriſt is not entered into the holy places with hands, which are the of the true; but into heave now to appear in the pre God for us.

[t] Heb. i. 3. Who, bei brightneſs of his glory, a expreſs image of his perſ upholding all things by the of his power, when he h himſelf purged our ſins, ſat on the right hand of the M on high.

[u] John iii. 16. For God ſo the world, that he gave h begotten Son, that whoſoe lieveth in him ſhould not but have everlaſting life. xvii. 9. I pray for them; not for the world, but fo which thou haſt given m they are thine. V. 20. N pray I for theſe alone, b them alſo which ſhall bel me through their word. Father, I will that they alſo thou haſt given me be w where I am; that the behold my glory, whic haſt given me: for thou me before the foundation world.

[w] Rom. viii. 33. Who ſh any thing to the charge of elect? It is God that ju

hſtanding daily failings[x], acceſs with boldneſs to the
e of grace[y], and acceptance of their perſons[z] and ſer-
.

56. *How is Chriſt to be exalted in his coming again to the world?*

Chriſt is to be exalted in his coming again to judge the
, in that he, who was unjuſtly judged and condemned
cked men[b], ſhall come again at the laſt day in great
[c], and in the full manifeſtation of his own glory, and
Father's, with all his holy angels[d], with a ſhout, with
ice of the archangel, and with the trumpet of God[e],
ge the world in righteouſneſs[f].

Q. 57. *What*

Who is he that condemn-
is Chriſt that died, yea, ra-
at is riſen again, who is even
ight hand of God, who al-
eth interceſſion for us.
m. v. 1. Therefore being
d by faith, we have peace
od through our Lord Jeſus
V. 2. By whom alſo we
ceſs by faith into this grace
n we ſtand, and rejoice in
the glory of God. 1 John
My little children, theſe
write I unto you that ye
And if any man ſin, we
advocate with the Father,
hriſt the righteous: V. 2.
is the propitiation for our
d not for ours only, but al-
e ſins of the whole world.
. iv. 16. Let us, therefore,
oldly unto the throne of
hat we may obtain mercy,
grace to help in time of
.
. i. 6. To the praiſe of the
f his grace, wherein he
ade us accepted in the
.
t. ii. 5. Ye alſo, as lively
are built up a ſpiritual
n holy prieſthood, to offer
tual ſacrifices, acceptable
by Jeſus Chriſt.

56. [b] Acts iii. 14. But ye denied the holy One and the Juſt, and deſired a murderer to be granted unto you; V. 15. And killed the Prince of life, whom God hath raiſed from the dead, whereof we are witneſſes.

[c] Mat. xxiv. 30. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn; and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory.

[d] Luke ix. 26. For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and in his Father's, and of the holy angels. Mat. xxv. 31. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

[e] 1 Theſſ. iv. 16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt.

[f] Acts xvii. 31. Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs by that man whom he hath

Q. 57. *What benefits hath Chriſt procured by his mediation?*

A. Chriſt, by his mediation, hath procured redemption, with all other benefits of the covenant of grace [h].

Q. 58. *How do we come to be made partakers of the benefits which Chriſt hath procured?*

A. We are made partakers of the benefits which Chriſt hath procured, by the application of them unto us [i], which is the work eſpecially of God the Holy Ghoſt [k].

Q. 59. *Who are made partakers of redemption through Chriſt?*

A. Redemption is certainly applied, and effectually communicated, to all thoſe for whom Chriſt hath purchaſed it, who are in time by the Holy Ghoſt enabled to believe in Chriſt according to the goſpel [m].

Q. 60.

hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

57. [g] Heb. ix. 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

[h] 2 Cor. i. 20. For all the promiſes of God in him are yea, and in him amen, unto the glory of God by us.

58. [i] John i. 11. He came unto his own, and his own received him not. V. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

[k] Tit. iii. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt: V. 6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

59. [l] Eph. i. 13. In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation; in whom alſo, that ye believed, ye were ſ with that holy Spirit of pro V. 14. Which is the earneſt o inheritance, until the redem of the purchaſed poſſeſſion, the praiſe of his glory. John All that the Father giveth me come to me; and him that co unto me I will in no wiſe cas V. 39. And this is the Fat will which hath ſent me, th all which he hath given ſhould loſe nothing, but ſ raiſe it up again at the las John x. 15. As the Father k eth me, even ſo know I the ther: and I lay down my li the ſheep. V. 16. And ſheep I have, which are n this fold: them alſo I muſt b and they ſhall hear my voice there ſhall be one fold, an ſhepherd.

[m] Eph. ii. 8. For by grac ye ſaved through faith; an not of yourſelves: it is the God. 2 Cor. iv. 13. We h the ſame ſpirit of faith, acc as it is written, I believed therefore have I ſpoken: w believe, and therefore ſpeak

60. [n]

60. *Can they who have never heard the goſpel, and ſo know not Jeſus Chriſt, nor believe in him, be ſaved by their diligence according to the light of nature?*

They who, having never heard the goſpel[n], know not Chriſt[o], and believe not in him, cannot be ſaved[p], be they never ſo diligent to frame their lives according to the light of nature[q], or the laws of that religion which they profeſs[r]; neither

[n] Rom. x. 14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? 2 Theſſ. i. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. Eph. ii. 12. That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world. John i. 10. He was in the world, and the world was made by him, and the world knew him not. V. 11. He came unto his own, and his own received him not. V. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

[o] John viii. 24. I ſaid, therefore, unto you, That ye ſhall die in your ſins: for if ye believe not that I am he, ye ſhall die in your ſins. Mark xvi. 16. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. 1 Cor. i. 20. Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world? V. 21. For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. V. 22. For the Jews require a ſign, and the Greeks ſeek after wiſdom: V. 23. But we preach Chriſt crucified, unto the Jews a ſtumblingblock, and unto the Greeks fooliſhneſs; V. 24. But unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.

[r] John iv. 22. Ye worſhip ye know not what: we know what we worſhip; for ſalvation is of the Jews. Rom. ix. 31. But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. V. 32. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling-ſtone. Phil. iii. 4. Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more: V. 5. Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee; V. 6. Concerning zeal, perſecuting the church; touching the

neither is there ſalvation in any other but in Chriſt alone who is the Saviour only of his body the church [t].

Q. 61. *Are all they ſaved who hear the goſpel, and live in the church?*

A. All that hear the goſpel, and live in the viſible church are not ſaved; but they only who are true members of the church inviſible [u].

Q. 62. *What is the viſible church?*

A. The viſible church is a ſociety made up of all ſuch as in all ages and places of the world do profeſs the true religion [w], and of their children [x].

Q. 63. *W*

righteouſneſs which is in the law, blameleſs. V. 7. But what things were gain to me, thoſe I counted loſs for Chriſt. V. 8. Yea, doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, V. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is thro' the faith of Chriſt, the righteouſneſs which is of God by faith.

[s] Acts iv. 12. Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.

[t] Eph. v. 23. For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the ſaviour of the body.

61. [u] John xii. 38. That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? V. 39. Therefore they could not believe, becauſe that Eſaias ſaid again, V. 40. He hath blinded their eyes, and hardened their heart; that they ſh not ſee with their eyes, nor u ſtand with their heart, and be verted, and I ſhould heal t Rom. ix. 6. Not as though word of God hath taken effect. For they are not all which are of Iſrael. Mat. xx For many are called, but fe choſen. Mat. vii. 21. Not e one that ſaith unto me, L Lord, ſhall enter into the kin of heaven: but he that doeth will of my Father which is in ven. Rom. xi. 7. What then? hath not obtained that whi ſeeketh for; but the election obtained it, and the reſt blinded.

62. [w] 1 Cor. i. 2. Unto the c of God which is at Corin them that are ſanctified in Jeſus, called to be ſaints, w that in every place call up name of Jeſus Chriſt our both theirs and ours. 1 C 13. For by one Spirit are baptized into one body, w we be Jews or Gentiles, w we be bond or free; and hav all made to drink into one Rom. xv. 9. And that the G might glorify God for his as it is written, For this will confeſs to thee amo

G

Q. 63. *What are the ſpecial privileges of the viſible church?*

A. The viſible church hath the privilege of being under Chriſt's ſpecial care and government[y]; of being protected and preſerved

tiles, and ſing unto thy name. 0. And again he ſaith, Re-e, ye Gentiles, with his people. 1. And again, Praiſe the Lord, e Gentiles; and laud him, all eople. V. 12. And again Eſaias , There ſhall be a root of Jeſſe, he that ſhall riſe to reign over Gentiles, in him ſhall the tiles truſt. Rev. vii. 9. After I beheld, and, lo, a great itude, which no man could ber, of all nations, and kin-s, and people, and tongues, l before the throne, and e the Lamb, clothed with e robes, and palms in their s. Pſal. ii. 8. Aſk of me, and ll give thee the heathen for inheritance, and the utter-parts of the earth for thy ſſion. Pſal. xxii. 27. All the ot the world ſhall remember urn unto the Lord; and all indreds of the nations ſhall hip before thee. V. 28. For ngdom is the Lord's: and he governor among the nations. . All they that be fat upon ſhall eat and worſhip: all that go down to the duſt bow before him; and none eep alive his own ſoul. V. 30. d ſhall ſerve him; it ſhall be nted to the Lord for a gene-. V. 31. They ſhall come, hall declare his righteouſneſs people that ſhall be born, e hath done this. Pſal. xlv. will make thy name to be mbered in all generations: fore ſhall the people praiſe for ever and ever. Mat. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: V. 20. Teaching them to obſerve all things whatſoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen. Iſa. lix. 21. As for me, this is my covenant with them, ſaith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth and for ever.

[x] 1 Cor. vii. 14. For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy. Acts ii. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. Rom. xi. 16. For if the firſt-fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches. Gen. xvii. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

63. [y] Iſa. iv. 5. And the Lord will create upon every dwelling-place of mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall be a defence. V. 6.

preſerved in all ages, notwithſtanding the oppoſition of all enemies [z]; and of enjoying the communion of ſaints, the ordinary means of ſalvation [a], and offers of grace by Chriſt to all the members of it in the miniſtry of the goſpel, te ſtifying, that whoſoever believes in him ſhall be ſaved [b], an excluding none that will come unto him [c].

Q. 64. *Wh*

And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain. 1 Tim. iv. 10. For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, eſpecially of thoſe that believe.

[z] Pſal. cxv. 1. Not unto us, O Lord, not unto us, but—V. 2. Wherefore ſhould the Heathen ſay, Where is now their God? *&c.* V. 9. O Iſrael, truſt thou in the Lord: he is their help and their ſhield, *&c.* [*See the pſalm throughout.*] Iſa. xxxi. 4. For thus hath the Lord ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them; ſo ſhall the Lord of hoſts come down to fight for mount Zion, and for the hill thereof. V. 5. As birds flying, ſo will the Lord of hoſts defend Jeruſalem; defending alſo he will deliver it, and paſſing over he will preſerve it. Zech. xii. 2. Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege, both againſt Judah and againſt Jeruſalem. V. 3. And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be g thered together againſt it. V. In that day, ſaith the Lord, I w ſmite every horſe with aſtoni ment, and his rider with ma neſs; and I will open mine e upon the houſe of Judah, and w ſmite every horſe of the peo with blindneſs. V. 8. In t day ſhall the Lord defend the habitants of Jeruſalem; and that is feeble among them at t day ſhall be as David; and t houſe of David ſhall be as G as the angel of the Lord bef them. V. 9. And it ſhall co to paſs in that day, that I w ſeek to deſtroy all the nati that come againſt Jeruſalem.

[a] Acts ii. 39. For the promi unto you, and to your childr and to all that are afar off, e as many as the Lord our G ſhall call. V. 42. And they co nued ſtedfaſtly in the apoſt doctrine and fellowſhip, and breaking of bread, and in pray

[b] Pſal. cxlvii. 19. He ſhew his word unto Jacob, his ſtat and his judgments unto Ir V. 20. He hath not dealt ſo w any nation: and as for his ju ments, they have not known th Praiſe ye the Lord. Rom. i Who are Iſraelites; to wh pertaineth the adoption, and glory, and the covenants, and giving of the law, and the ſer of God, and the promiſes. E iv. 11. And he gave ſome apoſt and ſome prophets, and ſ

evange

Q. 64. *What is the inviſible church?*

A. The inviſible church is the whole number of the ſt, that have been, are, or ſhall be gathered, into one er Chriſt the head [d].

Q. 65. *What ſpecial benefits do the members of the inviſible rch enjoy by Chriſt?*

A. The members of the inviſible church by Chriſt enjoy on and communion with him in grace and glory [e].

Q. 66. *What is that union which the elect have with Chriſt?*

A. The union which the elect have with Chriſt is the work God's grace [f], whereby they are ſpiritually and myſtically, yet

gelifts, and ſome paſtors and hers; V. 12. For the perfect- f the ſaints, for the work of miniſtry, for the edifying of ody of Chriſt. Mark xvi. 15. e ſaid unto them, Go ye into e world, and preach the go- n every creature. V. 16. He believeth and is baptized be ſaved; but he that belie- not ſhall be damned. hn vi. 37. All that the Fa- iveth me ſhall come to me; im that cometh to me I will wiſe caſt out. Eph i. 10. That in the diſ- ion of the fulneſs of times ght gather together in one ngs in Chriſt, both which heaven, and which are on even in him. V. 22. And ut all things under his feet, ve him to be the head over gs to the church, V. 23. is his body, the fulneſs of at filleth all in all. John And other ſheep I have, are not of this fold; them uſt bring, and they ſhall y voice: and there ſhall be l, and one ſhepherd. John And not for that nation ut that alſo he ſhould ga- gether in one the chil- dren of God that were ſcattered abroad.

65. [e] John xvii. 21. That they all may be one; as thou, Father, art in me, and I in thee, that they alſo may be one in us; that the world may believe that thou haſt ſent me. Eph. ii. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved,) V. 6. And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. John xvii. 24. Father, I will that they alſo whom thou haſt given me be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

66. [f] Eph. i. 22. And hath put all things under his feet, and gave him to be the head over all things to the church. Eph. ii. 6. And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus: V. 7. That in the ages to come he might ſhew the exceeding riches of his grace in his kindneſs toward us through Chriſt Jeſus. V. 8. For by grace are ye ſaved through faith; and that not of yourſelves: it is the gift of God.

yet really and inſeparably, joined to Chriſt as their he and huſband [g]; which is done in their effectual calling [h].

Q. 67. *What is effectual calling?*

A. Effectual calling is the work of God's almighty pow and grace [i], whereby (out of his free and ſpecial love to t elect, and from nothing in them moving him thereunto

[g] 1 Cor. vi. 17. But he that is joined unto the Lord is one ſpirit. John x. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. Eph. v. 23. For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the ſaviour of the body. V. 30. For we are members of his body, of his fleſh, and of his bones.

[h] 1 Pet. v. 10. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. 1 Cor. i. 9. God is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

67. [i] John v. 25. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live. Eph. i. 18. The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling; and what the riches of the glory of his inheritance in the ſaints; V. 19. And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power; V. 20. Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places. 2 Tim. i. 8. Be not thou, therefore, aſhamed of t teſtimony of our Lord, nor of his priſoner: but be thou partak of the afflictions of the goſpel, cording to the power of G V. 9. Who hath ſaved us, called us with an holy call not according to our works, according to his own purpoſe grace, which was given us in C Jeſus before the world began.

[k] Tit. iii. 4. But after that kindneſs and love of God Saviour toward man appea V. 5. Not by works of righte neſs which we have done, according to his mercy he ſa us, by the waſhing of rege tion, and renewing of the Ghoſt. Eph. ii. 4. But God, is rich in mercy, for his great wherewith he loved us, Even when we were dead in hath quickened us together Chriſt, (by grace ye are ſa V. 7. That in the ages to co might ſhew the exceeding of his grace in his kindne ward us through Chriſt V. 8. For by grace are ye through faith; and that n yourſelves: it is the gift of G V. 9. Not of works, leſt any ſhould boaſt. Rom. ix. 1 the children being not yet neither having done any go evil, that the purpoſe of G cording to election might not of works, but of him calleth.

doth, in his accepted time, invite and draw them to s Chriſt by his word and Spirit[l]; ſavingly enlightening r minds[m], renewing and powerfully determining their [n], ſo as they (although in themſelves dead in ſin) are eby made willing and able freely to anſwer his call, and ccept and embrace the grace offered and conveyed ein[o].

Q. 68. *Are*

Cor. v. 20. Now then, we mbaſſadors for Chriſt, as gh God did beſeech you by we pray you in Chriſt's ſtead, reconciled to God. *Com-* *with* 2 Cor. vi. 1. We then, orkers together with him, ch you alſo, that ye receive he grace of God in vain. For he ſaith, I have heard in a time accepted, and in lay of ſalvation have I ſuc- d thee: behold, now is the ted time; behold, now is the f ſalvation. John vi. 44. No can come to me, except the r which hath ſent me draw and I will raiſe him up at ſt day. 2 Theſſ. ii. 13. But re bound to give thanks to God for you, bre- beloved of the Lord, be- God hath from the begin- choſen you to ſalvation, gh ſanctification of the and belief of the truth: Whereunto he called you r goſpel, to the obtaining glory of our Lord Jeſus

cts xxvi. 18. To open their nd to turn them from dark- light, and from the power n unto God, that they may forgiveneſs of ſins, and in- nce among them which are ed by faith that is in me. ii. 10. But God hath re- them unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. V. 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

[n] Ezek. xi. 19. I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh. Ezek. xxxvi. 26. A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. V. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them. John vi. 45. It is written in the prophets, And they ſhall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me.

[o] Eph. ii. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved.) Phil. ii. 13. For it is God which worketh in you both to will and to do of his good pleaſure. Deut. xxx. 6. And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayeſt live.

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectually called[p], although others may be, and often are, outwardly called by the ministry of the word[q], and have some common operations of the Spirit[r]; who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ[s].

Q. 69. *Wha*

68. [p] Acts xiii. 48. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

[q] Mat. xxii. 14. For many are called, but few are chosen.

[r] Mat. vii. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Mat. xiii. 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: V. 21. Yet hath he not root in himself; but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Heb. vi. 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, V. 5. And have tasted the good word of God, and the powers of the world to come, * V. 6. If they shall fall away, to renew them again unto repentance.

[s] John xii. 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? V. 39. Therefore they could not believe, because that Esaias said again, V. 40. He hath blindeth their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. Acts xxviii. 25. And when they agreed not among themselves they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, V. 26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. V. 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. John vi. 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. V. 65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. Psal. lxxxi. 11. But my people would not hearken to my voice; and Israel would none of me. V. 12. So I gave them up unto their own heart's lust; and they walked in their own counsels.

69. [t] R

Q. 69. *What is the communion in grace which the members of the inviſible church have with Chriſt?*

A. The communion in grace which the members of the viſible church have with Chriſt, is their partaking of the rtue of his mediation in their juſtification [t], adoption [u], nctification, and whatever elſe, in this life, manifeſts their ion with him [w].

Q. 70. *What is juſtification?*

A. Juſtification is an act of God's free grace unto ſinners [x], which he pardoneth all their ſins, accepteth and account- their perſons righteous in his ſight [y]; not for any thing ought in them, or done by them [z], but only for the perfect obedience

9. [t] Rom. viii. 30. Moreover, om he did predeſtinate, them alſo called; and whom he ed, them he alſo juſtified; and om he juſtified, them he alſo rified.

Eph. i. 5. Having predeſtina- us unto the adoption of chil- by Jeſus Chriſt to himſelf, ording to the good pleaſure of will.

1 Cor. i. 30. But of him are Chriſt Jeſus, who of God is e unto us wiſdom, and righ- ſneſs, and ſanctification, and mption.

[x] Rom. iii. 22. Even the teouſneſs of God, which is by of Jeſus Chriſt unto all and all them that believe; for is no difference. V. 24. Be- uſtified freely by his grace, gh the redemption that is in Chriſt: V. 25. Whom God ſet forth to be a propitiation gh faith in his blood, to de- his righteouſneſs for the re- on of ſins that are paſt, thro' rbearance of God. Rom. iv. 5. o him that worketh not, but eth on him that juſtifieth the dly, his faith is counted for teouſneſs.

[y] 2 Cor. v. 19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation. V. 21. For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. Rom. iii. 22. Even the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all and upon all them that believe; for there is no difference. V. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: V. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. V. 27. Where is boaſting then? It is excluded. By what law? of works? Nay; but by the law of faith. V. 28. Therefore we conclude that a man is juſtified by faith without the deeds of the law.

[z] Tit. iii. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration,

obedience and full ſatisfaction of Chriſt, by God imputed to them [a], and received by faith alone [b].

Q. 71. *How is juſtification an act of God's free grace?*

A. Although Chriſt, by his obedience and death, did make a proper, real, and full ſatisfaction to God's juſtice in the behalf of them that are juſtified [c]; yet in as much as God accepteth the ſatisfaction from a ſurety, which he might have demanded of them, and did provide this ſurety, his own only Son [d], imputing

ration, and renewing of the Holy Ghoſt. * V. 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. Eph. i. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

[a] * Rom. v. 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. V. 18. Therefore as by the offence of one judgment came upon all men to condemnation; even ſo, by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. V. 19. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous. Rom. iv. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, V. 7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. V. 8. Bleſſed is the man to whom the Lord will not impute ſin.

[b] Acts x. 43. To him give all the prophets witneſs, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins. Gal. ii. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. Phil. iii. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

71. [c] Rom. v. 8. But God commendeth his love toward us, in that while we were yet ſinners Chriſt died for us. V. 9. Much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him. V. 10. For if when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we ſhall be ſaved by his life. V. 19. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous.

[d] 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus; V. 6. Who gave himſelf a ranſom for all, to be teſtified in due time. Heb. x. 10. By the which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all. M

mputing his righteouſneſs to them [c], and requiring nothing f them for their juſtification but faith [f], which alſo is his ift [g], their juſtification is to them of free grace [h].

Q. 72. *What*

x. 28. Even as the Son of man ame not to be miniſtered unto, t to miniſter, and to give his e a ranſom for many. Dan. . 24. Seventy weeks are deter- ined upon thy people, and upon y holy city, to finiſh the tranſ- reſſion, and to make an end of s, and to make reconciliation r iniquity, and to bring in ever- ſting righteouſneſs, and to ſeal the viſion and prophecy, and anoint the moſt holy. V. 26. nd after threeſcore and two eeks ſhall Meſſiah be cut off, but t for himſelf: and the people the prince that ſhall come all deſtroy the city, and the nctuary, and the end thereof ll be with a flood, and unto the d of the war deſolations are termined. Iſa. liii. 4. Surely hath borne our griefs, and ried our ſorrows: yet we did eem him ſtricken, ſmitten of od, and afflicted. V. 5. But he s wounded for our tranſgreſ- ns, he was bruiſed for our ini- ties: the chaſtiſement of our ce was upon him, and with ſtripes we are healed. V. 6. we like ſheep have gone aſtray: have turned every one to his n way, and the Lord hath laid him the iniquity of us all. o. Yet it pleaſed the Lord to ife him, he hath put him to f: when thou ſhalt make his an offering for ſin, he ſhall his ſeed, he ſhall prolong his s, and the pleaſure of the Lord l proſper in his hand. V. 11. ſhall ſee of the travail of his , and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities. V. 12. Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death, and he was numbered with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors. Heb. vii. 22. By ſo much was Jeſus made a ſurety of a better teſtament. Rom. viii. 32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? 1 Pet. i. 18. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers; V. 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.

[c] 2 Cor. v. 21. For he hath made him to be ſin for us who knew no ſin; that we might be made the righteouſneſs of God in him.

[f] Rom. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: V. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

[g] Eph. ii. 8. For by grace are ye ſaved through faith; and that not of yourſelves: it is the gift of God.

[h] Eph. i. 7. In whom we have redemption through his blood, the

Q. 72. *What is juſtifying faith?*

A. Juſtifying faith is a ſaving grace [i], wrought in the heart of a ſinner by the Spirit [k] and word of God [l], whereby he, being convinced of his ſin and miſery, and of the diſability in himſelf and all other creatures to recover him out of his loſt condition [m], not only aſſenteth to the truth of the promiſe of the goſpel [n], but receiveth and reſteth upon Chriſt and his righteouſneſs, therein held forth, for pardon of ſin [o], and

forgiveneſs of ſins, according to the riches of his grace.

72. [i] Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.

[k] 2 Cor. iv. 13. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak. Eph. i. 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him: V. 18. The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, V. 19. And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power.

[l] Rom x. 14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? V. 17. So then, faith cometh by hearing, and hearing by the word of God.

[m] Acts ii. 37. Now, when they heard this, they were pricked in their heart, and ſaid unto Peter and to the reſt of the apoſtles, Men and brethren, what ſhall we do? Acts xvi. 30. And brought them out, and ſaid, Sirs, what muſt I do to be ſaved? John xvi. 8. And when he is come he will reprove the world of ſin, and of righteouſneſs, and of judgment: V. 9. Of ſin, becauſe they believe not in me. Rom. v. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. Eph. ii. 1. And you hath he quickened who were dead in treſpaſſes and ſins. Acts iv. 12. Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.

[n] Eph. i. 13. In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo, after that ye believed, ye were ſealed with that holy Spirit of promiſe.

[o] John i. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name. Acts xvi. 31. And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe. Acts x. 43. To him give all the prophets witneſs, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins.

[p] Pſ

nd for the accepting and accounting of his perſon righte-
us in the ſight of God for ſalvation [p].

Q. 73. *How doth faith juſtify a ſinner in the ſight of God?*

A. Faith juſtifies a ſinner in the ſight of God, not becauſe
f thoſe other graces which do always accompany it, or of
ood works that are the fruits of it [q], nor as if the grace of
ith, or any act thereof, were imputed to him for his juſti-
cation [r]; but only as it is an inſtrument by which he re-
iveth and applieth Chriſt and his righteouſneſs [s].

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God [t], in and
r his only Son Jeſus Chriſt [u], whereby all thoſe that are
ſtified are received into the number of his children [w], have
his

[p] Phil. iii. 9. And be found in
n, not having mine own righ-
uſneſs, which is of the law, but
t which is through the faith of
riſt, the righteouſneſs which is
God by faith. Acts xv. 11. But
believe that through the grace
he Lord Jeſus Chriſt we ſhall
ſaved, even as they.

[q] [9] Gal. iii. 11. But that no
n is juſtified by the law in the
t of God, it is evident: for,
juſt ſhall live by faith. Rom.
8. Therefore we conclude that
an is juſtified by faith without
deeds of the law.
Rom. iv. 5. But to him that
keth not, but believeth on
that juſtifieth the ungodly,
aith is counted for righteouſ-
Compared with Rom. x. 10.
with the heart man believeth
righteouſneſs, and with the
h confeſſion is made unto
ion.
ohn i. 12. But as many as
ved him, to them gave he
r to become the ſons of God,
to them that believe on his
Phil. iii. 9. And be found
, not having mine own righ-
eſs, which is of the law,
but that which is through the faith
of Chriſt, the righteouſneſs which
is of God by faith. Gal. ii. 16.
Knowing that a man is not juſti-
fied by the works of the law, but
by the faith of Jeſus Chriſt; even
we have believed in Jeſus Chriſt,
that we might be juſtified by the
faith of Chriſt, and not by the
works of the law: for by the
works of the law ſhall no fleſh be
juſtified.

74. [t] 1 John iii. 1. Behold what
manner of love the Father hath
beſtowed upon us, that we ſhould
be called the ſons of God!

[u] Eph. i. 5. Having predeſtina-
ted us to the adoption of children
by Jeſus Chriſt to himſelf, accord-
ing to the good pleaſure of his will.
Gal. iv. 4. But when the fulneſs
of the time was come, God ſent
forth his Son, made of a woman,
made under the law, V. 5. To re-
deem them that were under the
law, that we might receive the
adoption of ſons.

[w] John i. 12. But as many as
received him, to them gave he
power to become the ſons of God,
even to them that believe on his
name.

[x] 2 Cor.

his name put upon them [x], the Spirit of his Son given to them [y], are under his fatherly care and diſpenſations [z], admitted to all the liberties and privileges of the ſons of God, made heirs of all the promiſes, and fellow-heirs with Chriſt in glory [a].

Q. 75. *What is ſanctification?*

A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, choſen to be holy, are in time, through the powerful operation of his Spirit [b] applying the death and reſurrection of Chriſt unto them [c], renewed in their whole man after the image of

[x] 2 Cor. vi. 18. And will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty. Rev. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jeruſalem, which cometh down out of heaven from my God: and I will write upon him my new name.

[y] Gal. iv. 6. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

[z] Pſal. ciii. 13. Like as a father pitieth his children; ſo the Lord pitieth them that fear him. Prov. xiv. 26. In the fear of the Lord is ſtrong confidence; and his children ſhall have a place of refuge. Mat. vi. 32.—For your heavenly Father knoweth that ye have need of all theſe things.

[a] Heb. vi. 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes. Rom. viii. 17. And if children, then heirs; heirs of God, and joint heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.

75. [b] Eph. i. 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love. 1 Cor. vi. 11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus and by the Spirit of our God. 2 Theſſ. ii. 13. But we are bound to give thanks to God alway for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation through ſanctification of the Spirit, and belief of the truth.

[c] Rom. vi. 4. Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. V. 5. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection. V. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

God[d]; having the ſeeds of repentance unto life, and other ſaving graces, put into their hearts[e], and thoſe graces ſo ſtirred up, increaſed and ſtrengthened[f], as that they more and more die unto ſin, and riſe unto newneſs of life[g].

Q. 76. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace[h], wrought in the heart of a ſinner by the Spirit[i] and word of God;

Eph. iv. 23. And be renewed the ſpirit of your mind; V. 24. and that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

Acts xi. 18. When they heard these things they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life. 1 John iii. 9. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

Jude, ver. 20. But ye, beloved, building up yourſelves on your most holy faith, praying in the holy Ghoſt. Heb. vi. 11. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end. V. 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes. Eph. iii. 16. That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; V. 17. that Chriſt may dwell in your hearts by faith; that ye, being rooted and grounded in love, V. 18. may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; V. 19. And to know the love of Chriſt, which paſſeth knowledge,

that ye might be filled with all the fulneſs of God. Col. i. 10. That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; V. 11. Strengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs.

[f] Rom. vi. 4. Therefore we are buried with him by baptiſm into death: that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. V. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. V. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. Gal. v. 24. And they that are Chriſt's have crucified the fleſh, with the affections and luſts.

76. [h] 2 Tim. ii. 25. In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth.

[i] Zech. xii. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and

God [k]; whereby out of the ſight and ſenſe, not only of the danger [l], but alſo of the filthineſs and odiouſneſs of his ſins [m], and upon the apprehenſion of God's mercy in Chriſt to ſuch as are penitent [n], he ſo grieves for [o] and hates his

and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.

[k] Acts xi. 18. When they heard theſe things they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life. V. 20. And ſome of them were men of Cyprus and Cyrene, which, when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus. V. 21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

[l] Ezek. xviii. 28. Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die. V. 30. Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God: repent, and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. V. 32. For I have no pleaſure in the death of him that dieth, ſaith the Lord God: wherefore turn yourſelves, and live ye. Luke xv. 17. And, when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough, and to ſpare, and I periſh with hunger! V. 18. I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee. Hoſ. ii. 6. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths. V. 7. And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find them: then ſhall ſhe ſay, I will go and return to my firſt huſband, for then was it better with me than now.

[m] Ezek. xxxvi. 31. Then ſhall ye remember your own evil ways and your doings that were not good, and ſhall lothe yourſelves in your own ſight for your iniquities, and for your abominations. Iſa. xxx. 22. Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

[n] Joel ii. 12. Therefore alſo now ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. V. 13. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

[o] Jer. xxxi. 18. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. V. 19. Surely after that I was turned

is ſins [p], as that he turns from them all to God [q], purpoſing nd endeavouring conſtantly to walk with him in all the ays of new obedience [r].

Q. 77. *Wherein do juſtification and ſanctification differ?*

A. Although ſanctification be inſeparably joined with ſtification [s], yet they differ, in that God in juſtification nputeth the righteouſneſs of Chriſt [t]; in ſanctification his pirit infuſeth grace, and enableth to the exerciſe thereof:

rned I repented; and after that was inſtructed I ſmote upon my igh: I was aſhamed, yea, even nfounded, becauſe I did bear e reproach of my youth.

[p] 2 Cor. vii. 11. For behold this ſ-ſame thing, that ye ſorrowed er a godly ſort, what careful- s it wrought in you; yea, what aring of yourſelves; yea, what ignation; yea, what fear; yea, at vehement deſire; yea, what l; yea, what revenge! in all ngs ye have approved your- es to be clear in this matter. Acts xxvi. 18. To open their s, and to turn them from dark- s to light, and from the power Satan unto God, that they may eive forgiveneſs of ſins, and eritance among them which ſanctified by faith that is in me. k. xiv. 6. Therefore ſay unto houſe of Iſrael, Thus ſaith the d God, Repent, and turn your- es from your idols, and turn y your faces from all your minations. 1 Kings viii. 47. f they ſhall bethink themſelves e land whither they were car- captives, and repent, and e ſupplication unto thee, in land of them that carried them ives, ſaying, We have ſinned, have done perverſely, we have mitted wickedneſs; V. 48. ſo return unto thee with all their heart, and with all their ſoul.——

[r] Pſal. cxix. 6. Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. V. 59. I thought on my ways, and turned my feet unto thy teſtimonies. V. 128. Therefore I eſteem all thy precepts concerning all things to be right; and I hate every falſe way. Luke i. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs. 2 Kings xxiii. 25. And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there any like him.

77. [s] 1 Cor. vi. 11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God. 1 Cor. i. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.

[t] Rom. iv. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works. V. 8. Bleſſed is the man to whom the Lord will not impute ſin.

[u] Ezek.

of [u]: in the former, ſin is pardoned [w]; in the other, it is ſubdued [x]: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation [y]; the other is neither equal in all [z], nor in this life perfect in any [a], but growing up to perfection [b].

Q. 78. *Whence*

[u] Ezek. xxxvi. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

[w] Rom. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: V. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

[x] Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. V. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

[y] Rom. viii. 33. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, V. 34. Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

[z] 1 John ii. 12. I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake. V. 13. I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father. V. 14. I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one. Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat. V. 13. For every one that uſeth milk is unſkilful in the word of righteouſneſs: for he is a babe. V. 14. But ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

[a] 1 John i. 8. And if we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. V. 10. If we ſay that we have not ſinned, we make him a lyar, and his word is not in us.

[b] 2 Cor. vii. 1. Having, therefore, theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. Phil. iii. 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. V. 13. Brethren, I count not myſelf to have apprehended: but this one thing I do, forgetting thoſe things which are behi

Q. 78. *Whence ariſeth the imperfection of ſanctification in ievers?*

A. The imperfection of ſanctification in believers ariſeth m the remnants of ſin abiding in every part of them, and perpetual luſtings of the fleſh againſt the Spirit; whereby y are often foiled with temptations, and fall into many s [c], are hindered in all their ſpiritual ſervices [d], and their t works are imperfect and defiled in the ſight of God [e].

Q. 79. *May not true believers, by reaſon of their imperfec-s, and the many temptations and ſins they are overtaken with, l away from the ſtate of grace?*

A. True believers, by reaſon of the unchangeable love of d [f], and his decree and covenant to give them perſeverance [g], their

ind, and reaching forth unto e things which are before, 4. I preſs toward the mark, the prize of the high calling od in Chriſt Jeſus.

3. [c] Rom. vii. 18. For I know, in me (that is, in my fleſh) lleth no good thing: for to is preſent with me, but how perform that which is good d not. V. 23. But I ſee another in my members warring a-t the law of my mind, and ging me into captivity to the of ſin which is in my mem-Mark xiv. 66. *to the end.* as Peter was beneath in the e, there cometh one of the ds of the high prieſt, &c. Gal. But when Peter was come ntioch I withſtood him to face, becauſe he was to be ed. V. 12. For before that in came from James he did ith the Gentiles: but when were come he withdrew, ſeparated himſelf, fearing which were of the circum-.

Heb. xii. 1. Wherefore ſee-e alſo are compaſſed about o great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us.

[c] Iſa. lxiv. 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Exod. xxviii. 38. And it ſhall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the Lord.

79. [f] Jer. xxxi. 3. The Lord hath appeared of old unto me, ſaying, Yea, I have loved thee with an everlaſting love: therefore with loving-kindneſs have I drawn thee.

[g] 2 Tim. ii. 19. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. Heb. xiii. 20. Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the

of [u]: in the former, ſin is pardoned [w]; in the other, it is ſubdued [x]: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation [y]; the other is neither equal in all [z], nor in this life perfect in any [a], but growing up to perfection [b].

Q. 78. *Whence*

[u] Ezek. xxxvi. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

[w] Rom. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: V. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

[x] Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. V. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

[y] Rom. viii. 33. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, V. 34. Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

[z] 1 John ii. 12. I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake. V. 13. I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father. V. 14. I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one. Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat. V. 13. For every one that uſeth milk is unſkilful in the word of righteouſneſs: for he is a babe. V. 14. But ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

[a] 1 John i. 8. And if we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. V. 10. If we ſay that we have not ſinned, we make him a lyar, and his word is not in us.

[b] 2 Cor. vii. 1. Having, therefore, theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. Phil. iii. 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. V. 13. Brethren, I count not myſelf to have apprehended: but this one thing I do, forgetting thoſe things which are behind,

Q. 78. *Whence ariſeth the imperfection of ſanctification in believers?*

A. The imperfection of ſanctification in believers ariſeth from the remnants of ſin abiding in every part of them, and the perpetual luſtings of the fleſh againſt the Spirit; whereby they are often foiled with temptations, and fall into many ſins [c], are hindered in all their ſpiritual ſervices [d], and their beſt works are imperfect and defiled in the ſight of God [e].

Q. 79. *May not true believers, by reaſon of their imperfections, and the many temptations and ſins they are overtaken with, fall away from the ſtate of grace?*

A. True believers, by reaſon of the unchangeable love of God [f], and his decree and covenant to give them perſeverance [g], their

hind, and reaching forth unto oſe things which are before, . 14. I preſs toward the mark, r the prize of the high calling God in Chriſt Jeſus.

78. [c] Rom. vii. 18. For I know, at in me (that is, in my fleſh) welleth no good thing: for to ill is preſent with me, but how perform that which is good find not. V. 23. But I ſee another w in my members warring againſt the law of my mind, and inging me into captivity to the w of ſin which is in my members. Mark xiv. 66. *to the end.* nd, as Peter was beneath in the lace, there cometh one of the aids of the high prieſt, &c. Gal. 11. But when Peter was come Antioch I withſtood him to face, becauſe he was to be amed. V. 12. For before that rtain came from James he did with the Gentiles: but when y were come he withdrew, d ſeparated himſelf, fearing m which were of the circumion.

[d] Heb. xii. 1. Wherefore ſeeing we alſo are compaſſed about th ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us.

[e] Iſa. lxiv. 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Exod. xxviii. 38. And it ſhall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the Lord.

79. [f] Jer. xxxi. 3. The Lord hath appeared of old unto me, ſaying, Yea, I have loved thee with an everlaſting love: therefore with loving-kindneſs have I drawn thee.

[g] 2 Tim. ii. 19. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. Heb. xiii. 20. Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the

their inſeparable union with Chriſt [h], his continual interceſſion for them [i], and the Spirit and ſeed of God abiding in them [k], can neither totally nor finally fall away from the ſtate of grace [l], but are kept by the power of God through faith unto ſalvation [m].

Q. 80. *Can true believers be infallibly aſſured that they are in the eſtate of grace, and that they ſhall perſevere therein unto ſalvation?*

A. Such as truly believe in Chriſt, and endeavour to walk in all good conſcience before him [n], may, without extraordinary revelation, by faith grounded upon the truth of God's promiſes, and by the Spirit enabling them to diſcern in themſelves thoſe graces to which the promiſes of life are made [o], and

the blood of the everlaſting covenant, V. 21. Make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen. 2 Sam. xxiii. 5. Although my houſe be not ſo with God, yet he hath made with me an everlaſting covenant, ordered in all things and ſure: for this is all my ſalvation, and all my deſire, although he make it not to grow.

[h] 1 Cor. i. 8. Who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt. V. 9. God is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

[i] Heb. vii. 25. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them. Luke xxii. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

[k] 1 John iii. 9. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. 1 John ii. 27. But the anointing which ye have received of him abideth in you; and ye need not that any man teach you: but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye ſhall abide in him.

[l] Jer. xxxii. 40. And I will make an everlaſting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me. John x. 28. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.

[m] 1 Pet. i. 5. Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

80. [n] 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments.

[o] 1 Cor. ii. 12. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of

nd bearing witneſs with their ſpirits that they are the hildren of God[p], be infallibly aſſured that they are in the ſtate of grace, and ſhall perſevere therein unto ſalvation[q].

Q. 81. *Are all true believers at all times aſſured of their preent being in the eſtate of grace, and that they ſhall be ſaved?*

A. Aſſurance of grace and ſalvation not being of the eſſence f faith[r], true believers may wait long before they obtain it[s]; and,

God. 1 John iii. 14. We know at we have paſſed from death to life, becauſe we love the ethren: he that loveth not his other abideth in death. V. 18. y little children, let us not love word, neither in tongue, but deed, and in truth. V. 19. And reby we know that we are of truth, and ſhall aſſure our arts before him. V. 21. Belod, if our heart condemn us not, n have we confidence towards d. V. 24. And he that keepeth commandments dwelleth in n, and he in him: and hereby know that he abideth in us, the Spirit which he hath given 1 John iv. 13. Hereby know that we dwell in him, and he s, becauſe he hath given us of Spirit. V. 16. And we have wn and believed the love that hath to us. God is love; and hat dwelleth in love dwelleth God, and God in him. Heb. 11. And we deſire that every of you do ſhew the ſame dince, to the full aſſurance of e unto the end: V. 12. That e not ſlothful, but followers hem, who through faith and ence inherit the promiſes. Rom. viii. 16. The Spirit itbeareth witneſs with our ſpithat we are the children of .

1 John v. 13. Theſe things I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

81. [r] Eph. i. 13. In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation; in whom alſo, after that ye believed, ye were ſealed with that holy Spirit of promiſe.

[s] Iſa. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. Pſal. lxxxviii. *throughout.* V. 1. O Lord God of my ſalvation, I have cried day and night before thee: V. 2. Let my prayer come before thee: incline thine ear unto my cry; V. 3. For my ſoul is full of troubles, and my life draweth nigh unto the grave.—V. 6. Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps. V. 7. Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves. Selah.—V. 9. Mine eye mourneth by reaſon of affliction; Lord, I have called daily upon thee, I have ſtretched out my hands unto thee. V. 10. Wilt thou ſhew wonders to the dead?—V. 13. But unto thee have I cried, O Lord; and in the morning ſhall my prayer prevent thee. V. 14. Lord, why caſteſt thou off my

and, after the enjoyment thereof, may have it weakened and intermitted, through manifold diſtempers, ſins, temptations, and deſertions [t]; yet are they never left without ſuch a preſence and ſupport of the Spirit of God as keeps them from ſinking into utter deſpair [v].

Q. 82. *What*

my ſoul? why hideſt thou thy face from me? V. 15. I am afflicted and ready to die from my youth up: while I ſuffer thy terrors I am diſtracted, &c.

[t] [Pſal. lxxvii. 1. *to the* 12*th Verſe.*] V. 1. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. V. 2. In the day of my trouble I ſought the Lord: my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted. V. 3. I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. V. 7. Will the Lord caſt off for ever? and will he be favourable no more? &c. Cant. v. 2. I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled! for my head is filled with dew, and my locks with the drops of the night. V. 3. I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? V. 6. I opened to my beloved, but my beloved had withdrawn himſelf, and was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer. Pſal. li. 8. Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice. V. 12. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit. Pſal. xxxi. 22. For I ſaid in my haſte, I am cut off from before thine eyes; nevertheleſs thou heardeſt the voice of my ſupplications when I cried unto thee. Pſal. xxii. 1. My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring.

[v] 1 John iii. 9. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. Job xiii. 15. Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him. Pſal. lxxiii. 1. If I ſay, I will ſpeak thus: behold, I ſhould offend againſt the generation of thy children. V. 23. Nevertheleſs I am continually with thee; thou haſt holden me by my right hand. Iſa. liv. 7. For a ſmall moment have I forſaken thee; but with great mercies will I gather thee. V. 8. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer. V. 9. For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. V. 10. For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.

Q. 82. *What is the communion in glory which the members of the inviſible church have with Chriſt?*

A. The communion in glory which the members of the inviſible church have with Chriſt, is in this life [w], immediately after death [x], and at laſt perfected at the reſurrection and day of judgment [y].

Q. 83. *What is the communion in glory with Chriſt which the members of the inviſible church enjoy in this life?*

A. The members of the inviſible church have communicated to them in this life the firſt-fruits of glory with Chriſt, as they are members of him their head, and ſo in him are intereſted in that glory which he is fully poſſeſſed of [z]; and, as an earneſt thereof, enjoy the ſenſe of God's love [a], peace of conſcience, joy in the Holy Ghoſt, and hope of glory [b]: as on the contrary, ſenſe of God's revenging wrath, horror of conſcience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they ſhall endure after death [c].

Q. 84. *Shall*

82. [w] 2 Cor. iii. 18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

Luke xxiii. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe.

1 Theſſ. iv. 17. Then we which are alive and remain ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

[z] Eph. ii. 5. Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved,) V. 6. And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.

Rom. v. 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us. *Compared with* 2 Cor. i. 22. Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

[b] Rom. v. 1. Therefore being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. V. 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteouſneſs, and peace, and joy in the Holy Ghoſt.

[c] Gen. iv. 13. And Cain ſaid unto the Lord, My puniſhment is greater than I can bear. Mat. xxvii. 4. Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. Heb. x. 27. But a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries. Rom. ii. 9.

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of ſin [d], it is appointed unto all men once to die [e]; for that all have ſinned [f].

Q. 85. *Death being the wages of ſin, why are not the righteous delivered from death, ſeeing all their ſins are forgiven in Chriſt?*

A. The righteous ſhall be delivered from death itſelf at the laſt day, and even in death are delivered from the ſting and curſe of it [g]; ſo that, although they die, yet it is out of God's love [h], to free them perfectly from ſin and miſery [i], and to make them capable of further communion with Chriſt in glory, which they then enter upon [k].

Q. 86. *What*

ii. 9. Tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile. Mark ix. 44. Where their worm dieth not, and the fire is not quenched.

84. [d] Rom. vi. 23. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

[e] Heb. ix. 27. And as it is appointed unto men once to die, but after this the judgment.

[f] Rom. v. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

85. [g] 1 Cor. xv. 26. The laſt enemy that ſhall be deſtroyed is death. * V. 55. O death! where is thy ſting? O grave! where is thy victory? V. 56. The ſting of death is ſin; and the ſtrength of ſin is the law. V. 57. But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt. Heb. ii. 15. And deliver them who through fear of death were all their lifetime ſubject to bondage.

[h] Iſa. lvii. 1. The righteous periſheth, and no man layeth it to heart; and merciful men are ta ken away, none conſidering tha the righteous is taken away fro the evil to come. V. 2. He ſha enter into peace, they ſhall reſt i their beds, each one walking i his uprightneſs. 2 Kings xxii. 2 Behold, therefore, I will gath thee unto thy fathers, and tho ſhalt be gathered into thy gra in peace, and thine eyes ſhall n ſee all the evil which I will bri upon this place.

[i] Rev. xiv. 13. And I heard voice from heaven, ſaying un me, Write, Bleſſed are the de which die in the Lord, fro henceforth: Yea, ſaith the Spi that they may reſt from their l bours; and their works do follo them. Eph. v. 27. That he mig preſent it to himſelf a glorio church, not having ſpot or wrink or any ſuch thing; but that ſhould be holy, and without b miſh.

[k] Luke xxiii. 43. And Jeſus ſ unto him, Verily I ſay unto th To-day ſhalt thou be with me paradiſe. Phil. i. 23. For I am a ſtrait betwixt two, having deſire to depart, and to be w Chriſt; which is far better.

86. [l]

Q. 85. *What is the communion in glory with Chriſt which the members of the inviſible church enjoy immediately after death?*

A. The communion in glory with Chriſt, which the members of the inviſible church enjoy immediately after death, is in that their ſouls are then made perfect in holineſs [l], and received into the higheſt heavens [m], where they behold the face of God in light and glory [n], waiting for the full redemption of their bodies [o], which even in death continue united to Chriſt [p], and reſt in their graves as in their beds [q], till at the laſt day they be again united to their ſouls [r]. Whereas the

86. [l] Heb. xii. 23. To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect.

[m] 2 Cor. v. 1. For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. V. 6. Therefore we are always confident, knowing that whilſt we are at home in the body we are abſent from the Lord. 8. We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord. Phil. i. 23. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better. *Compared with* Acts iii. 21. Whom the heaven muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began. And with Eph. iv. 10. He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.

[n] 1 John iii. 2. Beloved, now are we the ſons of God; and it doth not yet appear what we ſhall be: but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. 1 Cor. xiii. 12. For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

[o] Rom. viii. 23. And not only they, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body. Pſal. xvi. 9. Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

[p] 1 Theſſ. iv. 14. For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.

[q] Iſa. lvii. 2. He ſhall enter into peace; they ſhall reſt in their beds, each one walking in his uprightneſs.

[r] Job xix. 26. And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God: V. 27. Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.

the ſouls of the wicked are at their death caſt into hell, where they remain in torments and utter darkneſs, and their bodies kept in their graves as in their priſons, till the reſurrection and judgment of the great day [s].

Q. 87. *What are we to believe concerning the reſurrection?*

A. We are to believe, that at the laſt day there ſhall be a general reſurrection of the dead, both of the juſt and unjuſt [t], when they that are then found alive ſhall in a moment be changed; and the ſelf-ſame bodies of the dead which were laid in the grave, being then again united to their ſouls for ever, ſhall be raiſed up by the power of Chriſt [u]. The bodies of the juſt, by the Spirit of Chriſt, and by virtue of his reſurrection as their head, ſhall be raiſed i

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[s] Luke xvi. 23. And in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. V. 24. And he cried, and ſaid, Father Abraham, have mercy on me; and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Acts i. 25. That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. Jude, ver. 6. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. V. 7. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

87. [t] Acts xxiv. 15. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

[u] 1 Cor. xv. 51. Behold, I ſhe you a myſtery; We ſhall not ſleep, but we ſhall all be change V. 52. In a moment, in the twin ling of an eye, at the laſt trum for the trumpet ſhall ſound, a the dead ſhall be raiſed inco ruptible, and we ſhall be change V. 53. For this corruptible m put on incorruption, and mortal muſt put on immortali 1 Theſſ. iv. 15. For this we unto you by the word of the Lo that we which are alive and main unto the coming of the L ſhall not prevent them which aſleep. V. 16. For the Lord h ſelf ſhall deſcend from hea with a ſhout, with the voice the archangel, and with the tru of God; and the dead in Ch ſhall riſe firſt: V. 17. Then which are alive and remain be caught up together with th in the clouds, to meet the Lor the air: and ſo ſhall we ever with the Lord. John v. 28. M vel not at this; for the hou coming, in the which all that in the graves ſhall hear his vo V. 29. And ſhall come forth; t that have done good unto the

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power, ſpiritual, incorruptible, and made like to his glorious body [w]; and the bodies of the wicked ſhall be raiſed up in diſhonour by him, as an offended judge [x].

Q. 88. *What ſhall immediately follow after the reſurrection?*

A. Immediately after the reſurrection ſhall follow the general and final judgment of angels and men [y]; the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord [z].

Q. 89. *What*

ſurrection of life; and they that have done evil unto the reſurrection of damnation.

[w] 1 Cor. xv. 21. For ſince by man came death, by man came alſo the reſurrection of the dead. V. 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive. V. 23. But every man in his own order: Chriſt the firſt-fruits, afterward they that are Chriſt's at his coming. V. 42. So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption: V. 43. It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power: V. 44. It is ſown a natural body, it is raiſed a ſpiritual body. Phil. iii. 21. Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

[x] John v. 27. And hath given him authority to execute judgment alſo, becauſe he is the Son of man. V. 28. Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice; V. 29. And ſhall come forth: they that have done good unto the reſurrection of life; and they that have done evil unto the reſurrection of damnation. Matth. xxv. 33. And he ſhall ſet the ſheep on his right hand, but the goats on the left.

88. [y] 2 Pet. ii. 4. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment. Jude, ver. 6. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. V. 7. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. V. 14. And Enoch alſo, the ſeventh from Adam, prophecied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints, V. 15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him. Mat. xxv. 46. And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

[z] Mat xxiv. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. V. 42. Watch, there-

Q. 89 *What ſhall be done to the wicked at the day of judgment?*

A. At the day of judgment the wicked ſhall be ſet on Chriſt's left hand [a], and, upon clear evidence and full conviction of their own conſciences [b], ſhall have the fearful but juſt ſentence of condemnation pronounced againſt them [c]; and thereupon ſhall be caſt out from the favourable preſence of God, and the glorious fellowſhip with Chriſt, his ſaints, and all his holy angels, into hell, to be puniſhed with unſpeakable torments, both of body and ſoul, with the devil and his angels for ever [d].

Q. 90. *What ſhall be done to the righteous at the day of judgment?*

A. At the day of judgment the righteous, being caught up to Chriſt in the clouds [e], ſhall be ſet on his right hand, and

fore, for ye know not what hour your Lord doth come. V. 44. Therefore be ye alſo ready: for in ſuch an hour as ye think not the Son of man cometh. Luke xxi. 35. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth. V. 36. Watch ye, therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

89. [a] Mat. xxv. 33. And he ſhall ſet the ſheep on his right hand, but the goats on the left.

[b] Rom. ii. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another. V. 16. In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.

[c] Mat. xxv. 41. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. V. 42. For I was an hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink: V. 43. I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

[d] Luke xvi. 26. And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you cannot; neither can they paſs to us that would come from thence. 2 Theſſ. i. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt: V. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

90. [e] 1 Theſſ. iv. 17. Then we which are alive and remain ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we ever be with the Lord.

and there openly acknowledged and acquitted [f], shall join with him in the judging of reprobate angels and men [g]; and shall be received into heaven [h], where they shall be fully and for ever freed from all sin and misery [i]; filled with inconceivable joys [k], made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels [l], but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity [m]. And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

Having

[f] Mat. xxv. 33. And he shall set the sheep on his right hand, but the goats on the left. Mat. x. 32. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.

[g] 1 Cor. vi. 2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? V. 3. Know ye not that we shall judge angels? how much more things that pertain to this life?

[h] Mat. xxv. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. V. 46. And these shall go away into everlasting punishment: but the righteous into life eternal.

[i] Eph. v. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. Rev. xiv. 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

[k] Psal. xvi. 11. Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.

[l] Heb. xii. 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, V. 23. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

[m] 1 John iii. 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 Cor. xiii. 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Thess. iv. 17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we

Having ſeen what the Scriptures principally teach us to believe concerning God, it follows to conſider what they require as the Duty of Man.

Q. 91. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will [n].

Q. 92. *What did God at firſt reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the eſtate of innocence, and to all mankind in him, beſides a ſpecial command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law [o].

Q. 93. *What is the moral law?*

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to perſonal, perfect,

ever be with the Lord. V. 18. Wherefore comfort one another with theſe words.

91. [n] Rom. xii. 1. I beſeech you, therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. V. 2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Micah vi. 8. He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? 1 Sam. xv. 22. And Samuel ſaid, Hath the Lord as great delight in burnt-offerings and ſacrifices as in obeying the voice of the Lord? Behold, to obey is better than ſacrifice; and to hearken than the fat of rams.

92. [o] Gen. i. 26. And God ſaid, Let us make man in our image after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. V. 27. So God created man in his own image, in the image of God created he him male and female created he them. Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves. V. 15. Which ſhew the work of the law written in their hearts their conſcience alſo bearing witneſs, and their thoughts the meanwhile accuſing or elſe excuſing one another. Rom. x. 5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doeth theſe things ſhall live by them. Gen. ii. 17.

fect, and perpetual conformity and obedience thereunto, in the frame and diſpoſition of the whole man, ſoul and body [p], and in performance of all thoſe duties of holineſs and righteouſneſs which he oweth to God and man [q]; promiſing life upon the fulfilling, and threatening death upon the breach of it [r].

Q. 94. *Is there any uſe of the moral law to man ſince the fall?*

A. Although no man, ſince the fall, can attain to righteouſneſs and life by the moral law [s], yet there is great uſe thereof;

But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die.

93. [p] Deut. v. 1. And Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them, and keep, and do them. V. 2. The Lord our God made a covenant with us in Horeb. V. 3. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. V. 31. But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments, which thou ſhalt teach them, that they may do them in the land which I give them to poſſeſs it. V. 33. Ye ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye ſhall poſſeſs. Luke x. 26. He ſaid unto him, What is written in the law? how readeſt thou? V. 27. And he, anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf. Gal. iii. 10. For as many as are of the works of the law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. 1 Theſſ. v. 23. And the very God of peace ſanctify you wholly: and I pray God your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

[q] Luke i. 75. In holineſs and righteouſneſs before him, all the days of our life. Acts xxiv. 16. And herein do I exerciſe myſelf, to have always a conſcience void of offence toward God, and toward men.

[r] Rom. x. 5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doeth thoſe things ſhall live by them. Gal. iii. 10. For as many as are of the works of the law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. V. 12. And the law is not of faith: but, The man that doeth them ſhall live in them.

94. [s] Rom. viii. 3. For what the law could not do, in that it was weak through the fleſh, God

thereof; as well common to all men, as peculiar either to the unregenerate or the regenerate [t].

Q. 95. *Of what uſe is the moral law to all men?*

A. The moral law is of uſe to all men, to inform them of the holy nature and will of God [u], and of their duty, binding them to walk accordingly [w]; to convince them of their diſability to keep it, and of the ſinful pollution of their nature, hearts, and lives [x]; to humble them in the ſenſe of their ſin and miſery [y], and thereby help them to a clearer ſight of

ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh. Gal. ii. 16. Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

[t] 1 Tim. i. 8. But we know that the law is good, if a man uſe it lawfully.

95. [u] Lev. xi. 44. For I am the Lord your God: ye ſhall, therefore, ſanctify yourſelves, and ye ſhall be holy; for I am holy: neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth. V. 45. For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye ſhall, therefore, be holy; for I am holy. Lev. xx. 7. Sanctify yourſelves, therefore, and be ye holy; for I am the Lord your God. V. 8. And ye ſhall keep my ſtatutes, and do them: I am the Lord which ſanctify you. Rom. vii. 12. Wherefore the law is holy; and the commandment holy, and juſt, and good.

[w] Micah vi. 8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? James ii. 10. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. V. 11. For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.

[x] Pſal. xix. 11. Moreover, by them is thy ſervant warned: and in keeping of them there is great reward. V. 12. Who can underſtand his errors? cleanſe thou me from ſecret faults. Rom. iii. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin. Rom. vii. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.

[y] Rom. iii. 9. What then? are we better than they? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin. V. 23. For all have

of the need they have of Christ [z], and of the perfection of his obedience [a].

Q. 96. *What particular use is there of the moral law to unregenerate men?*

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come [b], and to drive them to Christ [c]; or, upon their continuance in the estate and way of sin, to leave them inexcusable [d], and under the curse thereof [e].

Q. 97. *What special use is there of the moral law to the regenerate?*

A. Although they that are regenerate and believe in Christ be delivered from the moral law as a covenant of works [f], so

have sinned, and come short of the glory of God.

[z] Gal. iii. 21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. V. 22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

[a] Rom. x. 4. For Christ is the end of the law for righteousness to every one that believeth.

96. [b] 1 Tim. i. 9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man-slayers, V. 10. For whoremongers, for them that defile themselves with mankind, for menstealers, for lyars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.

[c] Gal. iii. 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

[d] Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. *Compared with* Rom. ii. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

[e] Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

97. [f] Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. V. 6. But now we are delivered from the law, that being dead wherein we were held; that

ſo as thereby they are neither juſtified [g] nor condemned [h], yet, beſides the general uſes thereof common to them with all men, it is of ſpecial uſe, to ſhew them how much they are bound to Chriſt for his fulfilling it, and enduring the curſe thereof in their ſtead, and for their good [i]; and thereby to provoke them to more thankfulneſs [k], and to expreſs the ſame in their greater care to conform themſelves thereunto as the rule of their obedience [l].

Q. 98. *Where*

we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter. Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, V. 5. To redeem them that were under the law, that we might receive the adoption of ſons.

[g] Rom. iii. 20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin.

[h] Gal. v. 23. Meekneſs, temperance: againſt ſuch there is no law. Rom. viii. 1. There is, therefore, now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.

[i] Rom. vii. 24. O wretched man that I am, who ſhall deliver me from the body of this death! V. 25. I thank God through Jeſus Chriſt our Lord. So then, with the mind I myſelf ſerve the law of God; but with the fleſh the law of ſin. Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree: V. 14. That the bleſſing of Abraham might come on the Gentiles thro' Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. Rom. viii. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: V. 4. That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

[k] Luke i. 68. Bleſſed be the Lord God of Iſrael; for he hath viſited and redeemed his people: V. 69. And hath raiſed up a horn of ſalvation for us in the houſe of his ſervant David. V. 71. That he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, V. 75. In holineſs and righteouſneſs before him all the days of our life. Col. i. 12. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the ſaints in light: V. 13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son: V. 14. In whom we have redemption through his blood, even the forgiveneſs of ſins.

[l] Rom. vii. 22. For I delight in the law of God after the inward man. Rom. xii. 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and

ceptab

Q. 98. *Where is the moral law ſummarily comprehended?*

A. The moral law is ſummarily comprehended in the ten commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of ſtone [m]; and are recorded in the twentieth chapter of Exodus. The four firſt commandments containing our duty to God, and the other ſix our duty to man [n].

Q. 99. *What rules are to be obſerved for the right underſtanding of the ten commandments?*

A. For the right underſtanding of the ten commandments, theſe rules are to be obſerved:

1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteouſneſs thereof, and unto entire obedience for ever; ſo as to require the utmoſt perfection of every duty, and to forbid the leaſt degree of every ſin [o].

2. That

ceptable, and perfect will of God. Tit. ii. 11. For the grace of God that bringeth ſalvation hath appeared to all men, V. 12. Teaching us, that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world; V. 13. Looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour Jeſus Chriſt; V. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

98. [m] Deut. x. 4. And he wrote on the tables, according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly; and the Lord gave them unto me. Exod. xxxiv. 1. And the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon theſe tables the words that were in the firſt tables, which thou brakeſt. V. 2. And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thyſelf there to me in the top of the mount. And no man ſhall come up with thee, &c. V. 4. And he hewed two tables of ſtone like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of ſtone.

[n] Mat. xxii. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. V. 38. This is the firſt and great commandment. V. 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. V. 40. On theſe two commandments hang all the law and the prophets.

99. [o] Pſal. xix. 7. The law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord

2. That it is ſpiritual, and ſo reacheth the underſtanding, will, affections, and all other powers of the ſoul, as well as words, works, and geſtures [p].

3. That one and the ſame thing, in diverſe reſpects, is required or forbidden in ſeveral commandments [q].

4. That

is ſure, making wiſe the ſimple. James ii. 10. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. Mat. v. 21. [*to the end.*] Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill; and whoſoever ſhall kill ſhall be in danger of the judgment: V. 22. But I ſay unto you, That whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire.—V. 27. Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery: V. 28. But I ſay unto you, That whoſoever looketh on a woman to luſt after her hath committed adultery with her already in his heart. ——V. 33. Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths: V. 34. But I ſay unto you, Swear not at all: neither by heaven; for it is God's throne:——V. 37. But let your communication be, Yea, yea; Nay, nay: for whatſoever is more than theſe cometh of evil. V. 38. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth: V. 39. But I ſay unto you, That ye reſiſt not evil.—V. 43. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy: V. 44. But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you, *&c.*

[p] Rom. vii. 14. For we know that the law is ſpiritual: but I am carnal, ſold under ſin. Deut. vi. 5. Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might. *Compared with* Matth. xxii. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. V. 38. This is the firſt and great commandment. V. 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf.

[q] Col. iii. 5. Mortify, therefore, your members which are upon the earth: fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry. Amos viii. 5. Saying, When will the new moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit? Prov. i. 19. So are the ways of every one that is greedy of gain: which taketh away the life of the owners thereof. 1 Tim. vi. 10. For the love of money is the root of all evil, which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

[r] Ia

4. That as, where a duty is commanded, the contrary ſin is forbidden [r]; and, where a ſin is forbidden, the contrary duty is commanded [s]: ſo, where a promiſe is annexed, the contrary threatening is included [t]; and, where a threatening is annexed, the contrary promiſe is included [v].

5. That

[r] Iſa. lviii. 14. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words. Deut. vi. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name. *Compared with* Mat. iv. 9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. V. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Mat. xv. 4. For God commanded, ſaying, Honour thy father and mother; and, He that curſeth father or mother, let him die the death. V. 5. But ye ſay, Whoſoever ſhall ſay to his father or his mother, It is a gift, by whatſoever thou mighteſt be profited by me; V. 6. and honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition.

[s] Mat. v. 21, 23. [*See letter* o.] V. 23. Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee; V. 24. Leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift. Eph. iv. 28. Let him that ſtole ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

[t] Exod. xx. 12. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. *Compared with* Prov. xxx. 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

[v] Jer. xviii. 7. At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy it. V. 8. If that nation againſt whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. Exod. xx. 7. Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain. *Compared with* Pſal. xv. 1. Lord, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill? V. 4. In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord: he that ſweareth to his own hurt, and changeth not. V. 5. He that putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe things ſhall never be moved. And with Pſal. xxiv. 4. He that hath clean hands, and a pure

5. That what God forbids is at no time to be done [w]; what he commands is always our duty [x]; and yet every particular duty is not to be done at all times [y].

6. That under one ſin or duty, all of the ſame kind are forbidden or commanded; together with all the cauſes, means, occaſions, and appearances thereof, and provocations thereunto [z].

7. That what is forbidden or commanded to ourſelves, we are bound, according to our places, to endeavour that it may be

pure heart; who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully. V. 5. He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation.

[w] Job xiii. 7. Will ye ſpeak wickedly for God? and talk deceitfully for him? V. 8. Will ye accept his perſon? will ye contend for God? Rom. iii. 8. And not rather, (as we be ſlanderouſly reported, and as ſome affirm that we ſay,) Let us do evil, that good may come? whoſe damnation is juſt. Job xxxvi. 21. Take heed, regard not iniquity; for this haſt thou choſen rather than affliction. Heb. xi. 25. Chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.

[x] Deut. iv. 8. And what nation is there ſo great, that hath ſtatutes and judgments ſo righteous, as all this law, which I ſet before you this day? V. 9. Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and and thy ſons' ſons.

[y] Mat. xii. 7. But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs.

[z] Mat. v. 21, 22, 27, 28. [*See in letter* [o] *before.*] Mat. xv. 4. For God commanded, ſaying, Honour thy father and mother; and, He that curſeth father or mother, let him die the death. V. 5. But ye ſay, Whoſoever ſhall ſay to his father or his mother, It is a gift, by whatſoever thou mighteſt be profited by me; V. 6. And honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition. Heb. x. 24. And let us conſider one another, to provoke unto love and to good works; V. 25. Not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but exhorting one another; and ſo much the more as ye ſee the day approaching. 1 Theſſ. v. 22. Abſtain from all appearance of evil. Jude, ver. 23. and others ſave with fear, pulling them out of the fire; hating even the garment ſpotted by the fleſh. Gal. v. 26. Let us not be deſirous of vain-glory, provoking one another, envying one another. Col. iii. 21. Fathers, provoke not your children to anger, leſt they be diſcouraged.

[a] Exo

be avoided or performed by others, according to the duty of their places [a].

8. That in what is commanded to others we are bound, according to our places and callings, to be helpfull to them [b]; and to take heed of partaking with others in what is forbidden them [c].

Q. 100. *What ſpecial things are we to conſider in the ten commandments?*

A. We are to conſider, in the ten commandments, the preface, the ſubſtance of the commandments themſelves, and ſeveral reaſons annexed to ſome of them, the more to enforce them.

Q. 101. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is contained in theſe words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage* [d]. Wherein God manifeſteth his ſovereignty, as being JEHOVAH, the eternal, immutable, and almighty God [e]; having his being in and

[a] Exod. xx. 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. Lev. xix. 17. Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him. Gen. xviii. 19. For I know him, that he will command his children and his houſehold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment; that the Lord may bring upon Abraham that which he hath ſpoken of him. Joſh. xxiv. 15. And if it ſeem evil unto you to ſerve the Lord, chuſe you this day whom ye will ſerve; whether the gods which your fathers ſerved that were on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the Lord. Deut. vi. 6. And theſe words, which I command thee this day, ſhall be in thine heart: V. 7. And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

[b] 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

[c] 1 Tim. v. 22. Lay hands ſuddenly on no man, neither be partaker of other men's ſins: keep thyſelf pure. Eph. v. 11. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

101. [d] Exod. xx. 2.

[e] Iſa. xliv. 6. Thus ſaith the Lord, the King of Iſrael, and his Redeemer

and of himſelf[f], and giving being to all his words[g] and works[h]: and that he is a God in covenant, as with Iſrael of old, ſo with all his people[i]; who, as he brought them out of their bondage in Egypt, ſo he delivereth us from our ſpiritual thraldom[k]; and that therefore we are bound to take him for our God alone, and to keep all his commandments[l].

Q. 102. *What is the ſum of the four commandments which contain our duty to God?*

A. The ſum of the four commandments containing our duty to God, is, to love the Lord our God with all our heart, and

Redeemer the Lord of hoſts, I am the firſt, and I am the laſt, and beſides me there is no god.

[f] Exod. iii. 14. And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

[g] Exod. vi. 3. And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

[h] Acts xvii. 24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: V. 28. For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offſpring.

[i] Gen. xvii. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. *Compared with* Rom. iii. 29. Is he the God of the Jews only? is he not alſo of the Gentiles? Yes, of the Gentiles alſo.

[k] Luke i. 74. That he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, V. 75. In holineſs and righteouſneſs before him, all the days of our life.

[l] 1 Pet. i. 15. But as he which hath called you is holy, ſo be ye holy in all manner of converſation; V. 16. Becauſe it is written, Be ye holy, for I am holy. V. 17. And if ye call on the Father, who without reſpect of perſons judgeth according to every man's work, paſs the time of your ſojourning here in fear. V. 18. Foraſmuch as ye know that ye were not redeemed with corruptible things as ſilver and gold, from your vain converſation received by tradition from your fathers. Lev. xviii. 30. Therefore ſhall ye keep mine ordinance, that ye commit not any one of theſe abominable cuſtoms, which were committed before you, and that ye defile not yourſelves therein: I am the Lord your God. Lev. xix. 37. Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them; I am the Lord.

and with all our ſoul, and with all our ſtrength, and with all our mind [m].

Q. 103. *Which is the firſt commandment?*

A. The firſt commandment is, *Thou ſhalt have no other gods before me* [n].

Q. 104. *What are the duties required in the firſt commandment?*

A. The duties required in the firſt commandment are, the knowing and acknowledging of God to be the only true God, and our God [o]; and to worſhip and glorify him accordingly [p], by thinking [q], meditating [r], remembering [s], highly eſteem-

102. [m] Luke x. 27. And he, anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf.

103. [n] Exod. xx. 3.

104. [o] 1 Chron. xxviii. 9. And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever. Deut. xxvi. 17. Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice. Iſa. xliii. 10. Ye are my witneſſes, ſaith the Lord, and my ſervant whom I have choſen: that ye may know and believe me, and underſtand that I am he: before me there was no god formed, neither ſhall there be after me. Jer. xiv. 22. Are there any among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? Art not thou he, O Lord our God? therefore we will wait upon thee; for thou haſt made all theſe things.

[p] Pſal. xcv. 6. O come, let us worſhip and bow down; let us kneel before the Lord our Maker. V. 7. For he is our God; and we are the people of his paſture, and the ſheep of his hand. Mat. iv. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Pſal. xxix. 2. Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs.

[q] Mal. iii. 16. Then they that feared the Lord ſpake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

[r] Pſal. lxiii. 6. When I remember thee upon my bed, and meditate on thee in the night-watches.

[s] Eccl. xii. 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.

[t] Pſal.

eſteeming[t], honouring[v], adoring[w], chuſing[x], loving[y], deſiring[z], fearing of him[a]; believing him[b]; truſting[c], hoping[d], delighting[e], rejoicing in him[f]; being zealous for him[g]; calling upon him, giving all praiſe and thanks[h], and yielding all obedience and ſubmiſſion to him with the whole man[i]; being careful

[t] Pſal. lxxi. 19. Thy righteouſneſs alſo, O God, is very high, who haſt done great things; O God, who is like unto thee?

[v] Mal. i. 6. A ſon honoureth his father, and a ſervant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name.

[w] Iſa. xlv. 23. I have ſworn by myſelf, the word is gone out of my mouth in righteouſneſs, and ſhall not return, That unto me every knee ſhall bow, every tongue ſhall ſwear.

[x] Joſh. xxiv. 15. And if it ſeem evil unto you to ſerve the Lord, chuſe you this day whom ye will ſerve; whether the gods which your fathers ſerved that were on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the Lord. V. 22. And Joſhua ſaid unto the people, Ye are witneſſes againſt yourſelves, that ye have choſen you the Lord, to ſerve him. And they ſaid, We are witneſſes.

[y] Deut. vi. 5. And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.

[z] Pſal. lxxiii. 25. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.

[a] Iſa. viii. 13. Sanctify the Lord of hoſts himſelf, and let him be your fear, and let him be your dread.

[b] Exod. xiv. 31. And Iſrael ſaw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his ſervant Moſes.

[c] Iſa. xxvi. 4. Truſt ye in the Lord for ever: for in the Lord JEHOVAH is everlaſting ſtrength.

[d] Pſal. cxxx. 7. Let Iſrael hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

[e] Pſal. xxxvii. 4. Delight thyſelf alſo in the Lord, and he ſhall give thee the deſires of thine heart.

[f] Pſal. xxii. 11. Be glad in the Lord, and rejoice, ye righteous: and ſhout for joy, all ye that are upright in heart.

[g] Rom. xii. 11. Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord. *Compared with* Numb. xxv. 11. Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael, (while he was zealous for my ſake among them,) that I conſumed not the children of Iſrael in my jealouſy.

[h] Phil. iv. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

[i] Jer. vii. 23. But this thing commanded I them, ſaying, obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that

careful in all things to please him [k], and sorrowful when in any thing he is offended [l]; and walking humbly with him [m].

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment are, Atheism, in denying, or not having a God [n]; Idolatry, in having or worshipping more gods than one, or any with or instead of the true God [o]; the not having and avouching him for God, and our God [p]; the omission or neglect of any thing due to him, required in this commandment [q]; igno-

may be well unto you. James iv. 7. Submit yourselves, therefore, to God; resist the devil, and he will flee from you.

[k] 1 John iii. 22. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

[l] Jer. xxxi. 18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Psal. cxix. 136. Rivers of waters run down mine eyes, because they keep not thy law.

[m] Micah vi. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

[n] Psal. xiv. 1. The fool hath said in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doeth good. Eph. ii. 12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

[o] Jer. ii. 27. Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. V. 28. But where are thy gods that thou hast made thee? let them arise if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah. *Compared with* 1 Thess. i. 9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God.

[p] Psal. lxxxi. 11. But my people would not hearken to my voice; and Israel would none of me.

[q] Isa. xliii. 22. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. V. 23. Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. V. 24. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

[r] Jer.

ignorance[r], forgetfulness[s], misapprehensions[t], false opinions[v], unworthy and wicked thoughts of him[w]; bold and curious searching into his secrets[x]; all profaneness[y], hatred of God[z], self-love[a], self-seeking[b], and all other inordinate and immoderate setting of our mind, will, or affections, upon other things, and taking them off from him in whole or in part[c]; vain

[r] Jer. iv. 22. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. Hos. iv. 1. Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land. V. 6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I also will reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

[s] Jer. ii. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

[t] Acts xvii. 23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. V. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

[v] Isa. xl. 18. To whom then will ye liken God? or what likeness will ye compare unto him?

[w] Psal. l. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

[x] Deut. xxix. 29. The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

[y] Tit. i. 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Heb. xii. 16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

[z] Rom. i. 30. Backbiters, haters of God, despiteful, proud, boasters,—

[a] 2 Tim. iii. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

[b] Phil. ii. 21. For all seek their own, not the things which are Jesus Christ's.

[c] 1 John ii. 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. V. 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 Sam. ii. 29. Wherefore kick ye at my sacrifice,

vain credulity [d], unbelief [e], hereſy [f], miſbelief [g], diſtruſt [h], deſpair [i], incorrigibleneſs [k]; and inſenſibleneſs under judgments [l], hardneſs of heart [m], pride [n], preſumption [o], carnal ſecurity [p], tempting of God [q]; uſing unlawful means [r], and truſting

t mine offering, which I have ommanded in my habitation, nd honoureſt thy ſons above me, o make yourſelves fat with the hiefeſt of all the offerings of rael my people? Col. iii. 2. Set our affections on things above, ot on things on the earth. V. 5. ortify, therefore, your members which are upon the earth; rnication, uncleanneſs, inorinate affection, evil concupiſnce, and covetouſneſs, which idolatry.

[d] 1 John iv. 1. Beloved, believe ot every ſpirit, but try the ſpiits whether they are of God: beuſe many falſe prophets are ne out into the world.

[e] Heb. iii. 12. Take heed, breren, leſt there be in any of you evil heart of unbelief, in deting from the living God.

[f] Gal. v. 20. Idolatry, witchaft, hatred, variance, emulans, wrath, ſtrife, ſeditions, hefies. Tit. iii. 10. A man that an heretick, after the firſt and ond admonition, reject.

[g] Acts xxvi. 9. I verily thought th myſelf that I ought to do ny things contrary to the name Jeſus of Nazareth.

[h] Pſal. lxxviii. 22. Becauſe they ieved not in God, and truſted in his ſalvation.

Gen. iv. 13. And Cain ſaid unthe Lord, My puniſhment is ater than I can bear.

Jer. v. 3. O Lord, are not e eyes upon the truth? Thou ſtricken them, but they have grieved; thou haſt conſumed them, but they have refuſed to receive correction: they have made their faces harder than a rock, they have refuſed to return.

[l] Iſa. xlii. 25. Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

[m] Rom. ii. 5. But after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God.

[n] Jer. xiii. 15. Hear ye, and give ear, be not proud: for the Lord hath ſpoken.

[o] Pſal. xix. 13. Keep back thy ſervant alſo from preſumptuous ſins; let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

[p] Zeph. i. 12. And it ſhall come to paſs at that time, that I will ſearch Jeruſalem with candles, and puniſh the men that are ſettled on their lees; that ſay in their heart, The Lord will not do good, neither will he do evil.

[q] Mat. iv. 7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.

[r] Rom. iii. 8. And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay,) Let us do evil, that good may come? whoſe damnation is juſt.

[s] Jer.

truſting in lawful means[s]; carnal delights and joys[t]; corrupt, blind, and indiſcreet zeal[v]; lukewarmneſs[w], and deadneſs in the things of God[x]; eſtranging ourſelves, and apoſtatizing from God[y]; praying, or giving any religious worſhip, to ſaints, angels, or any other creatures[z]; all compact

[s] Jer. xvii. 5. Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.

[t] 2 Tim. iii. 4. Traitors, heady, high-minded, lovers of pleaſure more than lovers of God.

[v] Gal. iv. 17. They zealouſly affect you, but not well; yea, they would exclude you, that ye might affect them. John xvi. 2. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doeth God ſervice. Rom. x. 2. For I bear them record that they have a zeal of God, but not according to knowledge. Luke ix. 54. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? V. 55. But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of.

[w] Rev. iii. 16. So then, becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth.

[x] Rev. iii. 1. And unto the angel of the church in Sardis write, Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name that thou liveſt, and art dead.

[y] Ezek. xiv. 5. That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols. Iſa. i. 4. Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters: they have forſaken the Lord, they have provoked the holy One of Iſrael unto anger, they are gone away backward! V. 5. Why ſhould ye be ſtricken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint.

[z] Rom. x. 13. For whoſoever ſhall call upon the name of the Lord ſhall be ſaved. V. 14. How then ſhall they call on him in whom they have not believed, and how ſhall they believe in him of whom they have not heard, and how ſhall they hear without a preacher? Hoſea iv. 12. My people aſk counſel at their ſtock, and their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed them to err, and they have gone a-whoring from under their God. Acts x. 25. And, as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped him. V. 26. But Peter took him up, ſaying, Stand up; I myſelf alſo am a man. Rev. xix. 10. And I fell at his feet to worſhip him: and he ſaid unto me, See thou do it not; I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus; worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy. Mat. iv. 10. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou

acts and consulting with the devil [a], and hearkening to his ggestions [b]; making men the lords of our faith and conience [c]; slighting and despising God and his commands [d]; esisting and grieving of his Spirit [e], discontent and impatience t his dispensations, charging him foolishly for the evils he inicts on us [f]; and ascribing the praise of any good we either are, have,

alt worship the Lord thy God, nd him only shalt thou serve. ol. ii. 18. Let no man beguile ou of your reward, in a voluny humility, and worshipping angels, intruding into those ings which he hath not seen, inly puffed up by his fleshly ind. Rom. i. 25. Who changed e truth of God into a lye, and orshipped and served the creare more than the Creator, who blessed for ever. Amen.

[a] Lev. xx. 6. And the soul that rneth after such as have familiar irits, and after wizards, to go whoring after them, I will even my face against that soul, and ll cut him off from among his ople. 1 Sam. xxviii. 7. Then Saul unto his servants, Seek a woman that hath a familiar rit, that I may go to her, and quire of her. And his servants d to him, Behold, there is a man that hath a familiar spiat En-dor. V. 11. Then said woman, Whom shall I bring unto thee? And he said, Bring up Samuel. *Compared with* Chron. x. 13. So Saul died for transgression which he comted against the Lord, even inst the word of the Lord ich he kept not, and also for ing counsel of one who had a miliar spirit, to enquire of it: 14. And enquired not of the rd: therefore he slew him, and ned the kingdom unto David, son of Jesse.

[b] Acts v. 3. But Peter said, Ananias, why hath Satan filled thine heart to lye to the Holy Ghost, and to keep back part of the price of the land?

[c] 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. Mat. xxiii. 9. And call no man your father upon the earth: for one is your Father which is in heaven.

[d] Deut. xxxii. 15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. 2 Sam. xii. 9. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Prov. xiii. 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

[e] Acts vii. 51. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Eph. iv. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

[f] Psal. lxxiii. 2. But as for me, my feet were almost gone; my steps had well nigh slipped. V. 3. For I was envious at the foolish, when

have, or can do, to fortune [g], idols [h], ourſelves [i], or any other creature [k].

Q. 106. *What are we eſpecially taught by theſe words* [before me] *in the firſt commandment?*

A. Theſe words [*before me*] or before my face, in the firſt commandment, teach us, that God, who ſeeth all things, taketh ſpecial notice of, and is much diſpleaſed with, the ſin of having any other god: that ſo it may be an argument to diſſuade from it, and to aggravate it as a moſt impudent provocation [l]; and

when I ſaw the proſperity of the wicked. V. 13. Verily I have cleanſed my heart in vain, and waſhed my hands in innocency. V. 14. For all the day long have I been plagued, and chaſtened every morning. V. 15. If I ſay, I will ſpeak thus, behold, I ſhould offend againſt the generation of thy children. V. 22. So fooliſh was I, and ignorant: I was as a beaſt before thee. Job i. 22. In all this Job ſinned not, nor charged God fooliſhly.

[g] 1 Sam. vi. 7. Now, therefore, make a new cart, and take two milch-kine on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: V. 8. And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold, which ye return him for a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away, that it may go. V. 9. And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, then he hath done us this great evil: but if not, then we ſhall know that it is not his hand that ſmote us; it was a chance that happened to us.

[h] Dan. v. 23. But haſt lifted up thyſelf againſt the Lord of heaven; and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou haſt praiſed the gods of ſilver, and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God in whoſe hand thy breath is, and whoſe are all thy ways, haſt thou not glorified

[i] Deut. viii. 17. And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. Dan. iv. 30. The king ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

[k] Hab. i. 16. Therefore they ſacrifice unto their net, and burn incenſe unto their drag: because by them their portion is fat, and their meat plenteous.

106. [l] Ezek. viii. 5. Then ſaid he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way towards the north, and behold northward, at the gate of the altar, this image of jealouſy in the entry. V. 6. He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? even the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again

lſo to perſuade us to do as in his ſight, whatever we do in his ſervice [m].

Q. 107. *Which is the ſecond commandment?*

A. The ſecond commandment is, *Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and ſhewing mercy unto thouſands of them that love me, and keep my commandments* [n].

Q. 108. *What are the duties required in the ſecond commandment?*

A. The duties required in the ſecond commandment are, the receiving, obſerving, and keeping pure and entire, all ſuch religious worſhip and ordinances as God hath inſtituted in his word [o]; particularly prayer and thankſgiving

d thou ſhalt ſee greater abomi-
ions, &c. [*to the end of the apter.*] Pſal. xliv. 20. If we ve forgotten the name of our d, or ſtretched out our hands a ſtrange god: V. 21. Shall God ſearch this out? for knoweth the ſecrets of the rt.

1 Chron. xxviii. 9. And thou, omon my ſon, know thou the d of thy father, and ſerve him h a perfect heart, and with a ing mind: for the Lord ſearch- all hearts, and underſtand- all the imaginations of the ughts: if thou ſeek him, he be found of thee; but if thou ake him, he will caſt thee off ever.

07. [n] Exod. xx. 4, 5, 6.

08. [o] Deut. xxxii. 46. And he unto them, Set your hearts o all the words which I teſtify ng you this day; which ye ſhall command your children to obſerve to do all the words of this law. V. 47. For it is not a vain thing for you: becauſe it is your life; and through this thing ye ſhall prolong your days in the land whither ye go over Jordan to poſſeſs it. Mat. xxviii. 20. Teaching them to obſerve all things whatſoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Acts ii. 42. And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers. 1 Tim. vi. 13. I give thee charge in the ſight of God, who quickeneth all things, and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion; V. 14. That thou keep this commandment without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt.

thankſgiving in the name of Chriſt[p]; the reading, preaching, and hearing of the word[q]; the adminiſtration and receiving of the ſacraments[r]; church government and diſcipline[s]; the miniſtry and maintenance thereof[t]; religious

[p] Phil. iv. 6. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God. Eph. v. 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt.

[q] Deut. xvii. 18. And it ſhall be, when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of that which is before the prieſts the Levites: V. 19. And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes, to do them. Acts xv. 21. For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day. 2 Tim. iv. 2. Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort, with all long-ſuffering and doctrine. James i. 21. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls. V. 22. But be ye doers of the word, and not hearers only, deceiving your own ſelves. Acts x. 33. Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now, therefore, are we all here preſent before God, to hear all things that are commanded thee of God.

[r] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. xi. *from Verſe* 23. *to Verſe* 30. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread, &c.

[s] Mat. xviii. 15. Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. V. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. V. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Mat. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. 1 Cor. *Chapter* v. 1 Cor. xii. 28. And God hath ſet ſome in the church; firſt, apoſtles; ſecondly, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

[t] Eph. iv. 11. And he gave ſome apoſtles, and ſome prophets,

ous fasting [v]; swearing by the name of God [w], and wing unto him [x]: as also the disapproving, detesting, op- ing, all false worship [y]; and, according to each one's e and calling, removing it, and all monuments of ido- y [z].

Q. 109. *What are the sins forbidden in the second command- t?*

. The sins forbidden in the second commandment are, all

some evangelists, and some rs and teachers; V. 12. For erfecting of the saints, for work of the ministry, for the ing of the body of Christ. n. v. 17. Let the elders that well be counted worthy of e honour, especially they labour in the word and doc- V. 18. For the scripture Thou shalt not muzzle the at treadeth out the corn: The labourer is worthy of ward. 1 Cor. ix. 7.—15. goeth a warfare any time at n charges? who planteth a rd, and eateth not of the hereof? or who feedeth a and eateth not of the milk flock? &c.

l ii. 12. Therefore also saith the Lord, Turn ye me with all your heart, h fasting, and with weep- l with mourning. V. 13. d your heart, and not your s, and turn unto the Lord d: for he is gracious and .—1 Cor. vii. 5. Defraud ne the other, except it be nsent for a time, that ye yourselves to fasting and

t. vi. 13. Thou shalt Lord thy God, and shalt swear by his

[x] Isa. xix. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. Psal. lxxvi. 11. Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared.

[y] Acts xvii. 16. Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. V. 17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Psal. xvi. 4. Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

[z] Deut. vii. 5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Isa. xxx. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth: thou shalt say unto it, Get thee hence.

all deviſing [a], counſelling [b], commanding [c], uſing [d], and a
wiſe approving, any religious worſhip not inſtituted by G
himſelf [e]; tolerating a falſe religion [f]; the making any r
preſentati

109. [a] Numb. xv. 39. And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring.

[b] Deut. xiii. 6. If thy brother, the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which is as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods, which thou haſt not known, thou, nor thy fathers; V. 7. Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; V. 8. Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

[c] Hoſea v. 11. Ephraim is oppreſſed and broken in judgment, becauſe he willingly walked after the commandment. Micah vi. 16. For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels; that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

[d] * 1 Kings xi. 33. Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the c
dren of Ammon, and have
walked in my ways, to do t
which is right in mine eyes,
to keep my ſtatutes and my ju
ments, as did David his fa
1 Kings xii. 33. So he of
upon the altar which he had m
in Beth-el, the fifteenth day o
eighth month, even in the m
which he had deviſed of his
heart; and ordained a feaſt
the children of Iſrael: an
offered upon the altar, and b
incenſe.

[e] Deut. xii. 30. Take hee
thyſelf that thou be not ſnar
following them, after that
be deſtroyed from before
and that thou enquire not
their gods, ſaying, How did
nations ſerve their gods? e
will I do likewiſe. V. 31.
ſhalt not do ſo unto the Lo
God: for every abomina
the Lord which he hate
they done unto their god
even their ſons and their
ters they have burnt in the
their gods. V. 32. Wha
ſoever I command you,
to do it: thou ſhalt not ad
to, nor diminiſh from it.

[f] Deut. xiii. *from Ver.* 12. [*See letter* b.] Zech.
And it ſhall come to paſ
day, ſaith the Lord of ho
I will cut off the name
idols out of the land,
ſhall no more be reme
and alſo I will cauſe the
and the unclean ſpirit to
of the land. V. 3. An
come to paſs, that when

presentation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever [g]; all worshipping

t prophesy, then his father and s mother that begat him shall y unto him, Thou shalt not live; r thou speakest lyes in the name the Lord: and his father and s mother that begat him shall rust him through when he pro- esieth. Rev. ii. 2. I know thy orks, and thy labour, and thy tience, and how thou canst not r them which are evil: and ou hast tried them which say y are apostles, and are not, d hast found them lyars. V. 14. t I have a few things against e, because thou hast there them t hold the doctrine of Balaam, o taught Balac to cast a stum- gblock before the children of el, to eat things sacrificed unto ls, and to commit fornication. 15. So hast thou also them that d the doctrine of the Nicolai- es, which thing I hate. V. 20. withstanding, I have a few gs against thee, because thou reest that woman Jezebel, ch calleth herself a prophet- to teach and to seduce my ser- s to commit fornication, and at things sacrificed unto idols. . xvii. 12. And the ten horns ch thou sawest are ten kings, ch have received no kingdom et; but receive power as kings hour with the beast. V. 16. the ten horns which thou st upon the beast, these shall the whore, and shall make desolate and naked, and shall er flesh, and burn her with V. 17. For God hath put in hearts to fulfil his will, and gree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

[g] Deut. iv. 15. Take ye, therefore, good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: V. 16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, V. 17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, V. 18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: V. 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. Acts xvii. 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Rom. i. 21. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. V. 22. Professing themselves to be wise, they became fools, V. 23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping

ping of it [h], or God in it or by it [i]; the making of any r
preſentation of feigned deities [k], and all worſhip of them
or ſervice belonging to them [l]; all ſuperſtitious devices
corrupting the worſhip of God [n], adding to it, or takin
from it [o], whether invented and taken up of ourſelves [p],
receiv

creeping things. V. 25. Who changed the truth of God into a lye, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

[h] Dan. iii. 18. But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up. Gal. iv. 8. Howbeit then, when ye knew not God, ye did ſervice unto them which by nature are no gods.

[i] Exod. xxxii. 5. And when Aaron ſaw it, he built an altar before it; and Aaron made proclamation, and ſaid, To-morrow is a feaſt to the Lord.

[k] Exod. xxxii. 8. They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe be thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

[l] 1 Kings xviii. 26. And they took the bullock which was given them, and they dreſſed it, and called on the name of Baal from morning even until noon, ſaying, O Baal, hear us. But there was no voice, nor any that anſwered. And they leaped upon the altar which was made. V. 28. And they cried aloud, and cut themſelves after their manner with knives and lancets, till the blood guſhed out upon them. Iſa. lxv. 11. But ye are they that forſake the Lord, that forget my holy mountain, that prepare a tab for that troop, and that furniſh drink-offering unto that numbe

[m] Acts xvii. 22. Then Paul ſto in the midſt of Mars-hill, a ſaid, Ye men of Athens, I p ceive that in all things ye are ſuperſtitious. Col. ii. 21. (To not, taſte not, handle not: V. Which all are to periſh with uſing,) after the commandme and doctrines of men. V. Which things have indeed a ſh of wiſdom in will-worſhip humility, and neglecting of body, not in any honour to ſatisfying of the fleſh.

[n] Mal. i. 7. Ye offer pollu bread upon mine altar; and ye Wherein have we polluted th In that ye ſay, The table of Lord is contemptible. V. 8. if ye offer the blind for ſacri is it not evil? and if ye offer lame and ſick, is it not evil? it now unto thy governor; wi be pleaſed with thee, or ac thy perſon? ſaith the Lord hoſts. V. 14. But curſed be deceiver, which hath in his f a male, and voweth, and ſ ficeth unto the Lord a cor thing: for I am a great K ſaith the Lord of hoſts, and name is dreadful among the then.

[o] Deut. iv. 2. Ye ſhall not unto the word which I comm you, neither ſhall ye diminiſh o from it, that ye may keep commandments of the Lord God, which I command you

received by tradition from others [q], though under the title of antiquity [r], cuſtom [s], devotion [t], good intent, or any other pretence whatſoever [v]; Simony [w]; ſacrilege [x]; all neglect [y], con-

[p] Pſal. cvi. 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

[q] Mat. xv. 9. But in vain they do worſhip me, teaching for doctrines the commandments of men.

[r] 1 Pet. i. 18. Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers.

[s] Jer. xliv. 17. But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for then had we plenty of victuals, and were well, and ſaw no evil.

[t] Iſa. lxv. 3. A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burneth incenſe upon altars of brick: V. 4. Which remain among the graves, and lodge in the monuments; which eat ſwine's fleſh, and broth of abominable things is in their veſſels: V. 5. Which ſay, Stand by thyſelf, come not near to me, for I am holier than thou: theſe are a ſmoke in my noſe, a fire that burneth all the day. Gal. i. 13. For ye have heard of my converſation in time paſt in the Jews' religion, how that beyond meaſure I perſecuted the church of God, and waſted it: V. 14. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

[v] 1 Sam. xiii. 11. And Samuel ſaid, What haſt thou done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and that thou cameſt not within the days appointed, and that the Philiſtines gathered themſelves together to Michmaſh: V. 12. Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the Lord: I forced myſelf, therefore, and offered a burnt-offering. 1 Sam xv. 21. But the people *(ſaid Saul)* took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the Lord thy God in Gilgal.

[w] Acts viii. 18. And when Simon ſaw that through laying on of the apoſtles' hands the Holy Ghoſt was given, he offered them money.

[x] Rom. ii. 22. Thou that abhorreſt idols, doſt thou commit ſacrilege? Mal. iii. 8. Will a man rob God? yet ye have robbed me: but ye ſay, Wherein have we robbed thee? In tithes and offerings.

[y] Exod. iv. 24. And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him. V. 25. Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt it at his feet, and ſaid, Surely a bloody huſband art thou to me. V. 26. So he let him go: then ſhe

contempt [z], hindering [a], and oppoſing the worſhip and ordinances which God hath appointed [b].

Q. 110. *What are the reaſons annexed to the ſecond commandment, the more to enforce it?*

A. The reaſons annexed to the ſecond commandment, the more to enforce it, contained in theſe words, *For I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and ſhewing mercy unto thouſands of them that love me, and keep my commandments* [c]; are, beſides God's ſovereignty over us, and propriety in us [d], his fervent zeal for his own worſhip [e], and his revengeful indignation againſt all

ſhe ſaid, A bloody huſband thou art, becauſe of the circumciſion.

[z] Mat. xxii. 5. But they made light of it, and went their ways, one to his farm, another to his merchandiſe. Mal. i. 7. Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord is contemptible. V. 13. Ye ſaid alſo, Behold, what a wearineſs is it! and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hand? ſaith the Lord.

[a] Mat. xxiii. 13. But woe unto you, ſcribes and Phariſees, hypocrites! for ye ſhut up the kingdom of heaven againſt men: for ye neither go in yourſelves, neither ſuffer ye them that are entering to go in.

[b] Acts xiii. 44. And the next ſabbath-day came almoſt the whole city together to hear the word of God. V. 45. But when the Jews ſaw the multitudes they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. 1 Theſſ. ii. 15. Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men: V. 16. Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins always: for the wrath is come upon them to the uttermoſt.

110. [c] Exod. xx. 5, 6.

[d] Pſal. xlv. 11. So ſhall the King greatly deſire thy beauty: for he is thy Lord, and worſhip thou him. Rev. xv. 3. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints. V. 4. Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.

[e] Exod. xxxiv. 13. But ye ſhall deſtroy their altars, break their images, and cut down their groves: V. 14. For thou ſhalt worſhip no other god: for the Lord, whoſe name is Jealous, is a jealous God.

falſe worſhip, as being a ſpiritual whoredom [f]; accounting the breakers of this commandment ſuch as hate him, and threatening to puniſh them unto diverſe generations [g]; and eſteeming the obſervers of it ſuch as love him and keep his commandments, and promiſing mercy to them unto many generations [h].

Q. 111. *Which*

[f] 1 Cor. x. 20. But I ſay, That the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils. V. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. V. 22. Do we provoke the Lord to jealouſy? are we ſtronger than he? Jer. vii. 18. The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger. V. 19. Do they provoke me to anger? ſaith the Lord: do they not provoke themſelves to the confuſion of their own faces? V. 20. Therefore thus ſaith the Lord God, behold, mine anger and my fury ſhall be poured out upon this place, upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched. Ezek. xvi. 26. Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh; and haſt increaſed thy whoredoms, to provoke me to anger. V. 27. Behold, therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, which are aſhamed of thy lewd way. Deut. xxxii. 16. They provoked him to jealouſy with ſtrange gods, with abominations provoked they him to anger. V. 17. They ſacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. V. 18. Of the Rock that begat thee thou art unmindful, and haſt forgotten God that formed thee. V. 19. And when the Lord ſaw it he abhorred them, becauſe of the provoking of his ſons, and of his daughters. V. 20. And he ſaid, I will hide my face from them, I will ſee what their end ſhall be: for they are a very froward generation, children in whom is no faith.

[g] Hoſea ii. 2. Plead with your mother, plead: for ſhe is not my wife, neither am I her huſband: let her, therefore, put away her whoredoms out of her ſight, and her adulteries from between her breaſts; V. 3. Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt. V. 4. And I will not have mercy upon her children; for they be the children of whoredoms.

[h] Deut. v. 29. Oh that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Q. 111. *Which is the third commandment?*

A. The third commandment is, *Thou ſhalt not take th name of the Lord thy God in vain: for the Lord will not hol him guiltleſs that taketh his name in vain* [i].

Q. 112. *What is required in the third commandment?*

A. The third commandment requires, That the name o God, his titles, attributes [k], ordinances [l], the word [m], ſacra ments [n], prayer [o], oaths [p], vows [q], lots [r], his works [s], an whatſoev

111. [i] Exod. xx. 7.

112. [k] Mat. vi. 9. After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name. Deut. xxviii. 58. If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD. Pſal. xxix. 2. Give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of holineſs. Pſal. lxviii. 4. Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. Rev. xv. 3, 4. [*See above in letter* d.]

[l] Mal. i. 14. But curſed be the deceiver, which hath in his flock a male, and voweth, and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of hoſts, and my name is dreadful among the Heathen. Eccl. v. 1. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear than to give the ſacrifice of fools: for they conſider not that they do evil.

[m] Pſal. cxxxviii. 2. I will worſhip towards thy holy temple, and praiſe thy name, for thy loving-kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

[n] 1 Cor. xi. 24. And, when had given thanks, he brake it, a ſaid, Take, eat; this is my bod which is broken for you: this in remembrance of me. V. After the ſame manner alſo took the cup, when he had ſu ped, ſaying, This cup is the n teſtament in my blood: this do as oft as ye drink it, in reme brance of me. V. 28. But le man examine himſelf, and ſo him eat of that bread, and dr of that cup. V. 29. For he t eateth and drinketh unworth eateth and drinketh damnation himſelf, not diſcerning the Lo body.

[o] 1 Tim. ii. 8. I will, theref that men pray every where, ing up holy hands, without wr and doubting.

[p] Jer. iv. 2. And thou ſ ſwear, The Lord liveth, in tr in judgment, and in righteouſn and the nations ſhall bleſs th ſelves in him, and in him they glory.

[q] Eccl. v. 2. Be not raſh thy mouth, and let not thine h be haſty to utter any thing b God: for God is in heaven, thou upon earth; therefo thy words be few. V. 4. W thou voweſt a vow unto Go fer not to pay it; for he ha pleaſure in fools: pay that v thou haſt vowed. V. 5. B

whatſoever elſe there is whereby he makes himſelf known, be holily and reverently uſed in thought [t], meditation [v], word [w], and writing [x]; by an holy profeſſion [y], and anſwerable converſation [z], to the glory of God [a], and the good of ourſelves [b], and others [c].

Q. 113. *What*

it that thou ſhouldeſt not vow, han that thou ſhouldeſt vow nd not pay. V. 6. Suffer not thy outh to cauſe thy fleſh to ſin; either ſay thou before the angel, hat it was an error: wherefore hould God be angry at thy voice, nd deſtroy the work of thine ands?

[s] Acts i. 24. And they prayed, id ſaid, Thou, Lord, which nowеſt the hearts of all men, ew whether of theſe two thou aſt choſen. V. 26. And they gave rth their lots; and the lot fell oon Matthias; and he was numred with the eleven apoſtles.

[t] Job xxxvi. 24. Remember that ou magnify his work, which en behold.

[v] Mal. iii. 16. Then they that ared the Lord ſpake often one another: and the Lord hearked, and heard it, and a book remembrance was written be- him for them that feared the rd, and that thought upon his me.

[w] Pſal. viii. 1. O Lord our Lord, w excellent is thy name in all earth! who haſt ſet thy glory ve the heavens. V. 3. When nſider thy heavens, the work y fingers, the moon and the which thou haſt ordained; What is man, that thou art dful of him?—V. 9. O Lord Lord, how excellent is thy e in all the earth! [*See the n throughout.*]

[x] Col. iii. 17. And whatſoever o in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him. Pſal. cv. 2. Sing unto him, ſing pſalms unto him; talk ye of all his wondrous works. V. 5. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

[x] Pſal. cii. 18. This ſhall be written for the generation to come: and the people which ſhall be created ſhall praiſe the Lord.

[y] 1 Pet. iii. 15. But ſanctify the Lord God in your hearts: and be ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you with meekneſs and fear. Micah iv. 5. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

[z] Phil. i. 27. Only let your converſation be as it becometh the goſpel of Chriſt:—

[a] 1 Cor. x. 31. Whether, therefore, ye eat, or drink, or whatſoever ye do, do all to the glory of God.

[b] Jer. xxxii. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

[c] 1 Pet. ii. 12. Having your converſation honeſt among the Gentiles: that, whereas they ſpeak againſt you as evil-doers, they may by your good works, which they ſhall behold, glorify God in the day of viſitation.

Q. 113. *What are the ſins forbidden in the third commandment?*

A. The ſins forbidden in the third commandment are, the not uſing of God's name as is required[d]; and the abuſe of it in an ignorant[e], vain[f], irreverent, profane[g], ſuperſtitious[h], or wicked mentioning

113. [d] Mal. ii. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings; yea, I have curſed them already, becauſe ye do not lay it to heart.

[e] Acts xvii. 23. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worſhip, him declare I unto you.

[f] Prov. xxx. 9. Leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain.

[g] Mal. i. 6. A ſon honoureth his father, and a ſervant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name. And ye ſay, Wherein have we deſpiſed thy name? V. 7. Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord is contemptible. V. 12. But ye have profaned it, in that ye ſay, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. Mal. iii. 14. Ye have ſaid, It is vain to ſerve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?

[h] 1 Sam. iv. 3. And when the people were come into the camp the elders of Iſrael ſaid, Wherefore hath the Lord ſmitten us to-da before the Philiſtines? Let us fetc the ark of the covenant of th Lord out of Shiloh unto us, tha when it cometh among us, it ma ſave us out of the hand of ou enemies. V. 4. So the people ſe to Shiloh, that they might bri from thence the ark of the cov nant of the Lord of hoſts, whi dwelleth between the cherubim and the two ſons of Eli, Hop and Phinehas, were there w the ark of the covenant of G V. 5. And when the ark of covenant of the Lord came i the camp, all Iſrael ſhouted w a great ſhout, ſo that the ea rang again. Jer. vii. 4. Truſt not in lying words, ſaying, temple of the Lord, the tem of the Lord, the temple of Lord, are theſe. V. 9. Wil ſteal, murder, and commit a tery, and ſwear falſely, and incenſe unto Baal, and walk other gods whom ye know V. 10. And come and ſtand be me in this houſe, which is c by my name, and ſay, We ar livered to do all theſe abo tions? V. 14. Therefore do unto this houſe, which is by my name, wherein ye and unto the place which to you and to your father have done to Shiloh. V. 1 they have built the high pla Tophet, which is in the va

mentioning or otherwiſe uſing his titles, attributes[l], ordinances[k], or works[l], by blaſphemy[m], perjury[n]; all ſinful curſings[o], oaths[p], vows

the ſon of Hinnom, to burn their ſons and their daughters in the fire; which I commanded them not, neither came it into my heart. Col. ii. 20. Wherefore if ye be dead with Chriſt from the rudiments of the world; why, as though living in the world, are ye ſubject to ordinances, V. 21. (Touch not, taſte not, handle not: V. 22. Which all are to periſh with the uſing,) after the commandments and doctrines of men?

i 2 Kings xviii. 30. Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria. V. 35. Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand? Exod. v. 2. And Pharaoh ſaid, Who is the Lord, that I ſhould obey his voice, to let Iſrael go? I know not the Lord, neither will I let Iſrael go. Pſal. cxxxix. 20. For they ſpeak againſt thee wickedly, and thine enemies take thy name in vain.

k Pſal. l. 16. But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my covenant in thy mouth? V. 17. Seeing thou hateſt inſtruction, and caſteſt my words behind thee.

l Iſa. v. 12. And the harp and the viol, the tabret and pipe, and wine, are in their feaſts: but they regard not the work of the Lord, neither conſider the operation of his hands.

m 2 Kings xix. 22. Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted up thine eyes on high? even againſt the holy One of Iſrael. Lev. xxiv. 11. And the Iſraelitiſh woman's ſon blaſphemed the name of the Lord, and curſed: and they brought him unto Moſes.

n Zech. v. 4. I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſely by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof. Zech. viii. 17. And let none of you imagine evil in your hearts againſt his neighbour; and love no falſe oath: for all theſe are things that I hate, ſaith the Lord.

o 1 Sam. xvii. 43. And the Philiſtine ſaid unto David, Am I a dog, that thou comeſt to me with ſtaves? And the Philiſtine curſed David by his gods. 2 Sam. xvi. 5. And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name was Shimei, the ſon of Gerar; he came forth, and curſed ſtill as he came.

p Jer. v. 7. How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots' houſes. Jer. xxiii. 10. For the land is full of adulterers; for becauſe of ſwearing the land mourneth;

vows [q], and lots [r]; violating of our oaths and vows, if lawful [s]; and fulfilling them, if of things unlawful [t]; murmuring and quarrelling at [v], curious prying into [w], and misapplying

mourneth; the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force is not right.

[q] Deut. xxiii. 18. Thou ſhalt not bring the hire of a whore, or the price of a dog, into the houſe of the Lord thy God for any vow: for even both theſe are abomination unto the Lord thy God. Acts xxiii. 12. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul. V. 14. And they came to the chief prieſts and elders, and ſaid, We have bound ourſelves under a great curſe, that we will eat nothing until we have ſlain Paul.

[r] Eſth. iii. 7. In the firſt month, (that is, the month Niſan,) in the twelfth year of king Ahaſuerus, they caſt Pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is, the month Adar. Eſth. ix. 24. Becauſe Haman, the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur, (that is, the lot,) to conſume them, and to deſtroy them. Pſal. xxii. 18. They part my garments among them, and caſt lots upon my veſture.

[s] Pſal. xxiv. 4. He that hath clean hands, and a pure heart; who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully. Ezek. xvii. 16. As I live, ſaith the Lord God, ſurely in the place where the king dwelleth that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, even with him in the midſt of Babylon he ſhall die. V. 18. Seeing he deſpiſed the oath by breaking the covenant, (when, lo, he had given his hand,) and hath done all theſe things, he ſhall not eſcape. V. 19. Therefore thus ſaith the Lord God, As I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

[t] Mark vi. 26. And the king was exceeding ſorry; yet for his oath's ſake, and for their ſakes which ſat with him, he would not reject her. 1 Sam. xxv. 22. So and more alſo do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, any that piſſeth againſt the wall. V. 32. And David ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me. V. 33. And bleſſed be thy advice, and bleſſed be thou, which haſt kept me this day from coming to ſhed blood, and from avenging myſelf with mine own hand. V. 34. For in very deed, as the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

[v] Rom. ix. 14. What ſhall we ſay then? Is there unrighteouſneſs with God? God forbid. V. 19. Thou wilt ſay then unto me, Why do

miſapplying of God's decrees [x] and providences [y]; miſinterpreting [z], miſapplying [a], or any way perverting the word, or any part of it [b], to profane jeſts [c], curious or unprofitable queſtions, vain janglings, or the maintaining of falſe doctrines;

doth he yet find fault? for who hath reſiſted his will? V. 20. Nay but, O man, who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, Why haſt thou made me thus?

[w] Deut. xxix. 29. The ſecret things belong unto the Lord our God: but thoſe things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.

[x] Rom. iii. 5. But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous who taketh vengeance? (I ſpeak as a man.) V. 7. For if the truth of God hath more abounded through my lye unto his glory, why yet am I alſo judged as a ſinner? Rom. vi. 1. What ſhall we ſay then? Shall we continue in ſin, that grace may abound? God forbid.

[y] Eccl. viii. 11. Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil. Eccl. ix. 3. This is an evil among all things that are done under the ſun, that there is one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs is in their heart while they live, and after that they go to the dead. Pſal. xxxix. throughout. I ſaid, I will take heed to my ways, that I ſin not with my tongue:—

[z] Mat. v. 21. *to the end.* [*See Queſt.* 99. *letter* [o].]

[a] Ezek. xiii. 22. Becauſe with lyes ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life.

[b] 2 Pet. iii. 16. As alſo in all his epiſtles, ſpeaking in them of theſe things; in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction. Mat. xxii. 24. *to Verſe* 31. Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother. V. 25. Now there were with us ſeven brethren; and the firſt— V. 28. Therefore in the reſurrection whoſe wife ſhall ſhe be of the ſeven? for they all had her. V. 29. Jeſus anſwered, and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God. V. 30. For in the reſurrection—

[c] Iſa. xxii. 13. And, behold, joy and gladneſs, ſlaying oxen and killing ſheep, eating fleſh and drinking wine; let us eat and drink, for to-morrow we ſhall die. Jer. xxiii. 34. And as for the prophet, and the prieſt, and the people, that ſhall ſay, The burden of the Lord, I will even puniſh that man and his houſe. V. 36. And the burden of the Lord ſhall ye mention no more: for every man's word ſhall be his burden; for ye have perverted the words of

trines[d]; abuſing it, the creatures, or any thing contained under the name of God, to charms[e], or ſinful luſts and practices[f];

of the living God, of the Lord of hoſts our God. V. 38. But ſince ye ſay, The burden of the Lord; therefore thus ſaith the Lord, Becauſe ye ſay this word, The burden of the Lord, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the Lord.

[d] 1 Tim. i. 4. Neither give heed to fables and endleſs genealogies, which miniſter queſtions, rather than godly edifying which is in faith: ſo do. V. 6. From which *(faith)* ſome having ſwerved, have turned aſide unto vain jangling; V. 7. Deſiring to be teachers of the law; underſtanding neither what they ſay, nor whereof they affirm. 1 Tim. vi. 4. He is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, V. 5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thyſelf. V. 20. O Timothy, keep that which is committed to thy truſt, avoiding profane and vain babblings, and oppoſitions of ſcience falſely ſo called. 2 Tim. ii. 14. Of theſe things put them in remembrance, charging them before the Lord that they ſtrive not about words to no profit, but to the ſubverting of the hearers. Tit. iii. 9. But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

[e] Deut. xviii. 10,---14. There ſhall not be found among you any one that maketh his ſon or his daughter to paſs through the fire, or that uſeth divination, or an obſerver of times, or an enchanter, or a witch, V. 11. Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer. V. 12. For all that do theſe things are an abomination unto the Lord, *&c.* Acts xix. 13. Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

[f] 2 Tim. iv. 3. For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears. V. 4. And they ſhall turn away their ears from the truth, and ſhall be turned unto fables. Rom. xiii. 13. Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying: V. 14. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof. 1 Kings xxi. 9. And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people: V. 10. And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the King: and then carry him out, and ſtone him that he may die. Jude, ver. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace

the maligning [g], ſcorning [h], reviling [i], or any wiſe oppoſing of God's truth, grace, and ways [k]; making profeſſion of religion in hypocriſy, or for ſiniſter ends [l]; being aſhamed

of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

[g] Acts xiii. 45. But when the Jews ſaw the multitudes they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. 1 John iii. 12. Not as Cain, who was of that wicked one, and ſlew his brother: and wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous.

[h] Pſal. i. 1. Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. 2 Pet. iii. 3. Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts.

[i] 1 Pet. iv. 4. Wherein they think it ſtrange that ye run not with them to the ſame exceſs of riot, ſpeaking evil of you.

[k] Acts xiii. 45. But when the Jews ſaw the multitudes they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. V. 46. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles. V. 50. But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts. Acts iv. 18. And they called them, and commanded them not to ſpeak at all nor teach in the name of Jeſus. Acts xix. 9. But when diverſe were hardened, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus. 1 Theſſ. ii. 16. Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt. Heb. x. 29. Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified an unholy thing, and hath done deſpite unto the Spirit of grace?

[l] 2 Tim. iii. 5. Having a form of godlineſs, but denying the power thereof; from ſuch turn away. Mat. xxiii. 14. Woe unto you, ſcribes and Phariſees, hypocrites! for ye devour widows' houſes, and for a pretence make long prayer: therefore ye ſhall receive the greater damnation. Mat. vi. 1. Take heed that ye do not your alms before men, to be ſeen of them; otherwiſe ye have no reward of your Father which is in heaven. V. 2. Therefore, when thou doeſt thine alms, do not ſound a trumpet before thee, as the hypocrites do in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily I ſay unto you, They have their

aſhamed of it [m], or a ſhame to it, by unconformable [n], unwiſe [o], unfruitful [p], and offenſive walking [q], or backſliding from it [r].

Q. 114. *What reaſons are annexed to the third commandment?*

A. The reaſons annexed to the third commandment, in theſe words, [*The Lord thy God,*] and, [*For the Lord will not*

their reward. V. 5. And when thou prayeſt, thou ſhalt not be as the hypocrites are; for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily I ſay unto you, They have their reward. V. 16. Moreover, when ye faſt, be not, as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily I ſay unto you, They have their reward.

[m] Mark viii. 38. Whoſoever, therefore, ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father with the holy angels.

[n] Pſal. lxxiii. 14. For all the day long have I been plagued, and chaſtened every morning. V. 15. If I ſay, I will ſpeak thus, behold, I ſhould offend againſt the generation of thy children.

[o] 1 Cor. vi. 5. I ſpeak to your ſhame. Is it ſo that there is not a wiſe man among you? no not one that ſhall be able to judge between his brethren? V. 6. But brother goeth to law with brother, and that before the unbelievers. Eph. v. 15. See then that ye walk circumſpectly, not as fools, but as wiſe, V. 16. Redeeming the time, becauſe the days are evil. V. 17. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.

[p] Iſa. v. 4. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes? 2 Pet. i. 8. For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt. V. 9. But he that lacketh theſe things is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

[q] Rom. ii. 23. Thou that makeſt thy boaſt of the law, through breaking the law diſhonourſt thou God? V. 24. For the name of God is blaſphemed among the Gentiles through you, as it is written.

[r] Gal. iii. 1. O fooliſh Galatians! who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? V. 3. Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh? Heb. vi. 6. If they ſhall fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put him to open ſhame.

114. [s]

hold him guiltleſs that taketh his name in vain [s],] are, becauſe he is the Lord and our God, therefore his name is not to be profaned, or any way abuſed by us [t]; eſpecially becauſe he will be ſo far from acquitting and ſparing the tranſgreſſors of this commandment, as that he will not ſuffer them to eſcape his righteous judgment [u], albeit many ſuch eſcape the cenſures and puniſhments of men [w].

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the ſabbath-day, to keep it holy. Six days ſhalt thou labour, and do all thy work: but*

114. [s] Exod. xx. 7.

[t] Lev. xix. 12. And ye ſhall not ſwear by my name falſely, neither ſhalt thou profane the name of thy God: I am the Lord.

[u] Ezek. xxxvi. 21. But I had pity for mine holy name, which the houſe of Iſrael had profaned among the Heathen, whither they went. V. 22. Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have profaned among the Heathen, whither ye went. V. 23. And I will ſanctify my great name, which was profaned among the heathen, which ye have profaned in the midſt of them; and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes. Deut. xxviii. 58. If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD; V. 59. Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance, and ſore ſicknеſſes, and of long continuance. Zech. v. 2. And he ſaid unto me, What ſeeſt thou? And I anſwered, I ſee a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. V. 3. Then ſaid he unto me, This is the curſe that goeth forth over the face of the whole earth: for every one that ſtealeth ſhall be cut off as on this ſide according to it; and every one that ſweareth ſhall be cut off as on that ſide according to it. V. 4. I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſely by my name:—

[w] 1 Sam. ii. 12. Now the ſons of Eli were ſons of Belial, they knew not the Lord. V. 17. Wherefore the ſin of the young men was very great before the Lord: for men abhorred the offering of the Lord. V. 22. Now Eli was very old, and heard all that his ſons did unto all Iſrael; and how they lay with the women that aſſembled at the door of the tabernacle of the congregation. V. 24. Nay, my ſons: for it is no good report that I hear; ye make the Lord's people to tranſgreſs. *Compared with* 1 Sam. iii. 13. For I have told him that I will judge his houſe for ever, for the iniquity which he knoweth; becauſe his ſons made themſelves

but the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath-day, and hallowed it [x].

Q. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the ſanctifying or keeping holy to God ſuch ſet times as he hath appointed in his word, expreſsly one whole day in ſeven; which was the ſeventh from the beginning of the world to the reſurrection of Chriſt, and the firſt day of the week ever ſince, and ſo to continue to the end of the world; which is the Chriſtian ſabbath [y], and in the new teſtament called *The Lord's Day* [z].

Q. 117. *How*

themſelves vile, and he reſtrained them not.

115. [x] Exod. xx. 8, — 11.

116. [y] Deut. v. 12. Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee. V. 13. Six days ſhalt thou labour, and do all thy work: V. 14. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor the ſtranger that is within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou. Gen. ii. 2. And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. V. 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work which God created and made. 1 Cor. xvi. 1. Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. V. 2. Upon the firſt day of the week let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. Acts xx. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. Mat. v. 17. Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfil. V. 18. For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled. Iſa. lvi. 2. Bleſſed is the man that doeth this, and the ſon of man that layeth hold on it: that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil. V. 4. For thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chuſe the things that pleaſe me, and take hold

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Q. 117. *How is the ſabbath or the Lord's day to be ſanctified?*

A. The ſabbath or Lord's day is to be ſanctified by an holy reſting all the day [a], not only from ſuch works as are at all times ſinful, but even from ſuch worldly employments and recreations as are on other days lawful [b]; and making it our delight

my covenant. V. 6. Alſo the ſons of the ſtranger, that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant: V. 7. Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people.

[z] Rev. i. 10. I was in the ſpirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

117. [a] Exod. xx. 8. Remember the ſabbath-day, to keep it holy.—V. 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, *&c.*

[b] Exod. xvi. 25. And Moſes ſaid, Eat that to day; for to-day is a ſabbath unto the Lord: to-day ye ſhall not find it in the field. V. 26. Six days ye ſhall gather it; but on the ſeventh-day, which is the ſabbath, in it there ſhall be none. V. 27. And it came to paſs, that there went out ſome of the people on the ſeventh day for to gather, and they found none. V. 28. And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws? Neh. xiii. 15. In thoſe days ſaw I in Judah ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified againſt them in the day wherein they ſold victuals. V. 16. There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem. V. 17. Then I contended with the nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the ſabbath-day? V. 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath. V. 19. And it came to paſs, that, when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and ſome of my ſervants ſet I at the gates, that there ſhould no burden be brought in on the ſabbath-day. V. 20. So the merchants, and ſellers of all kind of ware, lodged without Jeruſalem once or twice. V. 21. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? If ye do ſo again, I will lay hands on you. From that time forth came they no more on the ſabbath. V. 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and

delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy [c]) in the publick and private exerciſes of God's worſhip [d]: and, to that end, we are to prepare our hearts, and with ſuch fore-ſight, diligence, and moderation, to diſpoſe and ſeaſonably diſpatch our worldly buſineſs, that we may be the more free and fit for the duties of that day [e].

Q. 118. *Why*

and keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy. Jer. xvii. 21. Thus ſaith the Lord, Take heed to yourſelves, and bear no burden on the ſabbath-day, nor bring it in by the gates of Jeruſalem. V. 22. Neither carry forth a burden out of your houſe on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I commanded your fathers.

[c] Mat. xii. *from Verſe* 1. *to* 13. At that time Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungered, and began to pluck the ears of corn, and to eat. V. 2. But when the Phariſees ſaw it, *&c.*

[d] Iſa. lviii. 13. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a Delight, the Holy of the Lord, Honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words. Luke iv. 16. And he came to Nazareth, where he had been brought up; and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. Acts xx. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow. 1 Cor. xvi. 1. Now, concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. V. 2. Upon the firſt day of the week let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. Pſal. xcii. [*title. A pſalm or ſong for the ſabbath-day.*] Iſa. lxvi. 23. And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. Lev. xxiii. 3. Six days ſhall work be done, but the ſeventh day is the ſabbath of reſt, an holy convocation; ye ſhall do no work therein: it is the ſabbath of the Lord in all your dwellings.

[e] Exod. xx. 8. Remember the ſabbath-day, to keep it holy. Luke xxiii. 54. And that day was the preparation, and the ſabbath drew on. V. 56. And they returned, and prepared ſpices and ointments; and reſted the ſabbath-day, according to the commandment. Exod. xvi. 22. And it came to paſs, that on the ſixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moſes. V. 25. And Moſes ſaid, Eat that to-day; for to-day is a ſabbath unto the Lord: to-day ye ſhall not find it in the field. V. 26. Six days ye ſhall gather it; but on the ſeventh day,

Q. 118. *Why is the charge of keeping the ſabbath more ſpecially directed to governors of families, and other ſuperiors?*

A. The charge of keeping the ſabbath is more ſpecially directed to governors of families, and other ſuperiors, becauſe they are bound not only to keep it themſelves, but to ſee that it be obſerved by all thoſe that are under their charge; and becauſe they are prone oft-times to hinder them by employments of their own [f].

Q. 119. *What are the ſins forbidden in the fourth commandment?*

A. The ſins forbidden in the fourth commandment are, all omiſſions of the duties required [g], all careleſs, negligent, and unprofitable performing of them, and being weary of them [h]; all

which is the ſabbath, in it ſhall be none. V. 29. See, that the Lord hath given you ſabbath, therefore he giveth on the ſixth day the bread of days: abide ye every man in place, let no man go out of his on the ſeventh day. Neh. 19. [*See letter* b.]

8. [f] Exod. xx. 10. But the th day is the ſabbath of the thy God: in it thou ſhalt do any work, thou, nor thy nor thy daughter, thy man-nt, nor thy maid-ſervant, nor cattle, nor thy ſtranger that hin thy gates. Joſh. xxiv. 15. if it ſeem evil unto you to the Lord, chuſe you this day n ye will ſerve; whether the which your fathers ſerved were on the other ſide of the or the gods of the Amorites, oſe land ye dwell: but as e and my houſe, we will the Lord. Neh. xiii. 15, 17. *bove in* b.] Jer. xvii. 20. And to them, Hear ye the word Lord, ye kings of Judah, Judah, and all the inhabi-of Jeruſalem, that enter in ſe gates. V. 21, 22. [*See above in* b.] Exod. xxiii. 12. Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid and the ſtranger may be refreſhed.

119. [g] Ezek. xxii. 26. Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

[h] Acts xx. 7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. V. 9. And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and, as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. Ezek. xxxiii. 30. Alſo, thou ſon of man, the children of thy people

all profaning the day by idleneſs, and doing that which is in itſelf ſinful[i]; and by all needleſs works, words, and thoughts, about our worldly employments and recreations[k].

Q. 120. *What are the reaſons annexed to the fourth commandment, the more to enforce it?*

A. The reaſons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us ſix days of ſeven for our own affairs, and reſerving but one for himſelf, in theſe words, *Six days ſhalt thou labour, and do all thy work*[l]: from God's challenging a ſpecial propriety in that day, *The ſeventh day is the ſabbath of the Lord thy God*[m]: from the example of God, who *in ſix days made heaven and earth, the ſea, and all that in them is, and reſted*

people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the Lord. V. 31. And they come unto thee as the people cometh, and they ſit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love, but their heart goeth after their covetouſneſs. V. 32. And, lo, thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not. Amos viii. 5. Saying, When will the new-moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit? Mal. i. 13. Ye ſaid alſo, Behold, what a wearineſs is it! and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord.

[i] Ezek. xxiii. 38. Moreover, this they have done unto me; they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

[k] Jer. xvii. 24. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein. V. 27. But if ye will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entering in at the gates of Jeruſalem on the ſabbath-day; then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched. Iſa. lviii. 13. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a Delight, the Holy of the Lord, Honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words:

120. [l] Exod. xx. 9.

[m] Exod. xx. 10.

ſted the ſeventh day: and from that bleſſing which God ut upon that day, not only in ſanctifying it to be a day for is ſervice, but in ordaining it to be a means of bleſſing to s in our ſanctifying it; *Wherefore the Lord bleſſed the ſabath-day, and hallowed it* [n].

Q. 121. *Why is the word* Remember *ſet in the beginning f the fourth commandment?*

A. The word *Remember* is ſet in the beginning of the ourth commandment [o], partly, becauſe of the great benefit of membering it, we being thereby helped in our preparation keep it [p], and, in keeping it, better to keep all the reſt the commandments [q], and to continue a thankful remembrance of the two great benefits of creation and redemption, hich contain a ſhort abridgement of religion [r]; and partly, becauſe

[n] Exod. xx. 11.

21. [o] Exod. xx. 8.

[p] Exod. xvi. 23. And he ſaid o them, This is that which the rd hath ſaid, To-morrow is the of the holy ſabbath unto the d: bake that which ye will e to-day, and ſeethe that ye ſeethe; and that which reneth over lay up for you to be until the morning. Luke . 54. And that day was the aration, and the ſabbath drew V. 56. And they returned, prepared ſpices and ointts; and reſted the ſabbath according to the command. *Compared with* Mark xv. nd now, when the even was , becauſe it was the preparathat is, the day before the th. Neh. xiii. 19. And it to paſs, that, when the gates uſalem began to be dark beore the ſabbath, I commanded he gates ſhould be ſhut, and ed that they ſhould not be d till after the ſabbath: and of my ſervants ſet I at the that there ſhould no burden be brought in on the ſabbath-day.

[q] Pſal. xcii. [*title, A pſalm or ſong for the ſabbath-day.*] *Compared with* V. 13. Thoſe that be planted in the houſe of the Lord ſhall flouriſh in the courts of our God. And V. 14. They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing. Ezek. xx. 12. Moreover alſo, I gave them my ſabbaths to be a ſign between me and them, that they might know that I am the Lord that ſanctify them. V. 19. I am the Lord your God; walk in my ſtatutes, and keep my judgments, and do them. V. 20. And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God.

[r] Gen. ii. 2. And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. V. 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which

becauſe we are very ready to forget it [s], for that there is leſs light of nature for it [t], and yet it reſtraineth our natural liberty in things at other times lawful [u]; that it cometh but once in ſeven days, and many worldly buſineſſes come between, and too often take off our minds from thinking of it, either to prepare for it, or to ſanctify it [w]; and that Satan with his inſtruments much labour to blot out the glory, and even the memory, of it, to bring in all irreligion and impiety [x].

Q. 122. *What*

which God created and made. Pſal. cxviii. 22. The ſtone which the builders refuſed is become the head-ſtone of the corner. V. 24. This is the day which the Lord hath made, we will rejoice and be glad in it. *Compared with* Acts iv. 10. Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole. V. 11. This is the ſtone which was ſet at nought of you builders, which is become the head of the corner. Rev. i. 10. I was in the ſpirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

[s] Ezek. xxii. 26. Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

[t] Neh. ix. 14. And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant.

[u] Exod. xxxiv. 21. Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing time and in harveſt thou ſhalt reſt.

[w] Deut. v. 14. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that is within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou. V. 15. And remember that thou waſt a ſervant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched-out arm: therefore the Lord thy God commanded thee to keep the ſabbath day. Amos viii. 5. Saying, When will the new-moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit?

[x] Lam. i. 7. Jeruſalem remembered in the days of her affliction and of her miſeries, all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her; the adverſaries ſaw her, and did mock at her ſabbaths. Jer. xvii. 21. Thus ſaith the Lord, Take heed to yourſelves, and

Q. 122. *What is the ſum of the ſix commandments which ntain our duty to man?*

A. The ſum of the ſix commandments which contain r duty to man, is, to love our neighbour as ourſelves [y], d to do to others what we would have them to do to [z].

Q. 123. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy other; that thy days may be long upon the land which the rd thy God giveth thee* [a].

Q. 124. *Who are meant by* father *and* mother *in the fifth mmandment?*

A. By *father* and *mother*, in the fifth commandment, are ant, not only natural parents [b], but all ſuperiors in age [c] gifts [d]; and eſpecially ſuch as, by God's ordinance, are over

burden on the ſabbath-day, bring it in by the gates of Je- em. V. 22. Neither carry a burden out of your houſes he ſabbath-day, neither do ye work, but hallow ye the ſab- -day, as I commanded your rs. V. 23. But they obeyed neither inclined their ear, but their neck ſtiff, that they not hear nor receive in- ion. Neh. xiii. *from Verſe* 23. In thoſe days ſaw I in ſome treading wine-preſſes ſabbath-day,—[*See in let-*

[y] Mat. xxii. 39. And the d is like unto it, Thou ſhalt hy neighbour as thyſelf. Mat. vii. 12. Therefore all whatſoever ye would that ould do to you, do ye even hem: for this is the law and ophets.

[a] Exod. xx. 12.

[b] Prov. xxiii. 22. Hearken hy father that begat thee, ſpiſe not thy mother when old. V. 25. Thy father and thy mother ſhall be glad; and ſhe that bare thee ſhall rejoice. Eph. vi. 1. Children, obey your parents in the Lord: for this is right. V. 2. Honour thy father and mother, (which is the firſt commandment with promiſe.)

[c] 1 Tim. v. 1. Rebuke not an elder, but entreat him as a father, and the younger men as brethren: V. 2. The elder women as mothers, the younger as ſiſters, with all purity.

[d] Gen. iv. 20. And Adah bare Jabal: he was the father of ſuch as dwell in tents, and of ſuch as have cattle. V. 21. And his brother's name was Jubal: he was the father of all ſuch as handle the harp and organ. V. 22. And Zillah ſhe alſo bare Tubal-cain, an inſtructor of every artificer in braſs and iron.—Gen. xlv. 8. So now it was not you that ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

over us in place of authority, whether in family[e], church or commonwealth[g].

Q. 125. *Why are ſuperiors ſtyled* Father *and* Mother?

A. Superiors are ſtyled *Father* and *Mother*, both to teach them in all duties towards their inferiors, like natural parents, to expreſs love and tenderneſs to them, according to their ſeveral relations[h]; and to work inferiors to a greater willingneſs and cheerfulneſs in performing their duties to their ſuperiors, as to their parents[i].

Q. 126. *What is the general ſcope of the fifth commandment*

A. The general ſcope of the fifth commandment is t performan

[e] 2 Kings v. 13. And his ſervants came near, and ſpake unto him, and ſaid, My father, if the prophet had bid thee do ſome great thing, wouldeſt thou not have done it? how much rather then, when he ſaith to thee, Waſh, and be clean?

[f] 2 Kings ii. 12. And Eliſha ſaw it, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof!—2 Kings xiii. 14. Now Eliſha was fallen ſick, of his ſickneſs whereof he died: and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof! Gal. iv. 19. My little children, of whom I travail in birth again until Chriſt be formed in you.

[g] Iſa. xlix. 23. And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers; they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me.

125. [h] Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of Lord. 2 Cor. xii. 14.—For children ought not to lay up the parents, but the parents the children. 1 Theſſ. ii. 7. But were gentle among you, even nurſe cheriſheth her children. So, being affectionately deſirou you, we were willing to have parted unto you, not the goſpe God only, but alſo our own ſo becauſe ye were dear unto V. 11. As ye know how we horted, and comforted, and ged every one of you, as a f doth his children. Numb. xi And Moſes ſaid unto the L Wherefore haſt thou afflicted ſervant? and wherefore have found favour in thy ſight, that layeſt the burden of all this p upon me? V. 12. Have I conc all this people? have I beg them? that thou ſhouldeſt ſay me, Carry them in thy boſo a nurſing-father beareth the ing child) unto the land thou ſwareſt unto their fat

[i] 1 Cor. iv. 14. I write no things to ſhame you, but beloved ſons I warn you. For though ye have ten th inſtructors in Chriſt, yet h not many fathers: for in

rformance of thoſe duties which we mutually owe in our veral relations, as inferiors, ſuperiors, or equals [k].

Q. 127. *What is the honour that inferiors owe to their ſuperiors?*

A. The honour which inferiors owe to their ſuperiors is, all e reverence in heart [l], word [m], and behaviour [n]; prayer and nkſgiving for them [o]; imitation of their virtues and graces [p]; lling obedience to their lawful commands and counſels [q]; due

s I have begotten you through goſpel. V. 16. Wherefore I be- h you, be ye followers of me. ings v. 13. [*See letter* [c].]

6. [k] Eph. v. 21. Submitting rſelves one to another in the of God. 1 Pet. ii. 17. Honour nen. Love the brotherhood. God. Honour the king. . xii. 10. Be kindly affection- ne to another, with brotherly ; in honour preferring one her.

7. [l] Mal. i. 6. A ſon honour- his father, and a ſervant his r; if then I be a father, e is mine honour? and if I naſter, where is my fear? ſaith Lord of hoſts unto you, O s, that deſpiſe my name: and , Wherein have we deſpiſed ame? Lev. xix. 3. Ye ſhall very man his mother and his , and keep my ſabbaths: the Lord your God.

r. v. xxxi. 28. Her children p, and call her bleſſed; her nd alſo, and he praiſeth her. iii. 6. Even as Sara obeyed am, calling him lord: whoſe ters ye are as long as ye do nd are not afraid with any ment.

v. xix. 32. Thou ſhalt riſe ore the hoary head, and the face of the old man, r thy God: I am the Lord. ii. 19. Bath-ſheba there- ent unto king Solomon, to ſpeak unto him for Adonijah; and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother; and ſhe ſat on his right hand.

[o] 1 Tim. ii. 1. I exhort, therefore, that, firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men: V. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

[p] Heb. xiii. 7. Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation. Phil. iii. 17. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

[q] Eph. vi. 1. Children, obey your parents in the Lord: for this is right. V. 2. Honour thy father and mother, (which is the firſt commandment with promiſe.) V. 5. Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt: V. 6. Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart; V. 7. With good-will doing ſervice, as to the Lord, and not to men.

due ſubmiſſion to their corrections[r]; fidelity to[s], defence and maintenance of their perſons and authority, according

1 Pet. ii. 13. Submit yourſelves to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme, V. 14. Or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. Rom. xiii. 1. Let every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. V. 2. Whoſoever, therefore, reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. V. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: V. 4. For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. V. 5. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience' ſake. Heb. xiii. 17. Obey them that have the rule over you, and ſubmit yourſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief; for that is unprofitable for you. Prov. iv. 3. For I was my father's ſon, tender and only beloved in the ſight of my mother. V. 4. He taught me alſo, and ſaid unto me, Let thine heart retain my words, keep my commandments, and live. Prov. xxiii. 22. Hearken unto thy father that begat thee and deſpiſe not thy mother when ſhe is old. Exod. xviii. 19. Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee. V. 24. So Moſes hearkened to the voice of his father-in-law, and did all that he had ſaid.

[r] Heb. xii. 9. Furthermore, we have had fathers of our fleſh which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live? 1 Pet. ii. 18. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. V. 19. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. V. 20. For what glory is it, if when ye be buffeted for your faults ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God.

[s] Tit. ii. 9. Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things; not anſwering again, V. 10. Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

[t] 1 Sam. xxvi. 15. And David ſaid to Abner, Art not thou a valiant man? and who is like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord. V. 16. This thing is not good that thou haſt done. As the

o their ſeveral ranks, and the nature of their places [u]; bear-
ng with their infirmities, and covering them in love [w], that
o they may be an honour to them and to their government [x].

Q. 128. *What are the ſins of inferiors againſt their ſuperiors?*

A. The ſins of inferiors againſt their ſuperiors are, all
eglect of the duties required toward them [y]; envying
at,

veth, ye are worthy to die, be-
uſe ye have not kept your ma-
er, the Lord's anointed. 2 Sam.
iii. 3. But the people anſwered,
hou ſhalt not go forth: for if we
e away, they will not care for
; neither if half of us die, will
ey care for us: but now thou
worth ten thouſand of us:
erefore now it is better that
ou ſuccour us out of the city.
th. vi. 2. And it was found writ-
, that Mordecai had told of
thana and Tereſh, two of the
g's chamberlains, the keepers
the door, who ſought to lay
d on the king Ahaſuerus.
Mat. xxii. 21. They ſay unto
, Ceſar's. Then ſaith he unto
m, Render, therefore, unto Ce-
the things which are Ceſar's;
unto God the things that are
d's. Rom. xiii. 6. For, for this
e pay you tribute alſo; for
are God's miniſters, attend-
continually upon this very
g. V. 7. Render, therefore, to
heir dues: tribute to whom
ute is due, cuſtom to whom
om, fear to whom fear, honour
hom honour. 1 Tim. v. 17.
the elders that rule well be
nted worthy of double honour,
cially they who labour in the
d and doctrine. V. 18. For
cripture ſaith, Thou ſhalt not
zle the ox that treadeth out
corn: and, The labourer is
hy of his reward. Gal. vi. 6.
him that is taught in the word
municate unto him that teach-
eth in all good things. Gen. xlv. 11. And there will I nouriſh thee, (for yet there are five years of famine,) leſt thou, and thy houſehold, and all that thou haſt, come to poverty. Gen. xlvii. 12. And Joſeph nouriſhed his father, and his brethren, and all his father's houſehold, with bread, according to their families.

[w] 1 Pet. ii. 18. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. Prov. xxiii. 22. Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old. Gen. ix. 23. And Shem and Japheth took a garment, and laid it upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces were backward, and they ſaw not their father's nakedneſs.

[x] Pſal. cxxvii. 3. Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. V. 4. As arrows are in the hand of a mighty man; ſo are children of the youth. V. 5. Happy is the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate. Prov. xxxi. 23. Her huſband is known in the gates, when he ſitteth among the elders of the land.

128. [y] Mat. xv. 4. For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him

at [z], contempt of [a], and rebellion [b] againſt, their perſons and places [d], in their lawful counſels [e], commands, and corrections [f]; curſing, mocking [g], and all ſuch refractory and ſcandalous carriage, as proves a ſhame and diſhonour to them and their government [h].

Q. 129. *What*

die the death. V. 5. But ye ſay, Whoſoever ſhall ſay to his father or his mother, It is a gift, by whatſoever thou mighteſt be profited by me; V. 6. And honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition.

[z] Numb. xi. 28. And Joſhua, the ſon of Nun, the ſervant of Moſes, one of his young men, anſwered, and ſaid, My lord Moſes, forbid them. V. 29. And Moſes ſaid unto him, Envieſt thou for my ſake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.

[a] 1 Sam. viii. 7. And the Lord ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them. Iſa. iii. 5. And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

[b] 2 Sam. xv. *from Ver.* 1. *to* 12. And it came to paſs after this, that Abſalom prepared him chariots, and horſes, *&c.*

[c] Exod. xxi. 15. And he that ſmiteth his father or his mother ſhall ſurely be put to death.

[d] 1 Sam. x. 27. But the children of Belial ſaid, How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents: but he held his peace.

[e] 1 Sam. ii. 25.—Notwithſtanding they (*viz. the ſons of Eli*) hearkened not unto the voice of their father, becauſe the Lord would ſlay them.

[f] Deut. xxi. 18. If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and that, when they have chaſtened him, will not hearken unto them: V. 19. Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: V. 20. And they ſhall ſay unto the elders of his city, This our ſon is ſtubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. V. 21. And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you; and all Iſrael ſhall hear, and fear.

[g] Prov. xxx. 11. There is a generation that curſeth their father, and doth not bleſs their mother. V. 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

[h] Prov. xix. 26. He that waſteth his father, and chaſeth away his mother, is a ſon that cauſeth ſhame, and bringeth reproach.

129. O

Q. 129. *What is required of ſuperiors towards their inferiors?*

A. It is required of ſuperiors, according to that power they receive from God, and that relation wherein they ſtand, to love[i], pray for[k], and bleſs their inferiors[l]; to inſtruct[m], counſel and admoniſh them[n]; countenancing[o], commending[p], and rewarding ſuch as do well[q]; and diſcountenancing[r], reproving,

129. [i] Col. iii. 19. Huſbands, love your wives, and be not bitter againſt them. Tit. ii. 4. That they may teach the young women to be ſober, to love their huſbands, to love their children.

[k] 1 Sam. xii. 23. Moreover, as for me, God forbid that I ſhould ſin againſt the Lord in ceaſing to pray for you: but I will teach you the good and the right way. Job i. 5. And it was ſo, when the days of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings, according to the number of them all; for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

1 Kings viii. 55. And he ſtood, and bleſſed all the congregation of Iſrael with a loud voice, ſaying, V. 56. Bleſſed be the Lord, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word. Heb. vii. 7. And, without all contradiction, the leſs is bleſſed of the better. Gen. xlix. 28. All these are the twelve tribes of Iſrael: and this is it that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

Deut. vi. 6. And theſe words, which I command thee this day, ſhall be in thine heart: V. 7. And thou ſhalt teach them diligently unto thy children; and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

[n] Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

[o] 1 Pet. iii. 7. Likewiſe, ye huſbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindered.

[p] 1 Pet. ii. 14. Or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. Rom. xiii. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.

[q] Eſth. vi. 3. And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the king's ſervants that miniſtered unto him, There is nothing done for him.

[r] Rom. xiii. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame: V. 4. For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he

reproving, and chaſtiſing ſuch as do ill [s]; protecting [t], and providing for them all things neceſſary for ſoul [v] and body [w]; and by grave, wiſe, holy, and exemplary carriage, to procure glory to God [x], honour to themſelves [y], and ſo to preſerve that authority which God hath put upon them [z].

Q. 130. *What are the ſins of ſuperiors?*

A. The ſins of ſuperiors are, beſides the neglect of the duties required of them [a], an inordinate ſeeking of themſelves,

beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil.

[s] Prov. xxix. 15. The rod and reproof give wiſdom: but a child left to himſelf bringeth his mother to ſhame. 1 Pet. ii. 14. [*See above in letter* P.]

[t] Job xxix. 12. Becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him. V. 13. The bleſſing of him that was ready to periſh came upon me: and I cauſed the widow's heart to ſing for joy. V. 14. I put on righteouſneſs, and it clothed me: my judgment was as a robe and a diadem. V. 15. I was eyes to the blind, and feet was I to the lame. V. 16. I was a father to the poor: and the cauſe which I knew not I ſearched out. V. 17. And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth. Iſa. i. 10. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. V. 17. Learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

[v] Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

[w] 1 Tim. v. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

[x] 1 Tim. iv. 12. Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity. Tit. ii. 3. The aged women likewiſe, that they be in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things; V. 4. That they may teach the young women to be ſober, to love their huſbands, to love their children; V. 5. To be diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed.

[y] 1 Kings iii. 28. And all Iſrael heard of the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of God was in him to do judgment.

[z] Tit. ii. 15. Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

130. [a] Ezek. xxxiv. 2. Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy, and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, Woe be to the ſhepherds of Iſrael that

ſelves [b], their own glory [c], eaſe, profit, or pleaſure [d]; commanding things unlawful [e], or not in the power of inferiors to perform [f]; counſelling [g], encouraging [h], or favouring them

feed themſelves! ſhould not the ſhepherds feed the flocks? V. 3. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. V. 4. The diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt; but with force and with cruelty have ye ruled them.

[b] Phil. ii. 21. For all ſeek their own, not the things which are Jeſus Chriſt's.

[c] John v. 44. How can ye believe which receive honour one of another, and ſeek not the honour that cometh from God only? John vii. 18. He that ſpeaketh of himſelf ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

[d] Iſa. lvi. 10. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber. V. 11. Yea, they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand: they all look to their own way, every one for his gain from his quarter. Deut. xvii. 17. Neither ſhall he multiply wives to himſelf, that his heart turn not away; neither ſhall he greatly multiply to himſelf ſilver and gold.

[e] Dan. iii. 4. Then an herald cried aloud, To you it is commanded, O people, nations and languages, V. 5. That at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up. V. 6. And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace. Acts iv. 17. But that it ſpread no farther among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name. V. 18. And they called them, and commanded them not to ſpeak at all, nor teach, in the name of Jeſus.

[f] Exod. v. *from Verſe* 10. *to* 18. And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw, *&c.* Mat. xxiii. 2. Saying, The ſcribes and Phariſees ſit in Moſes' ſeat. V. 4. For they bind heavy burdens, and grievous to be borne,---

[g] Mat. xiv. 8. And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſt's head in a charger. *Compared with* Mark vi. 24. And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? And ſhe ſaid, The head of John the Baptiſt.

[h] 2 Sam. xiii. 28. Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnon's heart is merry with wine; and when I ſay unto you, Smite Amnon, then kill him, fear not:

them in that which is evil[i]; diſſuading, diſcouraging, or diſcountenancing them in that which is good[k]; correcting them unduly[l]; careleſs expoſing, or leaving them to wrong, temptation and danger[m]; provoking them to wrath[n]; or any way diſhonouring themſelves, or leſſening their authority, by an unjuſt, indiſcreet, rigorous, or remiſs behaviour[o].

Q. 131. *What*

have not I commanded you? be courageous, and be valiant.

[i] 1 Sam. iii. 13. For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth; becauſe his ſons made themſelves vile, and he reſtrained them not.

[k] John vii. 46. The officers anſwered, Never man ſpake like this man. V. 47. Then anſwered them the Phariſees, Are ye alſo deceived? V. 48. Have any of the rulers, or of the Phariſees, believed on him? V. 49. But this people who knoweth not the law are curſed. Col. iii. 21. Fathers, provoke not your children to anger, leſt they be diſcouraged. Exod. v. 17. But he ſaid, Ye are idle, ye are idle; therefore ye ſay, Let us go and do ſacrifice to the Lord.

[l] 1 Pet. ii. 18. Servants, be ſubject to your maſters with all fear; not only to the good and gentle, but alſo to the froward. V. 19. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. V. 20. For what glory is it, if, when ye be buffeted for your faults, ye ſhall take it patiently? but if, when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. Heb. xii. 10. For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Deut. xxv. 3. Forty ſtripes he may give him, and not exceed: leſt, if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

[m] Gen. xxxviii. 11. Then ſaid Judah to Tamar his daughter-in-law, Remain a widow at thy fathers houſe till Shelah my ſon be grown: (for he ſaid, Leſt peradventure he die alſo as his brethren did:) and Tamar went and dwelt in her father's houſe. V. 26. And Judah acknowledged them, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon. And he knew her again no more. Acts xviii. 17. Then all the Greeks took Softhenes, the chief ruler of the ſynagogue, and beat him before the judgment-ſeat: and Gallio cared for none of theſe things.

[n] Eph. vi. 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

[o] Gen. ix. 21. And he drank of the wine, and was drunken; and he was uncovered within his tent. 1 Kings xii. 13. And the king (*Rehoboam*) anſwered the people roughly, and forſook the old men's counſel that they gave him; V. 14. And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father alſo chaſtiſed you with whips, but I will chaſtiſe you with ſcor-

pions.

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other [p], in giving honour to go one before another [q]; and to rejoice in each others gifts and advancement as their own [r].

Q. 132. *What are the sins of equals?*

A. The sins of equals are, besides the neglect of the duties required [s], the undervaluing of the worth [t], envying the gifts [u], grieving at the advancement or prosperity one

ions. V. 15: Wherefore the king earkened not unto the people; r the cause was from the Lord, V. 16. So, when all Israel saw at the king hearkened not unto em, the people answered the ng, saying, What portion have e in David? neither have we heritance in the son of Jesse: your tents, O Israel: now see thine own house, David. So el departed unto their tents. Kings i. 6. And his father had displeased him (*viz. Adonijah*) any time, in saying, Why hast u done so? 1 Sam. ii. 29. herefore kick ye at my sacri-s, and at mine offering which ve commanded in my habita-, and honourest thy sons above to make yourselves fat with chiefest of all the offerings of el my people? V. 30. Where-the Lord God of Israel saith, d indeed, that thy house, and house of thy father, should before me for ever: but now Lord saith, Be it far from me; them that honour me I will our, and they that despise me be lightly esteemed. V. 31. ld, the days come, that I will ff thine arm, and the arm y father's house, that there not be an old man in thine .

131. [p] 1 Pet. ii. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

[q] Rom. xii. 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another.

[r] Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep. V. 16. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Phil. ii. 3. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. V. 4. Look not every man on his own things, but every man also on the things of others.

132. [s] Rom. xiii. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

[t] 2 Tim. iii. 3. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

[u] Acts vii. 9. And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him. Gal. v. 26. Let us not be desirous of vain-glory, provoking one another, envying one another.

[w] Numb.

one of another [w]; and usurping pre-eminence one over another [x].

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it?*

A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land which the Lord thy God giveth thee* [y], is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment [z].

Q. 134. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill* [a].

Q. 135. *What are the duties required in the sixth commandment?*

A. The duties required in the sixth commandment are, all careful studies and lawful endeavours to preserve the life of ourselves [b] and others [c], by resisting all thoughts and purposes

[w] Numb. xii. 2. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. Esth. vi. 12. And Mordecai came again to the king's gate: but Haman hasted to his house, mourning, and having his head covered. V. 13. And Haman told Zeresh his wife, and all his friends, every thing that had befallen him. Then said his wise men, and Zeresh his wife, unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

[x] 3 John, ver. 9. I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Luke xxii. 24. And there was also a strife among them, which of them should be accounted the greatest.

133. [y] Exod. xx. 12.

[z] Deut. v. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged and that it may go well with thee in the land which the Lord thy God giveth thee. 1 Kings viii. 25. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way that they walk before me, as thou hast walked before me. Eph. vi. 2. Honour thy father and thy mother, (which is the first commandment with promise,) V. 3. That it may be well with thee, and thou mayest live long on the earth.

134. [a] Exod. xx. 13.

135. [b] Eph. v. 20. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. V. 29. For no man ever yet hated his own flesh but nourisheth and cherisheth it, even as the Lord the church.

[c] 1 Kings xviii. 4. For it was when Jezebel cut off the pro-

poſes [a], ſubduing all paſſions [e], and avoiding all occaſions [f], temptations [g], and practices, which tend to the unjuſt taking away the life of any [h]; by juſt defence thereof againſt violence,

of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

[d] Jer. xxvi. 15. But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath ſent me unto you, to ſpeak all theſe words in your ears. V. 16. Then ſaid the princes, and all the people, unto the prieſts, and to the prophets, This man is not worthy to die: for he hath ſpoken to us in the name of the Lord our God. Acts xxiii. 12. And, when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink till they had killed Paul. V. 16. And when Paul's ſiſter's ſon heard of their lying in wait, he went and entered into the caſtle, and told Paul. V. 17. Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him. V. 21. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee. V. 27. This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman.

[e] Eph. iv. 26. Be ye angry, and ſin not: let not the ſun go down upon your wrath: V. 27. Neither give place to the devil.

[f] 2 Sam. ii. 22. And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? Deut. xxii. 8. When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

[g] Mat. iv. 6. And ſaith unto him, If thou be the Son of God, caſt thyſelf down:—Ver. 7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Prov. i. 10. My ſon, if ſinners entice thee, conſent thou not. V. 11. If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe: V. 15. My ſon, walk not thou in the way with them; refrain thy foot from their path. V. 16. For their feet run to evil, and make haſte to ſhed blood.

[h] 1 Sam. xxiv. 12. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand ſhall not be upon thee. 1 Sam. xxvi. 9. And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the Lord's anointed and be guiltleſs? V. 10. David ſaid furthermore, As the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle and periſh. V. 11. The Lord forbid that I ſhould ſtretch

violence [l], patient bearing of the hand of God [k], quietneſs of mind [l], cheerfulneſs of ſpirit [m]; a ſober uſe of meat [n], drink,

ſtretch forth mine hand againſt the Lord's anointed. Gen. xxxvii. 21. And Reuben heard it, and he delivered him out of their hands; and ſaid, Let us not kill him. V. 22. And Reuben ſaid unto them, Shed no blood, but caſt him into this pit that is in the wilderneſs, and lay no hand upon him: that he might rid him out of their hands, to deliver him to his father again.

[l] Pſal. lxxxii. 4. Deliver the poor and needy; rid them out of the hand of the wicked. Prov. xxiv. 11. If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain: V. 12. If thou ſayeſt, Behold, we knew it not; doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works? 1 Sam. xiv. 45. And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: as the Lord liveth, there ſhall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.

[k] James v. 7. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. V. 8. Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh. V. 9. Grudge not one againſt another, brethren, leſt ye be condemned: behold, the Judge ſtandeth before the door. V. 10. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience. V. 11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord; that the Lord is very pitiful, and of tender mercy. Heb. xii. 9. Furthermore, we have had fathers of our fleſh which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live?

[l] 1 Theſſ. iv. 11. And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, as we commanded you. 1 Pet. iii. 3. Whoſe adorning, let it not be that outward adorning---V. 4. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. Pſal. xxxvii. 8. Ceaſe from anger, and forſake wrath: fret not thyſelf in any wiſe to do evil. V. 9. For evil-doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth. V. 10. For yet a little while, and the wicked ſhall not be: yea, thou ſhalt diligently conſider his place, and it ſhall not be. V. 11. But the meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace.

[m] Prov. xvii. 22. A merry heart doeth good like a medicine; but a broken ſpirit drieth the bones.

[n] Prov. xxv. 16. Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be

drink [o], phyſick [p], ſleep [q], labour [r], and recreations [s]; by charitable thoughts [t], love [v], compaſſion [w], meekneſs, gentleneſs, kindneſs [x]; peaceable [y], mild and courteous ſpeeches and

filled therewith, and vomit it. V. 27. It is not good to eat much honey.—

[o] 1 Tim. v. 23. Drink no longer water, but uſe a little wine for thy ſtomach's ſake, and thine often infirmities.

[p] Iſa. xxxviii. 21. For Iſaiah had ſaid, Let them take a lump of figs, and lay it for a plaſter upon the boil, and he ſhall recover.

[q] Pſal. cxxvii. 2. It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows; for ſo he giveth his beloved ſleep.

[r] Eccl. v. 12. The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep. 2 Theſſ. iii. 10. For even when we were with you, this we commanded you, That if any would not work, neither ſhould he eat. V. 12. Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread. Prov. xvi. 26. He that laboureth, laboureth for himſelf; for his mouth craveth it of him.

[s] Eccl. iii. 4. A time to weep, and a time to laugh: a time to mourn, and a time to dance. V. 11. He hath made every thing beautiful in his time: alſo he hath ſet the world in their heart,—

[t] 1 Sam. xix. 4. And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant,—V. 5. For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt it, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe? 1 Sam. xxii. 13. And Saul ſaid unto him, Why have ye conſpired againſt me, thou, and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, —V. 14. Then Ahimelech anſwered the king, and ſaid, And who is ſo faithful among all thy ſervants as David, which is the king's ſon-in-law, and goeth at thy bidding, and is honourable in thine houſe?

[v] Rom. xiii. 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

[w] Luke x. 33. But a certain Samaritan, as he journeyed, came where he was: and, when he ſaw him, he had compaſſion on him, V. 34. And went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.

[x] Col. iii. 12. Put on, therefore, (as the elect of God, holy and beloved,) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; V. 13. Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo do ye.

[y] James iii. 17. But the wiſdom that is from above is firſt pure, then peaceable, gentle, and eaſy to

and behaviour [z]; forbearance, readineſs to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil [a]; comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent [b].

Q. 136. *What are the ſins forbidden in the ſixth commandment?*

A. The ſins forbidden in the ſixth commandment are, all taking

to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy.

[z] 1 Pet. iii. 8. Finally, be ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous: V. 9. Not rendering evil for evil, or railing for railing; but contrariwiſe bleſſing: knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. V. 10. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. V. 11. Let him eſchew evil, and do good; let him ſeek peace, and enſue it. Prov. xv. 1. A ſoft anſwer turneth away wrath: but grievous words ſtir up anger. Judges viii. 1. And the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? And they did chide with him ſharply. V. 2. And he ſaid unto them, What have I done now in compariſon of you? is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? V. 3. God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated toward him when he had ſaid that.

[a] Mat. v. 24. Leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift. Eph. iv. 2. With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love. V. 32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you. Rom. xii. 17. Recompenſe to no man evil for evil,— V. 20. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head. V. 21. Be not overcome of evil, but overcome evil with good.

[b] 1 Theſſ. v. 14. Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men. Job xxxi. 19. If I have ſeen any periſh for want of clothing, or any poor without covering: V. 20. If his loins have not bleſſed me, and if he were not warmed with the fleece of my ſheep. Mat. xxv. 35. For I was an hungered, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: V. 36. Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Prov. xxxi. 8. Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction. V. 9. Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

136. [c] A

taking away the life of ourſelves [c], or of others [d], except in caſe of publick juſtice [e], lawful war [f], or neceſſary defence [g]; the neglecting or withdrawing the lawful and neceſſary means of preſervation of life [h]; ſinful anger [i], hatred [k], envy [l], deſire

136. [c] Acts xvi. 28. But Paul cried with a loud voice, ſaying, Do thyſelf no harm; for we are all here.

[d] Gen. ix. 6. Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man.

[e] Numb. xxxv. 31. Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death; but he ſhall be ſurely put to death. V. 33. So ye ſhall not pollute the land wherein ye are: for blood it defileth the land; and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

[f] Jer. xlviii. 10. Curſed be he that doeth the work of the Lord deceitfully, and curſed be he that keepeth back his ſword from blood. Deut. *Chap.* xx. *throughout.* 1. When thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee, which brought thee up out of the land of Egypt, *&c.*

[g] Exod. xxii. 2. If a thief be found breaking up, and be ſmitten that he die, there ſhall no blood be ſhed for him. V. 3. If the ſun be riſen upon him, there ſhall be blood ſhed for him; for he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

Mat. xxv. 42. For I was an hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink: V. 43. I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not. James ii. 15. If a brother or ſiſter be naked, and deſtitute of daily food; V. 16. And one of you ſay unto them, Depart in peace, be ye warmed and filled; notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit? Eccl. vi. 1. There is an evil which I have ſeen under the ſun, and it is common among men: V. 2. A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this is vanity, and it is an evil diſeaſe.

[i] Mat. v. 22. But I ſay unto you, That whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire.

[k] 1 John iii. 15. Whoſoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Lev. xix. 17. Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

[l] Prov. xiv. 30. A ſound heart is the life of the fleſh: but envy the rottenneſs of the bones.

[m] Rom.

desire of revenge [m]; all excessive passions [n], distracting cares [o]; immoderate use of meat, drink [p], labour [q], and recreations [r]; provoking words [s], oppression [t], quarrelling [v], striking, wounding [w], and whatsoever else tends to the destruction of the life of any [x].

Q. 137. *Which*

[m] Rom. xii. 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

[n] Eph. iv. 31. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.

[o] Mat. vi. 31. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed? V. 34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

[p] Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Rom xiii. 13. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

[q] Eccl. xii. 12. And further, by these, my son, be admonished: of making many books there is no end, and much study is a weariness of the flesh. Eccl. ii. 22. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? V. 23. For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

[r] Isa. v. 12. And the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

[s] Prov. xv. 1. A soft answer turneth away wrath: but grievous words stir up anger. Prov. xii. 18. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

[t] Ezek. xviii. 18. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Exod. i. 14. And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour.

[v] Gal. v. 15. But if ye bite and devour one another, take heed that ye be not consumed one of another. Prov. xxiii. 29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause?

[w] Numb. xxxv. 16. And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. V. 17. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. V. 18. Or if he smite him with an hand-weapon of wood wherewith he may die, and he die

Q. 137. *Which is the ſeventh commandment?*

A. The ſeventh commandment is, *Thou ſhalt not commit adultery* [y].

Q. 138. *What are the duties required in the ſeventh commandment?*

A. The duties required in the ſeventh commandment are, chaſtity in body, mind, affections [z], words [a], and behaviour [b]; and the preſervation of it in ourſelves and others [c]; watchfulneſs over the eyes and all the ſenſes [d]; temperance [e], keeping of chaſte company [f], modeſty in apparel;

die, he is a murderer: the murderer ſhall ſurely be put to death. V. 21. Or in enmity ſmite him with his hand that he die, he that ſmote him ſhall ſurely be put to death; for he is a murderer: the revenger of blood ſhall ſlay the murderer when he meeteth him.

[x] Exod. xxi. *from Verſe* 18. *to the end.* [*Containing laws for ſmiters, for an hurt by chance, for an ox that goreth, and for him that is an occaſion of harm.*]

137. [y] Exod. xx. 14.

138. [z] 1 Theſſ. iv. 4. That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour. Job xxxi. 1. I made a covenant with mine eyes; why then ſhould I think upon a maid? 1 Cor. vii. 34. There is a difference alſo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married careth for the things of the world, how ſhe may pleaſe her huſband.

[a] Col. iv. 6. Let your ſpeech be alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

[b] 1 Pet. iii. 2. While they behold your chaſte converſation coupled with fear.

[c] 1 Cor. vii. 2. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own huſband. V. 35. And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that ye may attend upon the Lord without diſtraction. V. 36. But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

[d] Job xxxi. 1. I made a covenant with mine eyes; why then ſhould I think upon a maid?

[e] Acts xxiv. 24. And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith in Chriſt. V. 25. And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled,—

[f] Prov. ii. 16. To deliver thee from the ſtrange woman, even from the ſtranger which flattereth with her words: V. 17. Which forſaketh the guide of her youth, and forgetteth the covenant of her God. V. 18. For her houſe inclineth unto death, and her paths

parel [g]; marriage by thoſe that have not the gift of continency [h], conjugal love [i], and cohabitation [k]; diligent labour in our callings [l]; ſhunning all occaſions of uncleanneſs, and reſiſting temptations thereunto [m].

Q. 139. *What are the ſins forbidden in the ſeventh commandment?*

A. The ſins forbidden in the ſeventh commandment, beſides the neglect of the duties required [n], are, adultery, fornication [o], rape,

paths unto the dead. V. 19. None that go unto her return again, neither take they hold of the paths of life. V. 20. That thou mayeſt walk in the way of good men, and keep the paths of the righteous.

[g] 1 Tim. ii. 9. In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety: not with broidered hair, or gold, or pearls, or coſtly array.

[h] 1 Cor. vii. 2. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own huſband. V. 9. But if they cannot contain let them marry: for it is better to marry than to burn.

[i] Prov. v. 19. Let her be as the loving hind and pleaſant roe; let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love. V. 20. And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?

[k] 1 Pet. iii. 7. Likewiſe, ye huſbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindered.

[l] Prov. xxxi. 11. The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil. V. 27. She looketh well to the ways of her houſehold, and eateth not the bread of idleneſs. V. 28. Her children ariſe up, and call her bleſſed; her huſband alſo, and he praiſeth her.

[m] Prov. v. 8. Remove thy way far from her, and come not nigh the door of her houſe. Gen. xxxix. 8. But he refuſed, and ſaid unto his maſter's wife, Behold, my maſter wotteth not what is with me in the houſe, and he hath committed all that he hath to my hand. V. 9. There is none greater in this houſe than I, neither hath he kept back any thing from me but thee, becauſe thou art his wife: how then can I do this great wickedneſs, and ſin againſt God? V. 10. And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, or to be with her.

139. [n] Prov. v. 7. Hear me now therefore, O ye children, and depart not from the words of my mouth.

[o] Heb. xiii. 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Gal. v. 19. Now the works of the flesh are manifeſt, which are these, Adultery, fornication, uncleanneſs, laſciviouſneſs.

ape, inceſt [p], ſodomy, and all unnatural luſts [q]; all unclean maginations, thoughts, purpoſes, and affections [r]; all corupt or filthy communications, or liſtening thereunto [s]; wanon looks [t], impudent or light behaviour, immodeſt apparel [v]; prohibiting

[p] 2 Sam. xiii. 14. Howbeit he ould not hearken unto her voice; nt, being ſtronger than ſhe, ford her, and lay with her. 1 Cor. 1. It is reported commonly that ere is fornication among you, d ſuch fornication as is not ſo uch as named among the Gens, that one ſhould have his faer's wife.

[q] Rom. i. 24. Wherefore God ſo gave them up to uncleanneſs, rough the luſts of their own arts, to diſhonour their own dies between themſelves. V. 26. r this cauſe God gave them up to vile affections: for even their men did change the natural uſe to that which is againſt nature: 27. And likewiſe alſo the men, ving the natural uſe of the man, burned in their luſt one ward another, men with men, rking that which is unſeemly, receiving in themſelves that ompence of their error which s meet. Lev. xx. 15. And if man lie with a beaſt, he ſhall ely be put to death: and ye ll ſlay the beaſt. V. 16. And woman approach unto any ſt, and lie down thereto, thou t kill the woman and the ſt: they ſhall ſurely be put to th; their blood ſhall be upon m.

Mat. v. 28. But I ſay unto you, t whoſoever looketh on a wo to luſt after her, hath comed adultery with her already is heart. Mat. xv. 19. For out e heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies. Coloſſ. iii. 5. Mortify, therefore, your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry.

[s] Eph. v. 3. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among you, as becometh ſaints: V. 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks. Prov. vii. 5. That they may keep thee from the ſtrange woman, from the ſtranger which flattereth with her words. V. 21. With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him. V. 22. He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks.

[t] Iſa. iii. 16. Moreover, the Lord ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet. 2 Pet. ii. 14. Having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls:——

[v] Prov. vii. 10. And, behold, there met him a woman with the attire of an harlot, and ſubtile of heart. V. 13. So ſhe caught him, and kiſſed him, and with an impudent face ſaid unto him,——

[w] 1 Tim.

prohibiting of lawful [w], and dispensing with unlawful marriages [x]; allowing, tolerating, keeping of stews, and resorting to them [y]; entangling vows of single life [z], undue delay of marriage [a]; having more wives or husbands than one at the same

[w] 1 Tim. iv. 3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

[x] Lev. xviii. *from Verse* 1. *to* 21. Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Mal. ii. 11. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. V. 12. The Lord will cut off the man that doeth this: the master and the scholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.

[y] 1 Kings xv. 12. And he took away the Sodomites out of the land, and removed all the idols that his fathers had made. 2 Kings xxiii. 7. And he brake down the houses of the Sodomites that were by the house of the Lord, where the women wove hangings for the grove. Deut. xxiii. 17. There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel. V. 18. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. Lev. xix. 29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness. Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods; when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. Prov. vii. 24. Hearken unto me now, therefore O ye children, and attend to the words of my mouth. V. 25. Let not thine heart decline to her ways, go not astray in her paths. V. 26. For she hath cast down many wounded; yea, many strong men have been slain by her. V. 27. Her house is the way to hell, going down to the chambers of death.

[z] Mat. xix. 10. His disciples said unto him, If the case of the man be so with his wife, it is not good to marry. V. 11. But he said unto them, All men cannot receive this saying, save they to whom it is given.

[a] 1 Cor. vii. 7. For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that. V. 8. I say, therefore, to the unmarried and widows, It is good for them if they abide even as I. V. 9. But if they cannot contain let them marry: for it is better to marry than to burn. Gen. xxxviii. 26. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more

ſame time[b]; unjuſt divorce[c] or deſertion[d]; idleneſs, glut-tony, drunkenneſs[e], unchaſte company[f]; laſcivious ſongs, books, pictures, dancings, ſtage plays[g]; and all other pro-vocations

[b] Mal. ii. 14. Yet ye ſay, Where-fore? Becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet is ſhe thy companion, and the wife of thy covenant. V. 15. And did not he make one? Yet had he the re-due of the Spirit. And where-fore one? That he might ſeek a godly ſeed. Therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of thy youth. Mat. xix. 5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife; and they twain ſhall be one fleſh.

[c] Mal. ii. 16. For the Lord, the God of Iſrael, ſaith, that he hateth putting away: for one covereth violence with his garment, ſaith the Lord of hoſts: therefore take heed to your ſpirit, that ye deal not treacherouſly. Mat. v. 32. But I ſay unto you, That whoſo-ever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery. 1 Cor. vii. 12. But to the reſt ſpeak I, not the Lord, If any bro-ther hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away. V. 13. And the woman which hath an huſband that be-lieveth not, and if he be pleaſed to dwell with her, let her not leave him.

[d] Ezek. xvi. 49. Behold, this was the iniquity of thy ſiſter Sodom, pride, fulneſs of bread, and abun-dance of idleneſs, was in her and in her daughters; neither did ſhe ſtrengthen the hands of the poor and needy. Prov. xxiii. 30. They that tarry long at the wine, they that go to ſeek mixed wine. V. 31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itſelf aright. V. 32. At the laſt it biteth like a ſerpent, and ſtingeth like an adder. V. 33. Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

[f] Gen. xxxix. 10. And it came to paſs, as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, or to be with her. Prov. v. 8. Remove thy way far from her, and come not nigh the door of her houſe.

[g] Eph. v. 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks. Ezek. xxiii. 14. And that ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chal-deans pourtrayed with vermilion, V. 15. Girded with girdles upon their loins, exceeding in dyed at-tire upon their heads, all of them princes to look to, after the man-ner of the Babylonians of Chal-dea, the land of their nativity: V. 16. And as ſoon as ſhe ſaw them with her eyes ſhe doted upon them, and ſent meſſengers unto them into Chaldea. Iſa. xxiii. 15. And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according

vocations to or acts of uncleanneſs, either in ourſelves or others [h].

Q. 140. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou ſhalt not ſteal* [i].

Q. 141. *What are the duties required in the eighth commandment?*

A. The duties required in the eighth commandment are, truth, faithfulneſs, and juſtice in contracts and commerce between man and man [k]; rendering to every one his due;

to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot. V. 16. Take an harp, go about the city, thou harlot that haſt been forgotten, make ſweet melody, ſing many ſongs, that thou mayeſt be remembered. V. 17. And it ſhall come to paſs, after the end of ſeventy years, that the Lord will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth. Iſa. iii. 16. Moreover, the Lord ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched-forth necks, and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet:—Mark vi. 22. And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give it thee. Rom. xiii. 13. Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. 1 Pet. iv. 3. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries.

[h] 2 Kings ix. 30. And when Jehu was come to Jezreel, Jezebel heard of it; and ſhe painted her face, and tired her head, and looked out at a window. *Compared with* Jer. iv. 30. And when thou art ſpoiled, what wilt thou do? though thou cloteſt thyſelf with crimſon, th ugh thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, in vain ſhalt thou make thyſelf fair, thy lovers will deſpiſe thee, they will ſeek thy life. *And with* Ezek. xxiii. 40. And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger was ſent; and, lo they came for whom thou didſt waſh thyſelf, paintedſt thy eyes and deckedſt thyſelf with ornaments.

140. [i] Exod. xx. 15.

141. [k] Pſal. xv. 2. He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart. V. 4.---He that ſweareth to his own hurt, and changeth not. Zech. vii. 4. Then came the word of the Lord of hoſts unto me, ſaying, V. 10.---Oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor; and let none of you imagine evil againſt his brother in your heart.

Zec

due[l]; reſtitution of goods unlawfully detained from the right owners thereof[m]; giving and lending freely, according to our abilities, and the neceſſities of others[n]; moderation of our judgments, wills, and affections, concerning worldly goods[o]; a provident

Zech. viii. 16. Theſe are the things that ye ſhall do, Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates. V. 17. And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe are things that I hate, ſaith the Lord.

[l] Rom. xiii. 7. Render, therefore, to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

[m] Lev. vi. 2. If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lye unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour; V. 3. Or have found that which was loſt, and lyeth concerning it, and ſwearing falſely; in any of all theſe that a man doeth, ſinning therein: V. 4. Then it ſhall be, becauſe he hath ſinned, and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found, V. 5. Or all that about which he hath ſworn falſely; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, and give it unto him to whom it of right appertaineth, in the day of his trespaſs-offering. *Compared with* Luke xix. 8. And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him four-fold.

[n] Luke vi. 30. Give to every man that aſketh of thee; and of him that taketh away thy goods, aſk them not again. V. 38. Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. 1 John iii. 17. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? Eph. iv. 28. Let him that ſtole ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Gal. vi. 10. As we have, therefore, opportunity, let us do good unto all men, eſpecially unto them who are of the houſehold of faith.

[o] 1 Tim. vi. 6. But godlineſs with contentment is great gain. V. 7. For we brought nothing into this world, and it is certain we can carry nothing out. V. 8. And having food and raiment, let us be therewith content. V. 9. But they that will be rich fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. Gal. vi. 14. But God forbid that I ſhould glory,

a provident care and ſtudy to get [p], keep, uſe, and diſpoſe, theſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſuitable to our condition [q]; a lawful calling [r], and diligence in it [s]; frugality [t]; avoiding unneceſſary law-ſuits [u], and ſuretiſhip, or other like engagements [w]; and an endeavour, by all juſt and lawful means, to procure,

ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

[p] 1 Tim. v. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

[q] Prov. xxvii. *from Ver.* 23. *to the end.* Be thou diligent to know the ſtate of thy flocks, and look well to thy herds. V. 24. For riches are not for ever,—Eccl. ii. 24. There is nothing better for a man than that he ſhould eat and drink, and that he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it was from the hand of God. Eccl. iii. 12. I know that there is no good in them, but for a man to rejoice, and to do good in his life. V. 13. And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it is the gift of God. 1 Tim. vi. 17. Charge them that are rich in this world that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy: V. 18. That they do good, that they be rich in good works, ready to diſtribute, willing to communicate. Iſa. xxxviii. 1. In thoſe days was Hezekiah ſick unto death: and Iſaiah the prophet, the ſon of Amoz, came unto him, and ſaid unto him, Thus ſaith the Lord, Set thine houſe in order; for thou ſhalt die, and not live. Mat. xi. 8. ---Behold, they that wear ſoft clothing are in kings' houſes.

[r] 1 Cor. vii. 20. Let every man abide in the ſame calling wherein he was called. Gen. ii. 15. And the Lord God took the man, and put him into the garden of Eden to dreſs it, and to keep it. Gen. iii. 19. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground:——

[s] Eph. iv. 28. Let him that ſtole ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Prov. x. 4. He becometh poor that dealeth with a ſlack hand: but the hand of the diligent maketh rich.

[t] John vi. 12. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Prov. xxi. 20. There is a treaſure to be deſired, and oil in the dwelling of the wiſe: but a fooliſh man ſpendeth it up.

[u] 1 Cor. vi. *from Ver.* 1. *to* Dare any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints? *&c.*

[w] Prov. vi. *from Ver.* 1. *to* My ſon, if thou be ſurety for thy friend, if thou haſt ſtricken thy hand with a ſtranger, thou art ſnared with the words of thy mouth, *&c.* Prov. xi. 15. He that is ſurety for a ſtranger ſhall ſmart

procure, preſerve, and further, the wealth and outward eſtate of others, as well as our own [x].

Q. 142. *What are the ſins forbidden in the eighth commandment?*

A. The ſins forbidden in the eighth commandment, beſides the neglect of the duties required [y], are, theft [z], robbery [a], man-ſtealing [b], and receiving any thing that is ſtolen;

for it; and he that hateth ſuretiſhip is ſure.

[x] Lev. xxv. 35. And if thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him; yea, though he be a ſtranger, or a ſojourner; that he may live with thee. Deut. xxii. 1. Thou ſhalt not ſee thy brother's ox or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt in any caſe bring them again unto thy brother. V. 2. And if thy brother be not nigh unto thee, or if thou know him not, then thou ſhalt bring it into thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again. V. 3. In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment; and with all loſt things of thy brother's, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thyſelf. V. 4. Thou ſhalt not ſee thy brother's aſs or his ox fall down by the way, and hide thyſelf from them: thou ſhalt ſurely help him to lift them up again. Exod. xxiii. 4. If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again. V. 5. If thou ſee the aſs of him that hateth thee lying under his burden, and wouldeſt forbear to help him, thou ſhalt ſurely help with him. Gen. xlvii. 14. And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaoh's houſe. V. 20. And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's. Phil. ii. 4. Look not every man on his own things, but every man alſo on the things of others. Mat. xxii. 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf.

142. [y] James ii. 15. If a brother or ſiſter be naked, and deſtitute of daily food; V. 16. And one of you ſay unto them, Depart in peace, be ye warmed and filled; notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit? 1 John iii. 17. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?

[z] Eph. iv. 28. Let him that ſtole ſteal no more; but rather---

[a] Pſal. lxii. 10. Truſt not in oppreſſion, and become not vain in robbery:---

[b] 1 Tim. i. 10. (*The law was made*) for whoremongers, for them that defile themſelves with mankind,

ſtolen[c]; fraudulent dealing[d], falſe weights and meaſures[e], removing land-marks[f], injuſtice and unfaithfulneſs in contracts between man and man[g], or in matters of truſt[h]; oppreſſion[i], extortion[k], uſury[l], bribery[m], vexatious law-ſuits[n], unjuſt

mankind, for men-ſtealers, for lyars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine.

[c] Prov. xxix. 24. Whoſo is partner with a thief hateth his own ſoul: he heareth curſing, and bewrayeth it not. Pſal. l. 18. When thou ſaweſt a thief, then thou conſentedſt with him.---

[d] 1 Theſſ. iv. 6. That no man go beyond and defraud his brother in any matter: becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

[e] Prov. xi. 1. A falſe balance is abomination to the Lord: but a juſt weight is his delight. Prov. xx. 10. Diverſe weights, and diverſe meaſures, both of them are alike abomination to the Lord.

[f] Deut. xix. 14. Thou ſhalt not remove thy neighbour's landmark, which they of old time have ſet in thine inheritance.---Prov. xxiii. 10. Remove not the old landmark; and enter not into the fields of the fatherleſs.

[g] Amos viii. 5. Saying, When will the new-moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat; making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit? Pſal. xxxvii. 21. The wicked borroweth, and payeth not again.---

[h] Luke xvi. 10. He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much. V. 11. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true riches? V. 12. And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own?

[i] Ezek. xxii. 29. The people of the land have uſed oppreſſion, and exerciſed robbery, and have vexed the poor and needy; yea, they have oppreſſed the ſtranger wrongfully. Lev. xxv. 17. Ye ſhall not, therefore, oppreſs one another; but thou ſhalt fear thy God: for I am the Lord your God.

[k] Mat. xxiii. 25. Woe unto you, ſcribes and Phariſees, hypocrites! for ye make clean the outſide of the cup, and of the platter, but within they are full of extortion and exceſs. Ezek. xxii. 12. In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord God.

[l] Pſal. xv. 5. He that putteth not out his money to uſury, nor taketh reward againſt the innocent.---

[m] Job xv. 34. For the congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the tabernacles of bribery.

[n] 1 Cor. vi. 6. But brother goeth to law with brother, and that before the unbelievers. V. 7. Now therefore, there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why

unjuſt incloſures and depopulations [o]; engroſſing commodities to inhance the price [p], unlawful callings [q], and all other unjuſt or ſinful ways of taking or with-holding from our neighbour what belongs to him, or of enriching ourſelves [r]; covetouſneſs [s]; inordinate prizing and affecting worldly goods [t]; diſtruſtful and diſtracting cares and ſtudies in getting, keeping, and uſing them [u]; envying at the proſperity of

ye not rather ſuffer yourſelves to be defrauded? V. 8. Nay, ye do wrong and defraud, and that your brethren. Prov. iii. 29. Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee. V. 30. Strive not with a man without cauſe, if he have done thee no harm.

[o] Iſa. v. 8. Woe unto them that join houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the earth! Micah ii. 2. And they covet fields, and take them by violence; and houſes, and take them away; ſo they oppreſs a man and his houſe, even a man and his heritage.

[p] Prov. xi. 26. He that withholdeth corn the people ſhall curſe him: but bleſſing ſhall be upon the head of him that ſelleth it.

[q] Acts xix. 19. Many alſo of them which uſed curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thouſand pieces of ſilver. V. 24. For a certain man, named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen; V. 25. Whom he called together, with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth.

[r] Job xx. 19. Becauſe he hath oppreſſed, and hath forſaken the poor; becauſe he hath violently taken away an houſe which he builded not. James v. 4. Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of ſabaoth. Prov. xxi. 6. The getting of treaſures by a lying tongue is a vanity toſſed to and fro of them that ſeek death.

[s] Luke xii. 15. And he ſaid unto them, Take heed, and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

[t] 1 Tim. vi. 5. Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thyſelf. Col. iii. 2. Set your affection on things above, not on things on the earth. Prov. xxiii. 5. Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings, they fly away as an eagle towards heaven. Pſal. lxii. 10.---If riches increaſe, ſet not your heart upon them.

[u] Mat. vi. 25. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on:

of others[w]; as likewiſe idleneſs[x], prodigality, waſteful gaming; and all other ways whereby we do unduly prejudiſe our own outward eſtate[y], and defrauding ourſelves of the due uſe and comfort of that eſtate which God hath given us[z].

Q. 143. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour*[a].

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment are, the preſerving and promoting of truth between man and man[b], and the good name of our neighbour as well as our own:

is not the life more than meat, and the body than raiment? V. 31. Therefore take no thought, ſaying, What ſhall we eat?—V. 34. Take, therefore, no thought for the morrow: for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day is the evil thereof. Eccl. v. 12. The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

[w] Pſal. lxxiii. 3. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked. Pſal. xxxvii. 1. Fret not thyſelf becauſe of evil-doers, neither be thou envious againſt the workers of iniquity. V. 7. Reſt in the Lord, and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

[x] 2 Theſſ. iii. 11. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies. Prov. xviii. 9. He alſo that is ſlothful in his work is brother to him that is a great waſter.

[y] Prov. xxi. 17. He that loveth pleaſure ſhall be a poor man: he that loveth wine and oil ſhall not be rich. Prov. xxiii. 20. Be not among wine-bibbers, among riotous eaters of fleſh. V. 21. For the drunkard and the glutton ſhall come to poverty; and drowſineſs ſhall clothe a man with rags. Prov. xxviii. 19. He that tilleth his land ſhall have plenty of bread: but he that followeth after vain perſons ſhall have poverty enough.

[z] Eccl. iv. 8. There is one alone, and there is not a ſecond; yea, he hath neither child nor brother: yet is there no end of all his labour, neither is his eyes ſatisfied with riches, neither ſaith he, For whom do I labour, and bereave my ſoul of good? This is alſo vanity; yea, it is a ſore travail. Eccl. vi. 2. A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this is vanity, and it is an evil diſeaſe. 1 Tim. v. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

143. [a] Exod. xx. 16.

144. [b] Zech. viii. 16. Theſe are the things that ye ſhall do, Speak

own[c]: appearing and ſtanding for the truth[d]; and from the heart[e], ſincerely[f], freely[g], clearly[h], and fully[i], ſpeaking the truth, and only the truth, in matters of judgment and juſtice[k], and in all other things whatſoever[l]; a charitable eſteem

ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

[c] 3 John, ver. 12. Demetrius hath good report of all men, and of the truth itſelf: yea, and we alſo bear record, and ye know that our record is true.

[d] Prov. xxxi. 8. Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction. V. 9. Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

[e] Pſal. xv. 2. He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

[f] 2 Chron. xix. 9. And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.

[g] 1 Sam. xix. 4. And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David; becauſe he hath not ſinned againſt thee, and becauſe his works have been to thee-ward very good. V. 5. For he did put his life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael; thou ſaweſt it, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

[h] Joſh. vii. 19. And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide it not from me.

[i] 2 Sam. xiv. 18. Then the king anſwered, and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, Let my lord the king now ſpeak. V. 19. And the king ſaid, Is not the hand of Joab with thee in all this? And the woman anſwered, and ſaid, As thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid. V. 20. To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord is wiſe,—

[k] Lev. xix. 15. Ye ſhall do no unrighteouſneſs in judgment: thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty, but in righteouſneſs ſhalt thou judge thy neighbour. Prov. xiv. 5. A faithful witneſs will not lye: but a falſe witneſs will utter lyes. V. 25. A true witneſs delivereth ſouls: but a deceitful witneſs ſpeaketh lyes.

[l] 2 Cor. i. 17. When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay? V. 18. But as God is true, our word toward you was not yea and nay. Eph. iv. 25.

esteem of our neighbours [m]; loving, desiring, and rejoicing in their good name [n]; sorrowing for [o], and covering of, their infirmities [p]; freely acknowledging of their gifts and graces [q], defending their innocency [r]; a ready receiving of a good report [s], and unwillingness to admit of an evil report [t], concerning

Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another.

[m] Heb. vi. 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 1 Cor. xiii. 7. (*Charity*) beareth all things, believeth all things, hopeth all things, endureth all things.

[n] Rom. i. 8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 2 John, ver. 4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 3 John, ver. 3. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. V. 4. I have no greater joy than to hear that my children walk in truth.

[o] 2 Cor. ii. 4. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 2 Cor. xii. 21. And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

[p] Prov. xvii. 9. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. 1 Pet. iv. 8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

[q] 1 Cor. i. 4. I thank my God always in your behalf, for the grace of God which is given you by Jesus Christ; V. 5. That in every thing ye are enriched by him, in all utterance, and in all knowledge. V. 7. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. 2 Tim. i. 4. Greatly desiring to see thee; being mindful of thy tears, that I may be filled with joy; V. 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.

[r] 1 Sam. xxii. 14. Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

[s] 1 Cor. xiii. 6. (*Charity*) rejoiceth not in iniquity, but rejoiceth in the truth: V. 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

[t] Psal. xv. 3. He that backbiteth not with his tongue, nor doeth

cerning them; diſcouraging tale-bearers [u], flatterers [w], and ſlanderers [x]; love and care of our own good name, and defending it when need requireth [y]; keeping of lawful promiſes [z]; ſtudying and practiſing of whatſoever things are true, honeſt, lovely, and of good report [a].

Q. 145. *What are the ſins forbidden in the ninth commandment?*

A. The ſins forbidden in the ninth commandment are, all prejudiſing the truth, and the good name of our neighbours, as well as our own [b], eſpecially in publick judicature [c]; giving falſe

to his neighbour, nor taketh up a reproach againſt his neighbour.

[u] Prov. xxv. 23. The north wind driveth away rain: ſo doth an angry countenance a backbiting tongue.

[w] Prov. xxvi. 24. He that hateth diſſembleth with his lips, and layeth up deceit within him. V. 25. When he ſpeaketh fair believe him not: for there are ſeven abominations in his heart.

[x] Pſal. ci. 5. Whoſo privily ſlandereth his neighbour, him will I put off: ——

[y] Prov. xxii. 1. A good name is rather to be choſen than great riches, and loving favour rather than ſilver and gold. John viii. 49. Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me.

[z] Pſal. xv. 4.—He that ſweareth to his own hurt, and changeth not.

[a] Phil. iv. 8. Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, and if there be any praiſe, think on theſe things.

145. [b] 1 Sam. xvii. 28. And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliab's anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down that thou mighteſt ſee the battle. 2 Sam. xvi. 3. And the king ſaid, And where is thy maſter's ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To-day ſhall the houſe of Iſrael reſtore me the kingdom of my father. 2 Sam. i. 9. He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life is yet whole in me. V. 10. So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. V. 15. And David called one of the young men, and ſaid, Go near, and fall upon him. And he ſmote him that he died. V. 16. And David ſaid unto him, Thy blood be upon thy head; for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lord's anointed.

[c] Lev. xix. 15. Ye ſhall do no unrighteouſneſs in judgment:

falſe evidence [d], ſuborning falſe witneſſes [e], wittingly appearing and pleading for an evil cauſe, out-facing and over-bearing the truth [f]; paſſing unjuſt ſentence [g], calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of

thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: but in righteouſneſs ſhalt thou judge thy neighbour. Hab. i. 4. Therefore the law is ſlacked, and judgment doth never go forth; for the wicked doth compaſs about the righteous: therefore wrong judgment proceedeth.

[d] Prov. xix. 5. A falſe witneſs ſhall not be unpuniſhed, and he that ſpeaketh lyes ſhall not eſcape. Prov. vi. 16. Theſe ſix things doth the Lord hate, yea, ſeven are an abomination unto him: V. 19. A falſe witneſs that ſpeaketh lyes, and him that ſoweth diſcord among brethren.

[e] Acts vi. 13. And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the law.

[f] Jer. ix. 3. And they bend their tongues like their bow for lyes: but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, ſaith the Lord. V. 5. And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lyes, and weary themſelves to commit iniquity. Acts xxiv. 2. And when he was called forth, Tertullus began to accuſe him.——V. 5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes. Pſal. xii. 3. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things. V. 4. Who have ſaid, With our tongue will we prevail, our lips are our own: who is lord over us? Pſal. lii. 1. Why boaſteſt thou thyſelf in miſchief, O mighty man? the goodneſs of God endureth continually. V. 2. Thy tongue deviſeth miſchiefs; like a ſharp razor, working deceitfully. V. 3. Thou loveſt evil more than good; and lying rather than to ſpeak righteouſneſs. Selah. V. 4. Thou loveſt all-devouring words, O thou deceitful tongue.

[g] Prov. xvii. 15. He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord. 1 Kings xxi. *from Verſe* 9. *to* 14. And ſhe (*Jezebel*) wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people: V. 10. And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king; and then carry him out, and ſtone him, that he may die. V. 11. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them. V. 13.——And (*they*) ſtoned him with ſtones, that he died.

of the wicked [h]; forgery [i], concealing the truth, undue ſilence in a juſt cauſe [k], and holding our peace when iniquity calleth for either a reproof from ourſelves [l], or complaint to others [m]; ſpeaking the truth unſeaſonably [n], or maliciouſly to a wrong end [o], or perverting it to a wrong meaning [p], or in doubtful and equivocal expreſſions, to the prejudice

[h] Iſa. v. 23. Which juſtify the wicked for a reward, and take away the righteouſneſs of the righteous from him.

[i] Pſal. cxix. 69. The proud have forged a lye againſt me: but I will keep thy precepts with my whole heart. Luke xix. 8. And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him fourfold. Luke xvi. 5. When he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? V. 6. And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. V. 7. Then ſaid he to another, And how much oweſt thou?---

[k] Lev. v. 1. And if a ſoul ſin, and hear the voice of ſwearing, and is a witneſs, whether he hath ſeen or known of it, if he do not utter it, then he ſhall bear his iniquity. Deut. xiii. 8. Thou ſhalt not conſent unto him, nor hearken unto him: neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him. Acts v. 3. But Peter ſaid, Ananias, why hath Satan filled thine heart to lye to the Holy Ghoſt, and to keep back part of the price of the land? V. 4. And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much. V. 9. Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?--- 2 Tim. iv. 16. At my firſt anſwer no man ſtood with me, but all men forſook me: I pray God that it may not be laid to their charge.

[l] 1 Kings i. 6. And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo?---Lev. xix. 17. Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

[m] Iſa. lix. 4. None calleth for juſtice, nor any pleadeth for truth: they truſt in vanity.---

[n] Prov. xxix. 11. A fool uttereth all his mind: but a wiſe man keepeth it in till afterwards.

[o] 1 Sam. xxii. 9. Then anſwered Doeg the Edomite, which was ſet over the ſervants of Saul, and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech, the ſon of Ahitub. V. 10. And he enquired of the Lord for him: and gave him victuals, and gave him the ſword of Goliath the Philiſtine. [*Compared with* Pſalm lii. *A Pſalm of David when Doeg the Edomite came and told Saul.*]--- V. 1. Why boaſteſt thou thyſelf in miſchief, O mighty man? &c. *to Verſe* 5.

[p] Pſal. lvi. 5. Every day they wreſt my words; all their thoughts are

judice of truth or juſtice [q]; ſpeaking untruth [r], lying [s], ſlandering [t], backbiting [u], detracting [w], tale-bearing [x], whiſpering [y], ſcoffing [z], reviling [a], raſh [b], harſh [c], and partial cenſuring [d]; miſconſtructing

are againſt me for evil. John ii. 19. Jeſus anſwered, and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up. *Compared with* Mat. xxvi. 60.---At the laſt came two falſe witneſſes, V. 61. And ſaid, This fellow ſaid, I am able to deſtroy the temple of God, and to build it in three days.

[q] Gen. iii. 5. For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened: and ye ſhall be as gods, knowing good and evil. Gen. xxvi. 7. And the men of the place aſked him of his wife; and he ſaid, She is my ſiſter: for he feared to ſay, She is my wife. V. 9. And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe is thy wife: and how ſaideſt thou, She is my ſiſter?——

[r] Iſa. lix. 13. In tranſgreſſing and lying againſt the Lord, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſehood.

[s] Lev. xix. 11. Ye ſhall not ſteal, neither deal falſely, neither lye one to another. Col. iii. 9. Lye not one to another, ſeeing that ye have put off the old man with his deeds.

[t] Pſal. l. 20. Thou ſitteſt and ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon.

[u] Pſal. xv. 3. He that backbiteth not with his tongue,---

[w] James iv. 11. Speak not evil one of another, brethren. He that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. Jer. xxxviii. 4. Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

[x] Lev. xix. 16. Thou ſhalt not go up and down as a tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I am the Lord.

[y] Rom. i. 29. Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers, V. 30. Backbiters, haters of God,—

[z] Gen. xxi. 9. And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking. *Compared with* Gal. iv. 29. But as then, he that was born after the fleſh perſecuted him that was born after the Spirit, even ſo it is now.

[a] 1 Cor. vi. 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

[b] Mat. vii. 1. Judge not, that ye be not judged.

[c] Acts xxviii. 4. And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt this man

a m

miſconſtructing intentions, words, and actions[e]; flattering[f]; vain-glorious boaſting[g], thinking or ſpeaking too highly or too meanly of ourſelves or others[h]; denying the gifts and graces

murderer, whom, though he
the eſcaped the ſea, yet vengeance
ffereth not to live.
[d] Gen. xxxviii. 24. And it came
paſs about three months after,
at it was told Judah, ſaying,
amar thy daughter-in-law hath
ayed the harlot; and alſo, be-
ld, ſhe is with child by whore-
m. And Judah ſaid, Bring her
th, and let her be burnt. Rom.
1. Therefore thou art inexcu-
le, O man, whoſoever thou art
t judgeſt: for wherein thou
geſt another thou condemneſt
ſelf; for thou that judgeſt
ſt the ſame things.
[e] Neh. vi. 6. Wherein was writ-
, It is reported among the
then, and Gaſhmu ſaith it,
t thou and the Jews think to
l: for which cauſe thou build-
the wall, that thou mayeſt
heir king, according to theſe
rds. V. 7. And thou haſt alſo
ointed prophets to preach of
at Jeruſalem, ſaying, There
king in Judah: and now ſhall
reported to the king accord-
to theſe words. Come now,
fore, and let us take counſel
ther. V. 8. Then I ſent unto
ſaying, There are no ſuch
gs done as thou ſayeſt, but
feigneſt them out of thine
heart. Rom. iii. 8. And not
r, (as we be ſlanderouſly re-
d, and as ſome affirm that
y,) Let us do evil that good
come; whoſe damnation is
[f] Pſal. lxix. 10. When I wept,
chaſtened my ſoul with faſt-
that was to my reproach.
h. i 13. Now Hannah, ſhe
ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken. V. 14. And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee. V. 15. And Hannah anſwered, and ſaid, No, my lord; I am a woman of a ſorrowful ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the Lord. 2 Sam. x. 3. And the princes of the children of Ammon ſaid unto Hanun their lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David rather ſent his ſervants unto thee to ſearch the city, and to ſpy it out, and to overthrow it?

[f] Pſal. xii. 2. They ſpeak vanity every one with his neighbour: with flattering lips and with a double heart do they ſpeak. V. 3. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things.

[g] 2 Tim. iii. 2. For men ſhall be lovers of their own ſelves, covetous, boaſters.

[h] Luke xviii. 9. And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others. V. 11. And the Phariſee ſtood and prayed thus with himſelf, God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. Rom. xii. 16.—Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceit.

1 Cor.

graces of God[i]; aggravating ſmaller faults[k]; hiding, excuſing, or extenuating of ſins, when called to a free confeſſion[l]; unneceſſary diſcovering of infirmities[m]; raiſing falſe rumours,

1 Cor. iv. 6. And theſe things, brethren, I have in a figure tranſferred to myſelf, and to Apollos, for your ſakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one againſt another. Acts xii. 22. And the people gave a ſhout, ſaying, It is the voice of a god, and not of a man. Exod. iv. 10. And Moſes ſaid unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I am ſlow of ſpeech, and of a ſlow tongue. V. 11. And the Lord ſaid unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the Lord? V. 12. Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay. V. 13. And he ſaid, O my Lord, ſend, I pray thee, by the hand of him whom thou wilt ſend. V. 14. And the anger of the Lord was kindled againſt Moſes, &c.

[i] Job xxvii. 5. God forbid that I ſhould juſtify you: till I die I will not remove my integrity from me. V. 6. My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach me ſo long as I live. Job iv. 6. Is not this thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

[k] Mat. vii. 3. And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye? V. 4. Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? V. 5. Thou hypocrite, firſt caſt out the beam out of thine own eye, and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye.

[l] Prov. xxviii. 13. He that covereth his ſins ſhall not proſper: but whoſo confeſſeth and forſaketh them ſhall have mercy. Prov. xxx. 20. Such is the way of an adulterous woman; ſhe eateth and wipeth her mouth, and ſaith, I have done no wickedneſs. Gen. iii. 12. And the man ſaid, The woman, whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat. V. 13.---And the woman ſaid, The ſerpent beguiled me, and I did eat. Jer. ii. 35. Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned. 2 Kings v. 25. And Eliſha ſaid unto him, Whence comeſt thou, Gehazi? And he ſaid, Thy ſervant went no whither. Gen. iv. 9. And the Lord ſaid unto Cain, Where is Abel thy brother? And he ſaid, I know not, Am I my brother's keeper.

[m] Gen. ix. 22. And Ham, the father of Canaan, ſaw the nakedneſs of his father, and told his two brethren without. Prov. xxv. 9. Debate thy cauſe with thy neighbour himſelf; and diſcover not a ſecret to another: V. 10. Leſt he that heareth it put thee to ſhame, and thine infamy turn not away.

[n] Ex

nours[n], receiving and countenancing evil reports[o], and ſtop-ing our ears againſt juſt defence[p]; evil ſuſpicion[q]; envying r grieving at the deſerved credit of any[r], endeavouring or eſiring to impair it[s], rejoicing in their diſgrace and in-amy[t]; ſcornful contempt[u], fond admiration[w]; breach of lawful

[n] Exod. xxiii. 1. Thou ſhalt not iſe a falſe report: put not thine nd with the wicked to be an un-ghteous witneſs.

[o] Prov. xxix. 12. If a ruler arken to lyes, all his ſervants e wicked.

[p] Acts vii. 56. And (*Stephen*) ſaid, hold, I ſee the heavens opened, d the Son of man ſtanding on e right hand of God. V. 57. en they cried out with a loud ice, and ſtopped their ears.--- b xxxi. 13. If I did deſpiſe the ſe of my man-ſervant, or of maid-ſervant, when they con-ded with me: V. 14. What n ſhall I do when God riſeth ? and when he viſiteth, what ll I anſwer him?

[q] 1 Cor. xiii. 5. (*Charity*) doth behave itſelf unſeemly, ſeek-not her own, is not eaſily pro-ed, thinketh no evil. 1 Tim. 4. He is proud, knowing no-ng, but doting about queſtions ſtrifes of words, whereof neth envy, ſtrife, railings, evil miſings.

Numb. xi. 29. And Moſes ſaid o him, Enviеſt thou for my e? Would God that all the d's people were prophets, and the Lord would put his Spirit n them. Mat. xxi. 15. And n the chief prieſts and ſcribes the wonderful things that he and the children crying in temple, and ſaying, Hoſanna he ſon of David; they were diſpleaſed.

[s] Ezra iv. 12. Be it known unto the king, that the Jews which came up from thee to us are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls thereof, and joined the foundations. V. 13. Be it known now unto the king, that if this city be builded, and the walls ſet up again, then will they not pay toll, tribute, and cuſtom, and ſo thou ſhalt endamage the re-venue of the kings.

[t] Jer. xlviii. 27. For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him thou ſkippedſt for joy.

[u] Pſal. xxxv. 15. But in mine adverſity they rejoiced, and ga-thered themſelves together; yea, the abjects gathered themſelves to-gether againſt me.--V. 16. With hypocritical mockers in feaſts; they gniſhed upon me with their teeth. V. 21. Yea, they opened their mouth wide againſt me, and ſaid, Aha, aha, our eye hath ſeen it. Matth. xxvii. 28. And they ſtripped him, and put on him a ſcarlet robe. V. 29. And when they had plaited a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, king of the Jews!

[w] Jude, ver. 16. Theſe are mur-murers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling words,

lawful promises[x]; neglecting such things as are of good report[y], and practising or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name[z].

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's*[a].

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are such a full contentment with our own condition[b], and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him, tend unto, and further all that good which is his[c].

Q. 148. *Wh*

words, having men's persons in admiration because of advantage. Acts xii. 22. And the people gave a shout, saying, It is the voice of a god, and not of a man.

[x] Rom. i. 31. Without understanding, covenant-breakers,—— 2 Tim. iii. 3. Without natural affection, truce-breakers, false accusers,——

[y] 1 Sam. ii. 24. Nay, my sons; for it is no good report that I hear; ye make the Lord's people to transgress.

[z] 2 Sam. xiii. 12. And she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel; do not thou this folly. V. 13. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel: now, therefore,—Prov. v. 8. Remove thy way far from her, and come not nigh the door of her house; V. 9. Lest thou give thine honour unto others, and thy years unto the cruel. Prov. vi. 33. A wound and dishonour shall he get, and h reproach shall not be wiped awa

146. [a] Exod. xx. 17.

147. [b] Heb. xiii. 5. Let yo conversation be without coveto ness; and be content with su things as ye have: for he ha said, I will never leave thee, n forsake thee. 1 Tim. vi. 6. But go liness with contentment is gre gain.

[c] Job xxxi. 29. If I rejoiced the destruction of him that hat me, or lifted up myself when e found him. Rom. xii. 15. Rejo with them that do rejoice, a weep with them that weep. P cxxii. 7. Peace be within t walls, and prosperity within t palaces. V. 8. For my breth and c[o]mpanions' sake I will n say, Peace be within thee. V Because of the house of the L our God I will seek thy go 1 Tim. i. 5. Now the end of commandment is charity, out a pure heart, and of a good c science, and of faith unfeign

Eft

Q. 148. *What are the ſins forbidden in the tenth commandment?*

A. The ſins forbidden in the tenth commandment are, diſcontentment with our own eſtate[d]; envying[e] and grieving at the good of our neighbour[f], together with all inordinate motions and affections to any thing that is his[g].

Q. 149. *Is*

ſther x. 3. For Mordecai the Jew was next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed. 1 Cor. xiii. 4. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, 5. Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil; V. 6. Rejoiceth not in iniquity, but rejoiceth in the truth; 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

48. [d] 1 Kings xxi. 4. And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. Eſth. v. 13. Yet all this profiteth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate. 1 Cor. x. 10. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

Gal. v. 26. Let us not be deſirous of vain-glory, provoking one another, envying one another. James iii. 14. But if ye have bitter envying and ſtrife in your hearts, glory not; and lye not againſt the truth. V. 16. For where envying and ſtrife is, there is confuſion, and every evil work.

[f] Pſal. cxii. 9. He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour. V. 10. The wicked ſhall ſee it, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh. Neh. ii. 10. When Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard of it, it grieved them exceedingly, that there was come a man to ſeek the welfare of the children of Iſrael.

[g] Rom. vii. 7. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet. V. 8. But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead. Rom. xiii. 9. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Col. iii. 5. Mortify, therefore, your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himself [h], or by any grace received in this life, perfectly to keep the commandments of God [i]; but doth daily break them in thought [k], word, and deed [l].

Q. 150. *Are*

evil concupiscence, and covetousness, which is idolatry. Deut. v. 21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

149. [h] James iii. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. John xv. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.

[i] Eccl. vii. 20. For there is not a just man upon earth, that doeth good and sinneth not. 1 John i. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us. V. 10. If we say that we have not sinned, we make him a lyar, and his word is not in us. Gal. v. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. Rom. vii. 18. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. V. 19. For the good that I would I do not: but the evil which I would not, that do I.

[k] Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. viii. 21.---And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth:---

[l] Rom. iii. 9.---We have before proved both Jews and Gentiles that they are all under sin; V. 10. As it is written, There is none righteous, no, not one. V. 11. There is none that understandeth, there is none that seeketh after God. V. 12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. V. 13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: V. 14. Whose mouth is full of cursing and bitterness: V. 15. Their feet are swift to shed blood: V. 16. Destruction and misery are in their ways: V. 17. And the way of peace have they not known. V. 18. There is no fear of God before their eyes. V. 19. Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the

Q. 150. *Are all tranſgreſſions of the law of God equally heinous in themſelves, and in the ſight of God?*

A. All tranſgreſſions of the law of God are not equally heinous; but ſome ſins in themſelves, and by reaſon of ſeveral aggravations, are more heinous in the ſight of God than others[m].

Q. 151. *What are thoſe aggravations that make ſome ſins more heinous than others?*

A. Sins receive their aggravations,

1. From the perſons offending[n]: if they be of riper age[o], greater experience, or grace[p], eminent for profeſſion[q], gifts,

orld may become guilty before od, Jam. iii. *from Ver.* 2. *to* 13. r in many things we offend all,---
50. [m] John xix. 11. Jeſus anered, Thou couldeſt have no wer at all againſt me, except were given thee from above: refore he that delivered me o thee hath the greater ſin. ek. viii. 6.---But turn thee yet in, and thou ſhalt ſee greater minations. V. 13.——Turn e yet again, and thou ſhalt ſee ater abominations that they do. 5.---Turn thee yet again, and u ſhalt ſee greater abominas than theſe. 1 John v. 16. If man ſee his brother ſin a ſin ch is not unto death, he ſhall and he ſhall give him life for n that ſin not unto death. ere is a ſin unto death: I do ſay that he ſhall pray for it. lxxviii. 17. And they ſinned more againſt him, by provo the moſt High in the wilder. V. 32. For all this they ſinſtill: and believed not for his drous works. V. 56. Yet tempted and provoked the high God, and kept not his monies.

1. [n] Jer. ii. 8. The prieſts ſaid Where is the Lord? and they handle the law knew me not: the paſtors alſo tranſgreſſed againſt me, and the prophets prophefied by Baal, and walked after things that do not profit.

[o] Job xxxii. 7. I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom. V. 9. Great men are not always wiſe: neither do the aged underſtand judgment. Eccl. iv. 13. Better is a poor and a wiſe child than an old and fooliſh king, who will no more be admoniſhed.

[p] 1 Kings xi. 4. For it came to paſs, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. V. 9. And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice.

[q] 2 Sam. xii. 14. Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo that is born unto thee ſhall ſurely die. 1 Cor. v. 1. It is reported commonly that there is fornication among you, and ſuch fornication as is not ſo much as named among the Gentiles, that one ſhould have his father's wife.

[r] James

gifts[r], place[s], office[t], guides to others[u], and whose example is likely to be followed by others[w].

2. From

[r] James iv. 17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. Luke xii. 47. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. V. 48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

[s] Jer. v. 4. Therefore I said, Surely these are poor, they are foolish: for they know not the way of the Lord, nor the judgment of their God. V. 5. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

[t] 2 Sam. xii. 7. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, —V. 8. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. V. 9. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Ezek. viii. 11. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand, and a thick cloud of incense went up. V. 12. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark every man in the chambers of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth.

[u] Rom. ii. 17. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, V. 18. And knowest his will, V. 19. And art confident that thou thyself art a guide of the blind, light of them which are in darkness, V. 20. An instructor of the foolish, a teacher of babes,— V. 21. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? V. 22. Thou that sayest man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? V. 23. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? V. 24. For the name of God is blasphemed among the Gentiles through you.

[w] Gal. ii. 11. But when Peter was come to Antioch I withstood him to the face, because he was to be blamed. V. 12. For before that certain came from James, he did eat with the Gentiles: but when they were come he withdrew, and separated himself, fearing them which were of the circumcision. V. 13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. V. 14. But when

2. From the parties offended[x]: if immediately againſt d[y], his attributes[z], and worſhip[a]; againſt Chriſt and his ce[b]; the Holy Spirit[c], his witneſs[d], and workings[e]; againſt

hat they walked not upright- ccording to the truth of the el, I ſaid unto Peter before all, If thou, being a Jew, after the manner of Gentiles, ot as do the Jews, why com- ſt thou the Gentiles to live the Jews?

Mat. xxi. 38. But when the ndmen ſaw the ſon, they ſaid g themſelves, This is the come, let us kill him, and s ſeize on his inheritance. And they caught him, and im out of the vineyard, and im.

Sam. ii. 25. If one man ſin another, the judge ſhall him: but if a man ſin againſt ord, who ſhall entreat for —Acts v. 4.—Thou haſt not nto men, but unto God. . 1. Againſt thee, thee only, ſinned, and done this evil ight: that thou mighteſt ified when thou ſpeakeſt, clear when thou judgeſt.

m. ii. 4. Or deſpiſeſt thou hes of his goodneſs, and rance, and long-ſuffering; owing that the goodneſs of adeth thee to repentance?

l. i. 8. And if ye offer the r ſacrifice, is it not evil? e offer the lame and ſick, t evil? offer it now unto ernor, will he be pleaſed e, or accept thy perſon? e Lord of hoſts. V. 14. ſed be the deceiver, which his flock a male, and vow- ſacrificeth unto the Lord t thing: for I am a great th the Lord of hoſts, and my name is dreadful among the Heathen.

[b] Heb. ii. 2. For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; V. 3. How ſhall we eſcape if we neglect ſo great ſalvation?——Heb. xii. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.

[c] Heb. x. 29. Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God?—Mat. xii. 31. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men. V. 32. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.

[d] Eph. iv. 30. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption.

[e] Heb. vi. 4. For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, V. 5. And have taſted the good word of God, and the powers of the world to come; V. 6. If they ſhall fall away,

againſt ſuperiors, men of eminency[f], and ſuch as we ſtan
eſpecially related and engaged unto[g]; againſt any of th
ſaints[h], particularly weak brethren[i], the ſouls of them, o
any other[k], and the common good of all or many[l].

3. Fro

away, to renew them again unto repentance:—

[f] Jude, ver. 8. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities. Numb. xii. 8. —Wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes? V. 9. And the anger of the Lord was kindled againſt them, and he departed. Iſa. iii. 5.—The child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

[g] Prov. xxx. 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it. 2 Cor. xii. 15. And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I be loved. Pſal. lv. 12. For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me that did magnify himſelf againſt me, then I would have hid myſelf from him. V. 13. But it was thou, a man, mine equal, my guide, and mine acquaintance. V. 14. We took ſweet counſel together, and walked unto the houſe of God in company. V. 15. Let death ſeize upon them, and let them go down quick into hell:—

[h] Zeph. ii. 8. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people,——V. 10. This ſhall they have for their pride, becauſe they have reproached and mag
fied themſelves againſt the peo
of the Lord of hoſts. V.
The Lord will be terrible u
them:—Mat. xviii. 6. But wh
ſhall offend one of theſe little o
which believe in me, it were b
ter for him that a milſtone w
hanged about his neck, and
he were drowned in the dept
the ſea. 1 Cor. vi. 8. Nay, ye
wrong and defraud, and that y
brethren. Rev. xvii. 6. And I
the woman drunken with
blood of the ſaints, and with
blood of the martyrs of Jeſu

[i] 1 Cor. viii. 11. And thro
thy knowledge ſhall the weak
ther periſh, for whom Chriſt d
V. 12. But when ye ſin ſo ag
the brethren, and wound
weak conſcience, ye ſin ag
Chriſt. Rom. xiv. 13. Let us
therefore, judge one another
more; but judge this rather,
no man put a ſtumbling
or an occaſion to fall, in his
ther's way. V. 15. But if th
ther be grieved with thy
now walkeſt thou not char
Deſtroy not him with thy
for whom Chriſt died. V.
is good neither to eat fleſh,
drink wine, nor any thing w
by thy brother ſtumbleth,
offended, or is made weak.

[k] Ezek. xiii. 19. And w
pollute me among my peo
handfuls of barley, and for
of bread, to ſlay the ſoul
ſhould not die, and to ſa
ſouls alive that ſhould no
by your lying to my peop

3. From the nature and quality of the offence[m]: if it be againſt the expreſs letter of the law[n], break many commandments, contain in it many ſins[o]: if not only conceived in

ear your lyes? 1 Cor. viii. 12. ut when ye ſin ſo againſt the rethren, and wound their weak onſciences, ye ſin againſt Chriſt. ev. xviii. 11. The merchandiſe of ld,—V. 13. And cinnamon, and lours, and ointments, and frank-cenſe, and wine, and oil, and e flour, and wheat, and beaſts, d ſheep, and horſes, and cha-ts, and ſlaves, and ſouls of men. t. xxiii. 15. Woe unto you, ibes and Phariſees, hypocrites! ye compaſs ſea and land to ke one proſelyte; and, when is made, ye make him two-d more the child of hell than urſelves.

1 Theſſ. ii. 15. Who both kill-the Lord Jeſus and their own phets, and have perſecuted us; they pleaſe not God, and are trary to all men: V. 16. For-ding us to ſpeak to the Gentiles, they might be ſaved,—Joſh. 20. Did not Achan, the ſon Zerah, commit a treſpaſs in accurſed thing, and wrath fell ll the congregation of Iſrael? that man periſhed not alone is iniquity.

Prov. vi. 30. Men do not de-a thief, if he ſteal to ſatisfy oul when he is hungry: V. 31. if he be found he ſhall re-ſeven-fold;----V. 32. But ſo committeth adultery with man lacketh underſtanding: at doeth it deſtroyeth his ſoul. V. 33. A wound and nour ſhall he get, and his ach ſhall not be wiped . *And ſo on to the end of the* er.

[m] Ezra ix. 10. And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments, V. 11. Which thou haſt commanded by thy ſervants the prophets, ſaying, The land, unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people.---V. 12. Now, therefore, give not your daughters unto their ſons, &c. 1 Kings xi. 9. And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice, V. 10. And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the Lord commanded.

[o] Col. iii. 5. Mortify, therefore, your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry. 1 Tim. vi. 10. For the love of money is the root of all evil: which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows. Prov. v. 8. Remove thy way far from her, and come not nigh the door of her houſe: V. 9. Leſt thou give thine honour unto others, and thy years unto the cruel: V. 10. Leſt ſtrangers be filled with thy wealth;---V. 11. And thou mourn at the laſt, when thy fleſh and thy body are conſumed, V. 12. And ſay, How have I hated inſtruction, and my heart deſpiſed reproof! Prov. vi. 32. But whoſo committeth

in the heart, but breaks forth in words and actions[p], ſcandalize others[q], and admit of no reparation[r]: if againſt means[s], mercies,

adutery with a woman lacketh underſtanding: he that doeth it deſtroyeth his own ſoul. V. 33. A wound and diſhonour ſhall he get.---Joſh. vii. 21. When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them;---

[p] James i. 14. But every man is tempted when he is drawn away of his own luſt, and enticed. V. 15. Then when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed, bringeth forth death. Mat. v. 22. But I ſay unto you, That whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire. Micah ii. 1. Woe to them that deviſe iniquity, and work evil upon their beds! when the morning is light they practiſe it, becauſe it is in the power of their hand.

[q] Mat. xviii. 7. Woe unto the world becauſe of offences! for it muſt needs be that offences come; but woe to that man by whom the offence cometh! Rom. ii. 23. Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? V. 24. For the name of God is blaſphemed among the Gentiles through you, as it is written.

[r] Deut. xxii. 22. If a man be found lying with a woman married to an huſband, then they ſhall both of them die, both the man that lay with the woman and the woman: ſo ſhalt thou put away evil from Iſrael. *Compared with* V. 28. If a man find a damſel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: V. 29. Then the man that lay with her ſhall give unto the damſel's father fifty ſhekels of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days. Prov. vi. 32. But whoſo committeth adultery with a woman lacketh underſtanding: he that doeth it deſtroyeth his own ſoul. V. 33. A wound and diſhonour ſhall be get, and his reproach ſhall not be wiped away. V. 34. For jealouſy is the rage of a man: therefore he will not ſpare in the day of vengeance. V. 35. He will not regard any ranſom; neither will he reſt content, though thou give veſt many gifts.

[s] Mat. xi. 21. Woe unto thee, Chorazin! woe unto thee, Bethſaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. V. 22. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment than for you. V. 23. And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. V. 24. But I ſay unto you, That it ſhall be more tolerable for the land of Sodom---John xv. 22. If I had not come and ſpoken

mercies [t], judgments [u], light of nature [w], conviction of conſcience [x], publick or private admonition [y], cenſures of the church [z], civil puniſhments [a]; and our prayers, purpoſes, promiſes,

unto them, they had not had ſin; but now they have no cloak for their ſin.

[t] Iſa. i. 3. The ox knoweth his owner, and the aſs his maſter's crib; but Iſrael doth not know, my people doth not conſider. Deut. xxxii. 6. Do ye thus requite the Lord, O fooliſh people and unwiſe? is not he thy father that hath bought thee? hath he not made thee, and eſtabliſhed thee?

[u] Amos iv. 8. So two or three cities wandered unto one city to drink water; but they were not ſatisfied: yet have ye not returned unto me, ſaith the Lord. V. 9. I have ſmitten you with blaſting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees, increaſed, the palmer-worm devoured them: yet have ye not returned unto me, ſaith the Lord. V. 10. I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes; and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the Lord. V. 11. I have overthrown ſome of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand pluckt out of the burning: yet have ye not returned unto me, ſaith the Lord. Jer. v. 3. O Lord, are not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction; they have made their faces harder than a rock, they have refuſed to return.

[w] Rom. i. 26. For this cauſe God gave them up unto vile affections: for even their women did change the natural uſe into that which is againſt nature. V. 27. And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that recompence of their error which was meet.

[x] Rom. i. 32. Who knowing the judgment of God, (that they which commit ſuch things are worthy of death,) not only do the ſame, but have pleaſure in them that do them. Dan. v. 22. And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this. Tit. iii. 10. A man that is an heretick, after the firſt and ſecond admonition, reject: V. 11. Knowing that he that is ſuch is ſubverted, and ſinneth, being condemned of himſelf.

[y] Prov. xxix. 1. He that, being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.

[z] Tit. iii. 10. A man that is an heretick, after the firſt and ſecond admonition, reject. Mat. xviii. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.

[a] Prov. xxvii. 22. Though thou ſhouldeſt bray a fool in a mortar

promiſes [b], vows [c], covenants [d], and engagements to God or men [e]: if done deliberately [f], wilfully [g], preſumptuouſly [h], impu-

among wheat with a peſtle, yet will not his fooliſhneſs depart from him. Prov. xxiii. 35. They have ſtricken me, ſhalt thou ſay, and I was not ſick; they have beaten me, and I felt it not: when ſhall I awake? I will ſeek it yet again.

[b] Pſal. lxxviii. 34. When he ſlew them, then they ſought him: and they returned and enquired early after God. V. 35. And they remembered that God was their rock, and the high God their redeemer. V. 36. Nevertheleſs they did flatter him with their mouth, and they lyed unto him with their tongues. V. 37. For their heart was not right with him, neither were they ſtedfaſt in his covenant. Jer. ii. 20. For of old time I have broken thy yoke, and burſt thy bands, and thou ſaidſt, I will not tranſgreſs; when upon every high hill, and under every green tree, thou wanderedſt, playing the harlot. Jer. xlii. 5. Then they ſaid to Jeremiah, The Lord be a true and faithful witneſs between us, if we do not even according to all things for which the Lord thy God ſhall ſend thee to us. V. 6. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we ſend thee. ---V. 20. For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God; and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it. V. 21. And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath ſent me unto you.

[c] Eccl. v. 4. When thou voweſt a vow unto God, defer not to pay it: for he hath no pleaſure in fools; pay that which thou haſt vowed. V. 5. Better is it that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay. V. 6. Suffer not thy mouth to cauſe thy fleſh to ſin; neither ſay thou before the angel that it was an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands? Prov. xx. 25. It is a ſnare to the man who devoureth that which is holy, and after vows to make enquiry.

[d] Lev. xxvi. 25. And I will bring a ſword upon you, that ſhall avenge the quarrel of my covenant:---

[e] Prov. ii. 17. Which forſaketh the guide of her youth, and forgetteth the covenant of her God. Ezek. xvii. 18. Seeing he deſpiſed the oath by breaking the covenant, (when, lo, he had given his hand,) and hath done all theſe things, he ſhall not eſcape. V. 19. Therefore thus ſaith the Lord God, As I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

[f] Pſalm. xxxvi. 4. He deviſeth miſchief upon his bed; he ſetteth himſelf in a way that is not good; he abhorreth not evil.

[g] Jer. vi. 16. Thus ſaith the Lord, Stand ye in the ways, and ſee, and aſk for the old paths, where is the good way, and walk

impudently [i], boastingly [k], maliciously [l], frequently [m], obstinately [n], with delight [o], continuance [p], or relapsing after repentance [q].

4. From

therein, and ye shall find rest for your souls. But they said, We will not walk therein.

[h] Numb. xv. 30. But the soul that doeth ought presumptuously, (whether he be born in the land or a stranger,) the same reproacheth the Lord; and that soul shall be cut off from among his people. Exod. xxi. 14. But if a man come presumptuously upon his neighbour to slay him with guile; thou shalt take him from mine altar, that he may die.

[i] Jer. iii. 3. Therefore the showers have been with-holden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Prov. vii. 13. So she caught him, and kissed him, and with an impudent face said unto him,---

[k] Psal. lii. 1. Why boastest thou thyself in mischief, O mighty man?

[l] 3 John, ver. 10. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words:---

[m] Numb. xiv. 22. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice.

[n] Zech. vii. 11. But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. V. 12. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts.

[o] Prov. ii. 14. Who rejoice to do evil, and delight in the frowardness of the wicked.

[p] Isa. lvii. 17. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

[q] Jer. xxxiv. 8. This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; V. 9. That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother. V. 10. Now, when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed, and let them go. V. 11. But afterwards they turned, and caused the servants, and the handmaids, whom they had let go free, to return, and brought them into subjection for servants, and for handmaids. 2 Pet. ii. 20. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning. V. 21. For

4. From circumſtances of time [r] and place [s]: if on the Lord's day [t], or other times of divine worſhip [v]; or immediately before [w] or after theſe [x], or other helps to prevent or remedy

it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them. V. 22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The ſow that was waſhed to her wallowing in the mire.

[r] 2 Kings v. 26. And he ſaid unto him, (*Gehazi*,) Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

[s] Jer. vii. 10. And come and ſtand before me in this houſe which is called by my name, and ſay, We are delivered to do all theſe abominations. Iſa. xxvi. 10. Let favour be ſhewed to the wicked, yet will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord.

[t] Ezek. xxiii. 37. That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery;---V. 38. Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths. V. 39. For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it; and, lo, thus have they done in the midſt of mine houſe.

[v] Iſa. lviii. 3. Wherefore have we faſted, ſay they, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt ye find pleaſure, and exact all your labours. V. 4. Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs; ye ſhall not faſt as ye do this day, to make your voice to be heard on high. V. 5. Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? is it to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under him? wilt thou call this a faſt, and an acceptable day to the Lord? Numb. xxv. 6. And, behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who were weeping before the door of the tabernacle of the congregation. V. 7. And when Phinehas, the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw it, he roſe up from among the congregation, and took a javelin in his hand.

[w] 1 Cor. xi. 20. When ye come together, therefore, into one place, this is not to eat the Lord's ſupper. V. 21. For in eating every one taketh before other his own ſupper: and one is hungry, and another is drunken.

[x] Jer. vii. 8. Behold, ye truſt in lying words, that cannot profit. V. 9. Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal and

remedy ſuch miſcarriages [y]: if in publick, or in the preſence of others, who are thereby likely to be provoked or defiled [z].

Q. 152. *What doth every ſin deſerve at the hands of God?*

A. Every ſin, even the leaſt, being againſt the ſovereignty [a], goodneſs [b], and holineſs of God [c], and againſt his righteous law,

and walk after other gods whom ye know not; V. 10. And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations? Prov. vii. 14. I have peace-offerings with me; this day have I paid my vows. V. 15. Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee. John xiii. 27. And after the ſop Satan entered into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly. V. 30. He then, having received the ſop, went immediately out:—

[y] Ezra ix. 13. And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities deſerve, and haſt given us ſuch deliverance as this; V. 14. Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed us?—

[z] 2 Sam. xvi. 22. So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his father's concubines in the ſight of all Iſrael. 1 Sam. ii. 22. Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation. V. 23. And he ſaid unto them, Why do ye ſuch things? for I hear of your evil dealings by all this people. V. 24. Nay, my ſons: for it is no good report that I hear; ye make the Lord's people to tranſgreſs.

152. [a] James ii. 10. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. V. 11. For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill.—

[b] Exod. xx. 1. God ſpake all theſe words, ſaying, V. 2. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

[c] Hab. i. 13. Thou art of purer eyes than to behold evil, and canſt not look on iniquity: wherefore lookeſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous than he? Lev. x. 3. Then Moſes ſaid unto Aaron, This is it that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified.—Lev. xi. 44. For I am the Lord your God: ye ſhall, therefore, ſanctify yourſelves, and ye ſhall be holy; for I am holy: neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth. V. 45. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye ſhall, therefore, be holy; for I am holy.

law [d], deserveth his wrath and curse [e], both in this life [f], and that which is to come [g]; and cannot be expiated but by the blood of Christ [h].

Q. 153. *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ [i], and the diligent use of the outward means whereby

[d] 1 John iii. 4. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. Rom. vii. 12. Wherefore the law is holy, and the commandment holy, and just, and good.

[e] Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

[f] Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins? Deut. xxviii. *from Verse* 15. *to the end.* But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee. V. 16. Cursed shalt thou be in the city, and cursed shalt thou be in the field. V. 17. Cursed shall be thy basket and thy store, *&c.*

[g] Mat. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

[h] Heb. ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. 1 Pet. i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; V. 19. But with the precious blood of Christ, as of a lamb without blemish, and without spot.

153. [i] Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Mat. iii. 7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come? V. 8. Bring forth, therefore, fruits meet for repentance. Luke xiii. 3, 5. I tell you, Nay: but except ye repent, ye shall all likewise perish. Acts xvi. 30. And (*the jailor*) brought them out, and said, Sirs, what must I do to be saved? V. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whoso ever

whereby Christ communicates to us the benefits of his mediation [k].

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the word, sacraments, and prayer; all which are made effectual to the elect for their salvation [l].

Q. 155. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching, of the word an effectual means of enlightening [m], convincing,

ever believeth in him should not perish, but have everlasting life. V. 18. He that believeth on him is not condemned: but he that believeth not is condemned already,——

[k] Prov. ii. 1. My son, if thou wilt receive my words, and hide my commandments with thee, V. 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding: V. 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding: V. 4. If thou seekest her as silver, and searchest for her as for hid treasures: V. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. viii. 33. Hear instruction, and be wise, and refuse it not. V. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. V. 35. For whoso findeth me findeth life, and shall obtain favour of the Lord. V. 36. But he that sinneth against me wrongeth his own soul; all they that hate me love death.

154. [l] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: V. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Acts ii. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. V. 46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; V. 47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

155. [m] Neh. viii. 8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Psal. xix. 8. ——The commandment of the Lord is pure, enlightening the eyes.

convincing and humbling ſinners[n]; of driving them out of themſelves, and drawing them unto Chriſt[o]; of conforming them to his image[p], and ſubduing them to his will[q]; of

[n] 1 Cor. xiv. 24. But if all propheſy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: V. 25. And thus are the ſecrets of his heart made manifeſt; and ſo, falling down on his face, he will worſhip God, and report that God is in you of a truth. 2 Chron. xxxiv. 18. Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king. V. 19. And it came to paſs, when the king had heard the words of the law, that he rent his clothes. V. 26. And as for the king of Judah, who ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus ſaith the Lord God of Iſrael concerning the words which thou haſt heard; V. 27. Becauſe thine heart was tender, and thou didſt humble thyſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thyſelf before me, and didſt rend thy clothes, and weep before me; I have even heard thee alſo, ſaith the Lord. V. 28. Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace,—

[o] Acts ii. 37. Now, when they heard this, they were pricked in their heart, and ſaid unto Peter and to the reſt of the apoſtles, Men and brethren, what ſhall we do? V. 41. Then they that gladly received his word were baptized: and the ſame day there were added unto them about three thouſand ſouls. Acts viii. *from Verſe* 27. *to* 39.---And, behold, a man of Ethiopia, an eunuch of great authority,---V. 28. Was returning, and, ſitting in his chariot, read Eſaias the prophet. V. 29. Then the Spirit ſaid unto Philip, Go near, and join thyſelf to this chariot. V. 30. And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?----V. 35. Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus. V. 36.—And the eunuch ſaid, See, here is water; what doth hinder me to be baptized? V. 37. And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God. V. 38.—And they went down both into the water, both Philip and the eunuch; and he baptized him.

[p] 2 Cor. iii. 18. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

[q] 2 Cor. x. 4. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds: V. 5. Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt. V. 6. And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled. Ro-

vi.

of ſtrengthening them againſt temptations and corruptions[r]; of building them up in grace[s], and eſtabliſhing their hearts in holineſs and comfort through faith unto ſalvation[t].

Q. 156. *Is*

vi. 17. But God be thanked that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you.

[r] Mat. iv. 4. But he anſwered, and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. V. 7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. V. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Eph. vi. 16. Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. V. 17. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God. Pſal. xix. 11. Moreover, by them is thy ſervant warned: and in keeping of them there is great reward. 1 Cor. x. 11. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

[s] Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. 2 Tim. iii. 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. V. 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: V. 17. That the man of God may be perfect, thoroughly furniſhed unto all good works.

[t] Rom. xvi. 25. Now to him that is of power to eſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery, which was kept ſecret ſince the world began. 1 Theſſ. iii. 2. And ſent Timotheus our brother, and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith: V. 10. Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith. V. 11. Now God himſelf and our Father, and our Lord Jeſus Chriſt, direct our way unto you: V. 13. To the end he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints. Rom. xv. 4. For whatſoever things were written aforetime were written for our learning; that we through patience and comfort of the ſcriptures might have hope. Rom. x. 13. For whoſoever ſhall call upon the name of the Lord ſhall be ſaved. V. 14. How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? V. 15. And how ſhall they preach except

Q. 156. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the word publickly to the congregation [u], yet all ſorts of people are bound to read it apart by themſelves [w], and with their fami-

they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things! V. 16. But they have not all obeyed the goſpel: for Eſaias ſaith, Lord, who hath believed our report? V. 17. So then, faith cometh by hearing, and hearing by the word of God. Rom. i. 16. For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek.

156. [u] Deut. xxxi. 9. And Moſes wrote this law, and delivered it unto the prieſts, the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael. V. 11. When all Iſrael is come to appear before the Lord thy God in the place which he ſhall chooſe, thou ſhalt read this law before all Iſrael in their hearing. V. 12. Gather the people together, men, and women, and children, and thy ſtranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law: V. 13. And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it. Neh. viii. 2. And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month. V. 3. And he read therein before the ſtreet that was before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people were attentive unto the book of the law. Neb. ix. 3. And they ſtood up in their place, and read in the book of the law of the Lord their God one fourth part of the day, and another fourth part they confeſſed, and worſhipped the Lord their God. V. 4. Then ſtood up upon the ſtairs, of the Levites, Jeſhua, and Bani, &c. and cried with a loud voice unto the Lord their God. V. 5. Then the Levites, Joſhua, and Kadmiel, &c. ſaid, Stand up, and bleſs the Lord your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

[w] Deut. xvii. 19. And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes, to do them. Rev. i. 3. Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand. John v. 39. Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me. Iſa. xxxiv. 16. Seek ye out of the book of the Lord, and read: no one of theſe ſhall fail,

[x] Deu

families [x]: to which end, the holy scriptures are to be translated out of the original into vulgar languages [y].

Q. 157. *How is the word of God to be read?*

A. The holy scriptures are to be read with an high and reverent esteem of them [z]; with a firm persuasion that they are

[x] Deut. vi. 6. And these words, which I command thee this day, shall be in thine heart: V. 7. And thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. V. 8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. V. 9. And thou shalt write them upon the posts of thy house, and on thy gates. Gen. xviii. 17. And the Lord said, Shall I hide from Abraham that thing which I do? V. 19. For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord,—Psal. lxxviii. 5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. V. 6. That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: V. 7. That they might set their hope in God, and not forget the works of God, but keep his commandments.

1 Cor. xiv. 6. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? V. 9. So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. V. 11. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. V. 12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. V. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. V. 16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? V. 24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. V. 27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. V. 28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

157. [z] Psal. xix. 10. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb. Neh. viii. 3. And he read therein before the street that was before the water-gate, from the morning until

are the very word of God[a], and that he only can enable us to underſtand them[b]; with deſire to know, believe, and obey, the will of God revealed in them[c]; with diligence[d], and attention

until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people were attentive unto the book of the law. V. 4. And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe;-----V. 5. And Ezra opened the book in the ſight of all the people; (for he was above all the people;) and, when he opened it, all the people ſtood up: V. 6. And Ezra bleſſed the Lord, the great God. And all the people anſwered, Amen, amen, with lifting up their hands: and they bowed their heads, and worſhipped the Lord with their faces to the ground, *&c. to Verſe* 10. Exod. xxiv. 7. And he (*Moſes*) took the book of the covenant, and read in the audience of the people: and they ſaid, All that the Lord hath ſaid will we do, and be obedient. 2 Chron. xxxiv. 27. Becauſe thine heart was tender, and thou didſt humble thyſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thyſelf before me, and didſt rend thy clothes, and weep before me; I have even heard thee alſo, ſaith the Lord. Iſa. lxvi. 2.---But to this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word.

[a] 2 Pet. i. 19. We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts. V. 20. Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. V. 21. For the prophecy came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt.

[b] Luke xxiv. 45. Then opened he their underſtanding, that they might underſtand the ſcriptures. 2 Cor. iii. 13. And not as Moſes which put a vail over his face that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed. V. 14. But their minds were blinded: for until this day remaineth the ſame vail untaken away in the reading of the old teſtament; which vail is done away in Chriſt. V. 15. But even unto this day when Moſes is read, the vail is upon their heart. V. 16. Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.

[c] Deut. xvii. 19. And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes, to do them: V. 20. That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong his days, &c.

[d] Acts xvii. 11. Theſe (*Bereans*) were more noble than thoſe of Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

ention to the matter and ſcope of them[e]; with meditation[f], pplication[g], ſelf-denial[h], and prayer[i].

Q. 158. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by ſuch as re ſufficiently gifted[k], and alſo duly approved and called o that office[l].

Q. 159. *How*

[e] Acts viii. 30. And Philip ran ither to him, and heard him read e prophet Eſaias, and ſaid, Unerſtandeſt thou what thou read-? V. 34. And the eunuch anwered Philip, and ſaid, I pray ee, of whom ſpeaketh the proet this? of himſelf, or of ſome her man? Luke x. 26. He ſaid to him, What is written in the w? how readeſt thou? V. 27. d he, anſwering, ſaid, Thou alt love the Lord thy God with thy heart, and with all thy ſoul, d with all thy ſtrength, and with thy mind; and thy neighbour thyſelf. V. 28. And he ſaid unhim, Thou haſt anſwered right: s do, and thou ſhalt live.

[f] Pſal. i. 2. But his delight is in e law of the Lord, and in his w doth he meditate day and ht. Pſal. cxix. 97. O how love by law! it is my meditation the day.

[g] 2 Chron. xxxiv. 21. Go, enre of the Lord for me, and for m that are left in Iſrael, and udah, concerning the words of book that is found; for great he wrath of the Lord that is red out upon us, becauſe our ers have not kept the word of Lord, to do after all that is tten in this book.

Prov. iii. 5. Truſt in the Lord h all thine heart; and lean not o thine own underſtanding. ter. xxxiii. 3. Yea, he loved people; all his ſaints are in hand; and they ſat down at thy feet; every one ſhall receive of thy words.

[i] Prov. ii. 1. My ſon, if thou wilt receive my words, and hide my commandments with thee; V. 2. So that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding: V. 3. Yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding: V. 4. If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures: V. 5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God. V. 6. For the Lord giveth wiſdom; out of his mouth cometh knowledge and underſtanding. Pſal. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Neh. viii. 6. And Ezra bleſſed the Lord, the great God. And all the people anſwered, Amen, amen, with lifting up their hands: and they bowed their heads, and worſhipped the Lord with their faces to the ground. V. 8. So they read in the book, in the law of God diſtinctly,—

158. [k] 1 Tim. iii. 2. A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach; V. 6. Not a novice, leſt, being lifted up with pride, he fall into the condemnation of the devil. Eph. iv. 8. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men.

Q. 159. *How is the word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word[l] are to preach sound doctrine[m], diligently[n], in season and out of season[o]; plainly[p], not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power[q]; faithfully

men. V. 9. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? V. 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.) V. 11. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Hosea iv. 6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children. Mal. ii. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. 2 Cor. iii. 6. Who also hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

[l] Jer. xiv. 15. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not,—Rom. x. 15. And how shall they preach except they be sent?—Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 Cor. xii. 28. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues. V. 29. Are all apostles? are all prophets? are all teachers? are all workers of miracles? 1 Tim. iii. 10. And let these also first be proved; then let them use the office of a deacon, being found blameless. 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1 Tim. v. 22. Lay hands suddenly on no man; neither be partaker of other men's sins: keep thyself pure.

159. [m] Tit. ii. 1. But speak thou the things which become sound doctrine. V. 8. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

[n] Acts xviii. 25. This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord,—

[o] 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

[p] 1 Corin. xiv. 19. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

[q] 1 Cor. ii. 4. And my speech and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

faithfully[r], making known the whole counſel of God[s]; wiſely[t], applying themſelves to the neceſſities and capacities of the hearers[u]; zealouſly[w], with fervent love to God[x] and the ſouls of his people[y]; ſincerely[z], aiming at

[r] Jer. xxiii. 28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: what is the chaff to the wheat? ſaith the Lord. 1 Cor. iv. 1. Let a man ſo account of us as of the miniſters of Chriſt, and ſtewards of the myſteries of God. 2. Moreover, it is required in ſtewards that a man be found faithful.

[s] Acts xx. 27. For I have not ſhunned to declare unto you all the counſel of God.

[t] Col. i. 28. Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus. 2 Tim. ii. 15. Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

1 Cor. iii. 2. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat. V. 13. For every one that uſeth milk is unſkilful in the word of righteouſneſs: for he is a babe. V. 14. But ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil. Luke xii. 42. And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom his lord ſhall make ruler over his houſehold, to give them their portion of meat in due ſeaſon?

[u] Acts xviii. 25. This man was inſtructed in the way of the Lord; and, being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord,—

[x] 2 Cor. v. 13. For whether we be beſide ourſelves, it is to God; or whether we be ſober, it is for your cauſe. V. 14. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead. Phil. i. 15. Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good-will: V. 16. The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds: V. 17. But the other of love, knowing that I am ſet for the defence of the goſpel.

[y] Col. iv. 12. Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God. 2 Cor. xii. 15. And I will very gladly ſpend and be ſpent for you; though the more abundantly I love you, the leſs I be loved.

[z] 2 Cor. ii. 17. For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt. 2 Cor. iv. 2. But have renounced the hidden things of diſhoneſty, not walking in

at his glory [a], and their converſion [b], edification [c], and ſalvation [d].

Q. 160. *What is required of thoſe that hear the word preached?*

A. It is required of thoſe that hear the word preached, that they attend upon it with diligence [e], preparation [f], and prayer;

in craftineſs, nor handling the word of God deceitfully, but, by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God.

[a] 1 Theſſ. ii. 4. But as we were allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts. V. 5. For neither at any time uſed we flattering words, as ye know, nor a cloak of covetouſneſs: God is witneſs. V. 6. Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the apoſtles of Chriſt. John vii. 18. He that ſpeaketh of himſelf ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

[b] 1 Cor. ix. 19. For though I be free from all men, yet have I made myſelf ſervant unto all, that I might gain the more. V. 20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; V. 21. To them that are without law, as without law, (being not without law to God, but under the law to Chriſt,) that I might gain them that are without law. V. 22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

[c] 2 Cor. xii. 19. Again, think ye that we excuſe ourſelves unto you? we ſpeak before God in Chriſt: but we do all things dearly beloved, for your edifying. Eph. iv. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.

[d] 1 Tim. iv. 16. Take heed unto thyſelf, and unto thy doctrine; continue in them: for in doing this thou ſhalt both ſave thyſelf and them that hear thee. Acts xxvi. 16. But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; V. 17. Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee, V. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

160. [e] Prov. viii. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

[f] 1 Pet. ii. 1. Wherefore laying aſide all malice, and all guile, and hypocriſies, and envies,

prayer [j]; examine what they hear by the ſcriptures [k]; receive the truth with faith [l], love [k], meekneſs [l], and readineſs of mind [m], as the word of God [n]; meditate [o], and confer of it [p]; hide it in their hearts [q], and bring forth the fruit of it in their lives [r].

Q. 161. *How*

l evil-ſpeakings, V. 2. As new-born babes, deſire the ſincere milk the word, that ye may grow ereby. Luke viii. 18. Take heed, erefore, how ye hear: for who-ever hath, to him ſhall be given; d whoſoever hath not, from him ll be taken even that which he meth to have.

Pſal. cxix. 18. Open thou mine s, that I may behold wondrous ngs out of thy law. Eph. vi. 18. ying always with all prayer ſupplication in the Spirit, and ching thereunto with all per-rance, and ſupplication for all ts; V. 19. And for me, that rance may be given unto me, I may open my mouth bold-o make known the myſtery e goſpel.

Acts xvii. 11. Theſe were more e than thoſe in Theſſalonica, at they received the word all readineſs of mind, and hed the ſcriptures daily, whe-thoſe things were ſo.

eb. iv. 2. For unto us was oſpel preached as well as unto ; but the word preached did rofit them, not being mixed faith in them that heard it.

Theſſ. ii. 10. And with all ableneſs of unrighteouſneſs m that periſh; becauſe they ed not the love of the truth, ey might be ſaved.

mes i. 21. Wherefore, lay ll filthineſs, and ſuperfluity ghtineſs, and receive with ek the ingrafted word, is able to ſave your ſouls.

[m] Acts xvii. 11. Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

[n] 1 Theſſ. ii. 13. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

[o] Luke ix. 44. Let theſe ſayings ſink down into your ears: for the Son of man ſhall be delivered into the hands of men. * Heb. ii. 1. Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip.

[p] Luke xxiv. 14. And they talked together of all theſe things which had happened. Deut. vi. 6. And theſe words, which I command thee this day, ſhall be in thine heart. V. 7. And thou ſhalt teach them diligently unto thy children; and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

[q] Prov. ii. 1. My ſon, if thou wilt receive my words, and hide my commandments with thee. Pſal. cxix. 11. Thy word have I hid in mine heart, that I might not ſin againſt thee.

[r] Luke viii. 15. But that on the good ground are they, which in an

Q. 161. *How do the ſacraments become effectual means of ſalvation?*

A. The ſacraments become effectual means of ſalvation, not by any power in themſelves, or any virtue derived from the piety or intention of him by whom they are adminiſtered, but only by the working of the Holy Ghoſt, and the bleſſing of Chriſt, by whom they are inſtituted [s].

Q. 162. *What is a ſacrament?*

A. A ſacrament is an holy ordinance inſtituted by Chriſt in his church [t], to ſignify, ſeal, and exhibit [u], unto thoſe tha

ar

an honeſt and good heart, having heard the word keep it, and bring forth fruit with patience. James i. 25. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

161. [s] 1 Pet. iii. 21. The like figure whereunto, even baptiſm, doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Acts viii. 13. Then Simon himſelf believed alſo: and, when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done. *Compared with* V. 23. For I perceive, *(ſaid Peter to Simon,)* that thou art in the gall of bitterneſs, and in the bond of iniquity. 1 Cor. iii. 6. I have planted, Apollos watered: but God gave the increaſe. V. 7. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

162. [t] Gen. xvii. 7. And I wi eſtabliſh my covenant between m and thee, and thy ſeed after the in their generations, for an eve laſting covenant; to be a G unto thee, and to thy ſeed af thee. V. 10. This is my covena which ye ſhall keep between and you, and thy ſeed after th Every man-child among you ſh be circumciſed. Exod. *Chap. Containing the inſtitution of paſſover.* * Mat. xxviii. 19. Go therefore, and teach all natio baptizing them in the name of Father, and of the Son, and of Holy Ghoſt. Mat. xxvi. 26. A as they were eating, Jeſus t bread, and bleſſed it, and br it, and gave it to the diſciples, ſaid, Take, eat; this is my b V. 27. And he took the cup, gave thanks, and gave it to th ſaying, Drink ye all of it: V For this is my blood of the teſtament, which is ſhed for m for the remiſſion of ſins.

[u] Rom. iv. 11. And he rec the ſign of circumciſion, a ſe the righteouſneſs of the which he had, yet being uncir ciſed: that he might be the f of all them that believe, th they be not circumciſed; righteouſneſs might be im unto them alſo. 1 Cor. x

are within the covenant of grace[w], the benefits of his mediation[x]; to ſtrengthen and increaſe their faith, and all other graces[y]; to oblige them to obedience[z]; to teſtify and ceriſh their love and communion one with another[a]; and to diſtinguiſh them from thoſe that are without[b].

Q. 163. *What are the parts of a ſacrament?*

A. The parts of a ſacrament are two; the one an outward and ſenſible ſign, uſed according to Chriſt's own appointment;

nd, when he had given thanks, e brake it, and ſaid, Take, eat; his is my body, which is broen for you: this do in remembrance of me. V. 25. After the me manner alſo he took the up, when he had ſupped, ſaying, his cup is the new teſtament in y blood: this do ye, as oft as drink it, in remembrance of e.

[w] Rom. xv. 8. Now I ſay, that ſus Chriſt was a miniſter of the rcumciſion for the truth of God, confirm the promiſes made unthe fathers. Exod. xii. 48. nd when a ſtranger ſhall ſojourn th thee, and will keep the paſsr to the Lord, let all his males circumciſed, and then let him me near and keep it; and he ll be as one that is born in the d: for no uncircumciſed perſon ll eat thereof.

[x] Acts ii. 38. Then Peter ſaid to them, Repent, and be baped every one of you in the me of Jeſus Chriſt, for the reſſion of ſins, and ye ſhall reve the gift of the Holy Ghoſt. Cor. x. 16. The cup of bleſſing ich we bleſs, is it not the comnion of the blood of Chriſt? bread which we break, is it the communion of the body Chriſt?

Rom. iv. 11. [*See in* [u] *above.*] . iii. 27. For as many of you as have been baptized into Chriſt have put on Chriſt.

[z] Rom. vi. 3. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt were baptized into his death? V. 4. Therefore we are buried with him by baptiſm into death; that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. 1 Cor. x. 21. Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils.

[a] Eph. iv. 2. With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; V. 3. Endeavouring to keep the unity of the Spirit in the bond of peace. V. 4. There is one body, and one Spirit, even as ye are called in one hope of your calling: V. 5. One Lord, one faith, one baptiſm. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.

[b] Eph. ii. 11. Wherefore remember that ye, being in time paſt Gentiles in the fleſh, who are called Uncircumciſion by that which is called the Circumciſion in the fleſh made by hands; V. 12. That

pointment; the other an inward and ſpiritual grace thereby ſignified [c].

Q. 164. *How many ſacraments hath Chriſt inſtituted in his church under the new teſtament?*

A. Under the new teſtament Chriſt hath inſtituted in his church only two ſacraments, baptiſm and the Lord's ſupper.

Q. 165. *What is baptiſm?*

A. Baptiſm is a ſacrament of the new teſtament, wherein Chriſt hath ordained the waſhing with water in the name of the Father, and of the Son, and of the Holy Ghoſt [e], to be a ſign and ſeal of ingrafting into himſelf [f], of remiſſion of ſins by his blood [g], and regeneration by his Spirit [h]; of adoption

That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world. Gen. xxxiv. 14. And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us.

163. [c] Mat. iii. 11. I indeed baptize you with water unto repentance; but he that cometh after me is mighter than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt, and with fire. 1 Pet. iii. 21. The like figure whereunto, even baptiſm, doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. Rom. ii. 28. For he is not a Jew which is one outwardly; neither is that circumciſion which is outward in the fleſh: V. 29. But he is a Jew which is one inwardly; and circumciſion is that of the heart, in the ſpirit, and not in the letter; whoſe praiſe is not of men, but of God.

164. [d] Mat. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. xi. 20. When ye come together, therefore, into one place, this is not to eat the Lord's ſupper. V. 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread. Matth. xxvi. 26, 27. [*See above in* [t].]

165. [e] Mat. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

[f] Gal. iii. 27. For as many of you as have been baptized into Chriſt have put on Chriſt.

[g] Mark i. 4. John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins. Rev. i. 5. Unto him that loved us, and waſhed us from our ſins in his own blood.

[h] Tit. iii. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration

on[l], and reſurrection unto everlaſting life[k]; and whereby
he parties baptized are ſolemnly admitted into the viſible
hurch[l], and enter into an open and profeſſed engagement
be wholly and only the Lord's[m].

Q. 166. *Unto whom is baptiſm to be adminiſtered?*

A. Baptiſm is not to be adminiſtered to any that are out
the viſible church, and ſo ſtrangers from the covenant of
omiſe, till they profeſs their faith in Chriſt, and obedience
him[n]; but infants deſcending from parents, either both or
t one of them, profeſſing faith in Chriſt, and obedience to him,
e, in that reſpect, within the covenant, and to be baptized[o].

Q. 167. *How*

neration, and renewing of the
ly Ghoſt. Eph. v. 26. That he
ght ſanctify and cleanſe it with
waſhing of water by the word.
Gal. iii. 26. For ye are all the
ldren of God by faith in Chriſt
us. V. 27. For as many of you
have been baptized into Chriſt
e put on Chriſt.

1 Cor. xv. 29. Elſe what ſhall
y do which are baptized for
dead, if the dead riſe not at
why are they then baptized
the dead? Rom. vi. 5. For if
have been planted together
he likeneſs of his death, we
l be alſo in the likeneſs of his
rrection.

Cor. xii. 13. For by one Spirit
we all baptized into one body,
ther we be Jews or Gentiles,
ther we be bond or free; and
been all made to drink into
Spirit.

Rom. vi. 4. Therefore we are
d with him by baptiſm into
h: that, like as Chriſt was
d up from the dead by the
of the Father, even ſo we al-
ould walk in newneſs of life.
6. [n] Acts viii. 36. And, as they
on their way, they came
a certain water: and the
ch ſaid, See, here is water;
what doth hinder me to be baptized? V. 37. And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God. Acts ii. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

[o] Gen. xvii. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. V. 9. And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. *Compared with* Gal. iii. 9. So then, they which be of faith are bleſſed with faithful Abraham. V. 14. That the bleſſing of Abraham might come on the Gentiles thro' Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. *And with* Col. ii. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion

Q. 167. *How is our baptiſm to be improved by us?*

A. The needful but much neglected duty of improving our baptiſm, is to be performed by us all our life long, eſpecially in the time of temptation, and when we are preſent at the adminiſtration of it to others [p]; by ſerious and thankful conſideration of the nature of it, and of the ends for which Chriſt inſtituted it, the privileges and benefits conferred and ſealed thereby, and our ſolemn vow made therein [q]; by being humbled

cumciſion of Chriſt: V. 12. Buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. *And with* Acts ii. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. V. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. *And with* Rom. iv. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had, yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: V. 12. And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had, being yet uncircumciſed. 1 Cor. vii. 14. For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband; elſe were your children unclean; but now are they holy. Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. Luke xviii. 15. And they brought unto him also infants, that he would touch them: but when his diſciples ſaw it they rebuked them. V. 16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not; for of ſuch is the kingdom of God. Rom. xi. 16. For if the firſt-fruit be holy, the lump is alſo holy: and if the root be holy, ſo are the branches.

167. [p] Col. ii. 11. In whom also ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt: V. 12. Buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. Rom. vi. 4. Therefore we are buried with him by baptiſm into death: that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. V. 11. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. V. 11. Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

[q] Rom. vi. 3. Know ye not, that ſo many of us as were bap-

led for our ſinful defilement, our falling ſhort of, and walk-
g contrary to, the grace of baptiſm, and our engagements[r];
growing up to aſſurance of pardon of ſin, and of all other
eſſings ſealed to us in that ſacrament[s]; by drawing ſtrength
om the death and reſurrection of Chriſt, into whom we
e baptized, for the mortifying of ſin, and quickening of
ace[t]; and by endeavouring to live by faith[u], to have our
nverſation in holineſs and righteouſneſs[w], as thoſe that
ve therein given up their names to Chriſt[x]; and to walk
brotherly love, as being baptized by the ſame Spirit into
e body[y].

Q. 168. *What*

o Jeſus Chriſt, were baptized
o his death? V. 4. Therefore
are buried with him by bap-
into death: that, likeas Chriſt
raiſed up from the dead by
glory of the Father, even ſo
alſo ſhould walk in newneſs of
V. 5. For if we have been
ted together in the likeneſs of
death, we ſhall be alſo in the
neſs of his reſurrection.
1 Cor. i. 11. For it hath been
ared unto me of you, my bre-
, by them which are of the
e of Chloe, that there are con-
ons among you. V. 12. Now
I ſay, that every one of you
, I am of Paul, and I of Apol-
and I of Cephas, and I of
t. V. 13. Is Chriſt divided?
Paul crucified for you? or
ye baptized in the name of
? Rom. vi. 2. God forbid:
ſhall we that are dead to ſin
any longer therein? V. 3.
w ye not, that ſo many of
were baptized into Jeſus
were baptized into his
?
om. iv. 11. And he received
n of circumciſion, a ſeal of
teouſneſs of the faith which
yet being uncircumciſed:
e might be the father of all
hat believe, though they be
not circumciſed; that righteouſ-
neſs might be imputed unto them
alſo: V. 12. And the father of
circumciſion to them who are not
of the circumciſion only, but alſo
walk in the ſteps of that faith of
our father Abraham, which he had,
being yet uncircumciſed. 1 Pet.
iii. 21. The like figure whereun-
to, even baptiſm, doth alſo now
ſave us, (not the putting away of
the filth of the fleſh, but the an-
ſwer of a good conſcience towards
God,) by the reſurrection of Jeſus
Chriſt.

[r] Rom. vi. 3, 4, 5. [*See above in* [q].]

[u] Gal. iii. 26. For ye are all the children of God by faith in Chriſt Jeſus. V. 27. For as many of you as have been baptized into Chriſt have put on Chriſt.

[w] Rom. vi. 22. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

[x] Acts ii. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

[y] 1 Cor. xii. 13. For by one Spirit are we all baptized into one

Q. 168. *What is the Lord's ſupper?*

A. The Lord's ſupper is a ſacrament of the new teſtament wherein, by giving and receiving bread and wine accordin to the appointment of Jeſus Chriſt, his death is ſhewed forth and they that worthily communicate feed upon his body a blood, to their ſpiritual nouriſhment and growth in grace have their union and communion with him confirmed teſtify and renew their thankfulneſs[c] and engagement God[d], and their mutual love and fellowſhip each with oth as members of the ſame myſtical body[e].

Q. 169. *Ho*

body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one ſpirit. V. 25. That there ſhould be no ſchiſm in the body; but that the members ſhould have the ſame care one of another. V. 26. And whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoice with it. V. 27. Now ye are the body of Chriſt, and members in particular.

168. [z] Luke xxii. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.

[a] Mat. xxvi. 26. And, as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. V. 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: V. 28. For this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſins. 1 Cor. xi. 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: V. 24. And, when he had given thanks, he brake it, and ſaid, Take, eat; this is my bo which is broken for you: this in remembrance of me. V. After the ſame manner alſo took the cup, when he had ſ ped, ſaying, This cup is the teſtament in my blood: this ye, as oft as ye drink it, in membrance of me. V. 26. Fo often as ye eat this bread, drink this cup, ye do ſhew Lord's death till he come.

[b] 1 Cor. x. 16. The cup of b ing which we bleſs, is it not communion of the blood of Ch the bread which we break, not the communion of the of Chriſt?

[c] 1 Cor. xi. 24. [*See above*

[d] 1 Cor. x. 14. Wherefore dearly beloved, flee from ido V. 15. I ſpeak as to wiſe judge ye what I ſay. V. 16. cup of bleſſing which we bl it not the communion of the of Chriſt? the bread whic break, is it not the commun the body of Chriſt? V. 2 cannot drink the cup of the and the cup of devils: ye be partakers of the Lord's and of the table of devils.

[e] 1 Cor. x. 17. For we, many, are one bread and dy: for we are all parta that one bread.

169.

Q. 169. *How hath Chriſt appointed bread and wine to be gi-
n and received in the ſacrament of the Lord's ſupper?*

A. Chriſt hath appointed the miniſters of his word, in the ad-
miſtration of this ſacrament of the Lord's ſupper, to ſet apart
e bread and wine from common uſe, by the word of inſtitution,
nkſgiving, and prayer; to take and break the bread, and to
e both the bread and the wine to the communicants: who
, by the ſame appointment, to take and eat the bread, and to
nk the wine, in thankful remembrance that the body of
riſt was broken and given, and his blood ſhed, for them[f].

Q. 170. *How do they that worthily communicate in the Lord's
per feed upon the body and blood of Chriſt therein?*

A. As the body and blood of Chriſt are not corporally or
ally preſent in, with, or under the bread and wine in the
d's ſupper[g], and yet are ſpiritually preſent to the faith of
receiver, no leſs truly and really than the elements them-
s are to their outward ſenſes[h]; ſo they that worthily
municate in the ſacrament of the Lord's ſupper do therein
upon the body and blood of Chriſt, not after a corporal
rnal, but in a ſpiritual manner, yet truly and really[i], while

[f] 1 Cor. xi. 23, 24. [*See under* [a].] Mat. xxvi. 26, 27, *e before at* [a].] Mark xiv. 22. as they did eat, Jeſus took and bleſſed, and brake it, ve to them, and ſaid, Take, is is my body. V. 23. And the cup; and, when he ven thanks, he gave it to and they all drank of it. And he ſaid unto them, my blood of the new te- which is ſhed for many. xii. 19. And he took bread, e thanks, and brake it, unto them, ſaying, This ody, which is given for is do in remembrance of so. Likewiſe alſo the cup per, ſaying, This cup is teſtament in my blood, ſhed for you.

Acts iii. 21. Whom the muſt receive until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.

[h] Mat. xxvi. 26. And, as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. V. 28. For this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſins.

[i] 1 Cor. xi. 24. And, when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. V. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26. For as often as ye eat this bread, and

while by faith they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death [k].

Q. 171. *How are they that receive the ſacrament of the Lord's ſupper to prepare themſelves before they come unto it?*

A. They that receive the ſacrament of the Lord's ſuppe are, before they come, to prepare themſelves thereunto, b examining themſelves [l] of their being in Chriſt [m], of the ſins and wants [n]; of the truth and meaſure of their kno ledge [o], faith [p], repentance [q]; love to God and the brethren charit

drink this cup, ye do ſhew the Lord's death till he come. V. 27. Wherefore, whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. V. 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. V. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

[k] 1 Cor. x. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

171. [l] 1 Cor. xi. 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.

[m] 2 Cor. xiii. 5. Examine yourſelves whether ye be in the faith; prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?

[n] 1 Cor. v. 7. Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. *Compared with* Exod. xii. 15. Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoe eateth leavened bread from firſt day until the ſeventh day, ſoul ſhall be cut off from Iſra

[o] 1 Cor. xi. 29. For he eateth and drinketh unworth eateth and drinketh damnatio himſelf, not diſcerning the Lo body.

[p] 1 Cor. xiii. 5. [*See abo letter* [m].] Mat. xxvi. 28. For is my blood of the new teſta which is ſhed for many, fo remiſſion of ſins.

[q] Zech. xii. 10. And I will upon the houſe of David, an on the inhabitants of Jeru the ſpirit of grace and of ſup tions; and they ſhall look me whom they have pierce they ſhall mourn for him, mourneth for his only ſo ſhall be in bitterneſs for h one that is in bitterneſs firſt-born. 1 Cor. xi. 31. we would judge ourſelv ſhould not be judged.

[r] 1 Cor. x. 16. The cup ing which we bleſs, is it communion of the blood o the bread which we bre not the communion of the Chriſt? V. 17. For we many, are one bread body: for we are all part that one bread. Acts ii. they, continuing daily

harity to all men [s], forgiving thoſe that have done them wrong [t]; of their deſires after Chriſt [u], and of their new obedience [w]; and by renewing the exerciſe of theſe graces [x], by ſerious meditation [y], and fervent prayer [z].

Q. 172. *May*

ccord in the temple, and break-ng bread from houſe to houſe, id eat their meat with gladneſs nd ſingleneſs of heart, V. 47. raiſing God, and having favour ith all the people. And the Lord dded to the church daily ſuch as ould be ſaved.

[s] 1 Cor. v. 8. Therefore let us ep the feaſt, not with old leaven, ither with the leaven of malice d wickedneſs; but with the un-avened bread of ſincerity and ith. 1 Cor. xi. 18. For firſt of all, hen ye come together in the urch, I hear that there be divi-ns among you; and I partly be-ve it. V. 20. When ye come to-ther, therefore, into one place, is not to eat the Lord's ſupper. Mat. v. 23. Therefore, if thou ng thy gift to the altar, and re remembereſt that thy bro-r hath ought againſt thee; V. 24. ave there thy gift before the al-, and go thy way; firſt be re-ciled to thy brother, and then e and offer thy gift.

Iſa. lv. 1. Ho, every one that ſteth, come ye to the warers, he that hath no money; come buy and eat; yea, come, buy e and milk without money, without price. John vii. 37. e laſt day, that great day of feaſt, Jeſus ſtood and cried, g, If any man thirſt, let him e unto me and drink.

1 Cor. v. 7. Purge out, there-the old leaven, that ye may new lump, as ye are unlea-. For even Chriſt our paſs-is ſacrificed for us. V. 8. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wicked-neſs; but with the unleavened bread of ſincerity and truth.

[x] 1 Cor. xi. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. V. 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. Heb. x. 21. And having an high prieſt over the houſe of God, V. 22. Let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. V. 24. And let us conſider one another, to provoke unto love and to good works. Pſal. xxvi. 6. I will waſh mine hands in innocency: ſo will I compaſs thine altar, O Lord.

[y] 1 Cor. xi. 24. And, when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. V. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

[z] 2 Chron. xxx. 18. For a multitude of the people, even many

Q. 172. *May one who doubteth of his being in Chriſt, or of his due preparation, come to the Lord's ſupper?*

A. One who doubteth of his being in Chriſt, or of his due preparation to the ſacrament of the Lord's ſupper, may have true intereſt in Chriſt, though he be not yet aſſured thereof[a] and in God's account hath it, if he be duly affected with the apprehenſion of the want of it[b], and unfeignedly deſires to

of Ephraim and Manaſſeh, Iſſachar and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one V. 19. That prepareth his heart to ſeek God, the Lord God of his fathers, though he be not cleanſed according to the purification of the ſanctuary. Mat. xxvi. 26. And, as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body.

172. [a] Iſa. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. 1 John v. 13. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Pſal. lxxxviii. *throughout.* Pſal. lxxvii. *to Verſe* 12. V. 1. I cried unto God with my voice; even unto God with my voice, and he gave ear unto me. V. 2. In the day of my trouble I ſought the Lord; my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted. V. 3. I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah. V. 4. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak *&c.* V. 7. Will the Lord caſt off for ever? and will he be favourable no more? V. 8. Is his mercy clean gone for ever? doth his promiſe fail for evermore? V. 9. Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Jonah ii. 4. Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple. V. 7. When my ſoul fainted within me I remembered the Lord, and my prayer came in unto thee, into thine holy temple.

[b] Iſa. liv. 7. For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. V. 8. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer. V. 9. For this is as the waters of Noah unto me: for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. V. 10. For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee. Mat. v. 3. Bleſſed are the poor

be found in Chriſt [c], and to depart from iniquity [d]: in which caſe (becauſe promiſes are made, and this ſacrament is appointed, for the relief even of weak and doubting Chriſtians [e]) he

pirit: for theirs is the kingdom f heaven. V. 4. Bleſſed are they hat mourn: for they ſhall be comorted. Pſal. xxxi. 22. For I ſaid my haſte, I am cut off from efore thine eyes; nevertheleſs hou heardeſt the voice of my ſupications, when I cried unto thee. ſal. lxxiii. 13. Verily I have cleand my heart in vain, and waſhed y hands in innocency. V. 22. fooliſh was I, and ignorant: I as as a beaſt before thee. V. 23. everthleſs, I am continually th thee; thou haſt holden me my right hand.

[c] Phil. iii. 8. Yea, doubtleſs, and ount all things but loſs, for the cellency of the knowledge of iſt Jeſus my Lord: for whom ave ſuffered the loſs of all ngs, and do count them but g, that I may win Chriſt, V. 9. d be found in him, not having e own righteouſneſs, which is the law, but that which is ough the faith of Chriſt, the teouſneſs which is of God by . Pſal. x. 17. Lord, thou haſt d the deſire of the humble: wilt prepare their heart, thou cauſe thine ear to ear. * Pſal. 1. As the hart panteth after water-brooks, ſo panteth my after thee, O God. V. 2. ſoul thirſteth for God, for the God: when ſhall I come appear before God? V. 5. art thou caſt down, O my and why art thou diſquiet- me? hope thou in God, for yet praiſe him for the help countenance. V. 11. Why hou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.

[d] 2 Tim. ii. 19. Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. Iſa. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. Pſal. lxvi. 18. If I regard iniquity in my heart, the Lord will not hear me. V. 19. But verily God hath heard me: he hath attended to the voice of my prayer. V. 20. Bleſſed be God, which hath not turned away my prayer, nor his mercy from me.

[e] Iſa. xl. 11. He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young. V. 29. He giveth power to the faint; and to them that have no might he increaſeth ſtrength. V. 31. But they that wait upon the Lord ſhall renew their ſtrength: they ſhall mount up with wings as eagles; they ſhall run, and not be weary; and they ſhall walk, and not faint. Matth. xi. 28. Come unto me all ye that labour, and are heavy laden, and I will give you reſt. Mat. xii. 20. A bruiſed reed ſhall he

he is to bewail his unbelief[f], and labour to have his doubt resolved[g]; and, so doing, he may and ought to come to the Lord's supper, that he may be further strengthened[h].

Q. 173. *May any who profess the faith, and desire to come to the Lord's supper, be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament by the power which Christ hath left in his church[i], until they receive instruction, and manifest their reformation[k].

Q. 174. *Wh*

he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. Mat. xxvi. 28. For this is my blood of the new testament, which is shed for many, for the remission of sins.

[f] Mark ix. 24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

[g] Acts ii. 37. Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts xvi. 30. And he brought them out, and said, Sirs, what must I do to be saved?

[h] Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

173. [i] 1 Cor. xi. 27. *to the end.* Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall guilty of the body and blood the Lord. V. 28. But let a m examine himself, and so let h eat of that bread, and drink of t cup. V. 29. For he that eat and drinketh unworthily, eat and drinketh damnation to h self, not discerning the Lord's dy. V. 30. For this cause m are weak and sickly among y and many sleep. V. 31. For if would judge ourselves, we sho not be judged, &c. *to the en the Chapter. Compared with* M vii. 6. Give not that which is unto the dogs, neither cast ye pearls before swine, lest they t ple them under their feet, and again and rend you. *And* 1 Cor. *Chap.* v. *to the end. with* Jude, ver. 23. And o save with fear, pulling them of the fire; hating even the ments spotted by the flesh. *with* 1 Tim. v. 22. Lay h suddenly on no man, neith partakers of other men's keep thyself pure.

[k] 2 Cor. ii. 7. So that con wise, ye ought rather to fo him, and comfort him, lest haps such an one should be lowed up with overmuch row.

Q. 174. *What is required of them that receive the ſacrament of the Lord's ſupper in the time of the adminiſtration of it?*

A. It is required of them that receive the ſacrament of the Lord's ſupper, that, during the time of the adminiſtration of it, with all holy reverence and attention they wait upon God in that ordinance[l], diligently obſerve the ſacramental elements and actions[m], heedfully diſcern the Lord's body[n], and affectionately meditate on his death and ſufferings[o], and thereby ſtir up themſelves to a vigorous exerciſe of their graces[p]; in judging themſelves[q], and ſorrowing for ſin;

174. [l] Lev. x. 3. Then Moſes ſaid unto Aaron, This is it that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified.—Heb. xii. 28. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear. Pſal. v. 7. But as for me, I will come into thy houſe in the multitude of thy mercy; and in thy fear will I worſhip toward thy holy temple. 1 Cor. xi. 17. Now in this that I declare unto you I praiſe you not, that ye come together not for the better, but for the worſe. V. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. V. 27. Wherefore, whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

Exod. xxiv. 8. And Moſes took the blood, and ſprinkled it on the people, and ſaid, Behold, the blood of the covenant which the Lord hath made with you concerning all theſe words. *Compared with* Mat. xxvi. 28. For this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſins.

[n] 1 Cor. xi. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

[o] Luke xxii. 19. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you: this do in remembrance of me.

[p] 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. 1 Cor. x. 3. And did all eat the ſame ſpiritual meat; V. 4. And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that followed them; and that rock was Chriſt.) V. 5. But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. V. 11. Now all theſe things happened unto them for enſamples; and they are written for our admonition, upon whom the ends of the world are come. V. 14. Wherefore, my dearly beloved, flee from idolatry.

[q] 1 Cor. xi. 31. For if we would judge ourſelves, we ſhould not be judged.

ſin[r]; in earneſt hungering and thirſting after Chriſt[s], feeding on him by faith[t], receiving of his fulneſs[u], truſting in his merits[w], rejoicing in his love[x], giving thanks for his grace[y]; in renewing of their covenant with God[z], and love to all the ſaints[a].

Q. 175. *What is the duty of Chriſtians, after they have received the ſacrament of the Lord's ſupper?*

A. The duty of Chriſtians, after they have received the ſacrament of the Lord's ſupper, is ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſs[b]; if they find quickening and comfort, to bleſs God fo

[r] Zech. xii. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications; and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.

[s] Rev. xxii. 17. And the Spirit and the bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt come: and whoſoever will, let him take the water of life freely.

[t] John vi. 35. And Jeſus ſaid unto them, I am the bread of life: he that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt.

[u] John i. 16. And of his fulneſs have all we received, and grace for grace.

[w] Phil. iii. 9. And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.

[x] Pſal. lxiii. 4. Thus will I bleſs thee while I live: I will lift up my hands in thy name. V. 5. My ſoul ſhall be ſatisfied as with ma row and fatneſs; and my mou ſhall praiſe thee with joyful li 2 Chron. xxx. 21. And the ch dren of Iſrael that were preſent Jeruſalem kept the feaſt of u leavened bread ſeven days w great gladneſs: and the Levi and the prieſts praiſed the L day by day, ſinging with loud ſtruments unto the Lord.

[y] Pſal. xxii. 26. The meek ſ eat and be ſatisfied; they ſ praiſe the Lord that ſeek h your heart ſhall live for ever.

[z] Jer. l. 5. They ſhall aſk way to Zion with their faces therward, ſaying, Come, an us join ourſelves to the Lo a perpetual covenant that ſha be forgotten. Pſal. l. 5. G my ſaints together unto me; that have made a covenant me by ſacrifice.

[a] Acts ii. 42. And they co ed ſtedfaſtly in the apoſtles trine and fellowſhip, and in ing of bread, and in prayer

175. [b] Pſal. xxviii. 7. Th is my ſtrength and my ſhie heart truſted in him, an helped: therefore my heart ly rejoiceth, and with m will I praiſe him. Pſal. l

it[c], beg the continuance of it[d], watch againſt relapſes[e], fulfil their vows[f], and encourage themſelves to a frequent attendance on that ordinance[g]: but if they find no preſent benefit, more exactly to review their preparation to, and carriage at, the ſacrament[h]; in both which, if they can approve themſelves

will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly. 1 Cor. xi. 17. Now in this that I declare unto you I praiſe you not, that ye come together not for the better, but for the worſe. V. 30. For this cauſe many are weak and ſickly among you, and many ſleep. V. 31. For if we would judge ourſelves, we ſhould not be judged.

2 Chron. xxx. 21, 22, 23, 25, 26. 21. And the children of Iſrael that were preſent at Jeruſalem kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites and the prieſts praiſed the Lord day by day, ſinging with loud inſtruments unto the Lord, &c. Acts ii. 42. And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers. V. 46. And they, continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart, V. 47. Praiſing God, and having favour with all the people.—Pſal. xxxvi. 10. O continue thy loving-kindneſs unto them that know thee, and thy righteouſneſs to the upright in heart. Cant. iii. 4. It was but a little that I paſſed from them but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mother's houſe, and into the chamber of her that conceived me. 1 Chron. xxix. 18. O Lord God of Abraham, Iſaac, and of Iſrael, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

[c] 1 Cor. x. 3. And did all eat the ſame ſpiritual meat; V. 4. And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that followed them; and that rock was Chriſt.) V. 5. But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. V. 12. Wherefore, let him that thinketh he ſtandeth take heed leſt he fall.

[f] Pſal. l. 14. Offer unto God thankſgiving, and pay thy vows unto the moſt High.

[g] 1 Cor. xi. 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Acts ii. 42. And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers. V. 46. And they, continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart.

[h] * Cant. v. 1. I am come into my garden, my ſiſter, my ſpouſe;

ſelves to God and their own conſciences, they are to wait for the fruit of it in due time[i]: but if they ſee they have failed in either, they are to be humbled[k], and to attend upon it afterward with more care and diligence[l].

Q. 176. *Wherein*

I have gathered my myrrh with my ſpice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. V. 2. I ſleep, but my heart waketh: it is the voice of my beloved that knocketh, ſaying, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. V. 3. I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? V. 4. My beloved put in his hand by the hole of the door, and my bowels were moved for him. V. 5. I roſe up to open to my beloved, and my hands dropped with myrrh, and my fingers with ſweet-ſmelling myrrh, upon the handles of the lock. V. 6. I opened to my beloved, but my beloved had withdrawn himſelf, and was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

[i] Pſal. cxxiii. 1. Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens. * V. 2. Behold, as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes wait upon the Lord our God, until that he have mercy upon us. Pſal. xlii. 5. Why art thou caſt down, O my ſoul? and why art thou diſquieted in me? hope thou in God: for I ſhall yet praiſe him for the help of his countenance. V. 8. Yet the Lord will command his loving-kindneſs in the day time, and in the night his ſong ſhall be with me, and my prayer unto the God of my life. Pſal. xliii. 3. O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill and to thy tabernacles. V. 4. Then will I go unto the altar of God, unto God my exceeding joy: yea upon the harp will I praiſe thee, O God, my God. V. 5. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God: for I ſhall yet praiſe him, who is the health of my countenance, and my God.

[k] 2 Chron. xxx. 18. For a multitude of the people, even many of Ephraim and Manaſſeh, Iſſachar and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one. V. 19. That prepareth his heart to ſeek God, the Lord God of his fathers, though he be not cleanſed according to the purification of the ſanctuary. Iſa. i. 16. Waſh ye, make you clean; put away the evil of your doings from before mine eyes, ceaſe to do evil. V. 18. Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

[l] 2 Cor. vii. 11. For, behold, this ſelf-ſame thing that ye ſorrowed

Q. 176. *Wherein do the ſacraments of baptiſm and the Lord's ſupper agree?*

A. The ſacraments of baptiſm and the Lord's ſupper agree, in that the author of both is God [m]; the ſpiritual part of both is Chriſt and his benefits [n]; both are ſeals of the ſame covenant [o], are to be diſpenſed by miniſters of the goſpel [p], and by none other;

after a godly ſort, what careful-neſs it wrought in you, yea, what clearing of yourſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge! in all things ye have approved your-ſelves to be clear in this matter. 2 Chron. xv. 12. And (*David*) ſaid unto them, Ye are the chief of the fathers of the Levites: ſanctify yourſelves, both ye and your bre-thren, that ye may bring up the ark of the Lord God of Iſrael un-to the place that I have prepared for it. V. 13. For becauſe ye did it not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due order. V. 14. So the prieſts and the Levites ſanctified them-ſelves to bring up the ark of the Lord God of Iſrael.

176. [m] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. xi. 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was be-trayed, took bread.

Rom. vi. 3. Know ye not, that many of us as were baptized into Jeſus Chriſt were baptized into his death? V. 4. Therefore we are buried with him by bap-tiſm into death: that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. 1 Cor. x. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?

[o] Rom. iv. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had, yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſ-neſs might be imputed unto them alſo. *Compared with* Col. ii. 12. Buried with him in baptiſm, where-in alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. Matth. xxvi. 27. And he took the cup, and gave thanks, and gave it to them, ſay-ing, Drink ye all of it: V. 28. For this is my blood of the new teſta-ment, which is ſhed for many, for the remiſſion of ſins.

[p] John i. 33. And I knew him not: but he that ſent me to bap-tize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and re-maining on him, the ſame is he which baptizeth with the Holy Ghoſt. Matth. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. xi. 23. For I have received of the Lord that which alſo I delivered unto you,

other; and to be continued in the church of Chriſt until his ſecond coming [q].

Q. 177. *Wherein do the ſacraments of baptiſm and the Lord's ſupper differ?*

A. The ſacraments of baptiſm and the Lord's ſupper differ, in that baptiſm is to be adminiſtered but once, with water, to be a ſign and ſeal of our regeneration and ingrafting into Chriſt [r], and that even to infants [s]; whereas the Lord's ſupper is to be adminiſtered often, in the elements of bread and wine, to repreſent and exhibit Chriſt as ſpiritual nouriſhment to the ſoul [t], and to confirm our continuance and growth in him

you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread 1 Cor. iv. 1. Let a man ſo account of us as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Heb. v. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron.

[q] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: V. 20. Teaching them to obſerve all things whatſoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

177. [r] Mat. iii. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt, and with fire. Tit. iii. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. Gal. iii. 27. For as many of you as have been baptized into Chriſt have put on Chriſt.

[s] Gen. xvii. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. V. 9. And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations. Acts ii. 38. Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. V. 39. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. 1 Cor. vii. 14. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy.

[t] 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bre

im[u], and that only to ſuch as are of years and ability to xamine themſelves [w].

Q. 178. *What is prayer?*

A. Prayer is an offering up of our deſires unto God [x], in he name of Chriſt [y], by the help of his Spirit [z]; with con-ſſion of our ſins [a], and thankful acknowledgment of his ercies [b].

Q. 179. *Are we to pray unto God only?*

A. God only being able to ſearch the hearts [c], hear the requeſts,

ead: V. 24. And, when he had ven thanks, he brake it, and ſaid, ake, eat; this is my body, which broken for you: this do in re-embrance of me. V. 25. After e ſame manner alſo he took the p, when he had ſupped, ſaying, his cup is the new teſtament in y blood: this do ye, as oft as drink it, in remembrance of e. V. 26. For as often as ye eat is bread, and drink this cup, ye ſhew the Lord's death till he me.

[u] 1 Cor. x. 16. The cup of bleſs-g which we bleſs, is it not the mmunion of the blood of Chriſt? e bread which we break, is it t the communion of the body Chriſt?

[w] 1 Cor. xi. 28. But let a man amine himſelf, and ſo let him of that bread, and drink of t cup. V. 29. For he that eat-and drinketh unworthily, eat-and drinketh damnation to nſelf, not diſcerning the Lord's dy.

178. [x] Pſal. lxii. 8. Truſt in him all times, ye people; pour out ur heart before him: God is a uge for us. Selah.

John xvi. 23. And in that day ſhall aſk me nothing. Verily, rily, I ſay unto you, Whatſoever ſhall aſk the Father in my me, he will give it you.

[z] Rom. viii. 26. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered.

[a] Pſal. xxxii. 5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah. V. 6. For this ſhall every one that is godly pray unto thee in a time when thou mayeſt be found.—Dan. ix. 4. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God,——

[b] Phil. iv. 6. Be careful for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.

179. [c] 1 Kings viii. 39. Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; for thou, even thou only, knoweſt the hearts of all the children of men. Acts i. 24. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen. Rom. viii. 27. And he that

queſts [d], pardon the ſins [e], and fulfil the deſires, of all [f]; an only to be believed in [g], and worſhipped with religious wo ſhip [h]; prayer, which is a ſpecial part thereof [i], is to b made by all to him alone [k], and to none other [l].

Q. 180. *What is it to pray in the name of Chriſt?*

A. To pray in the name of Chriſt is, in obedience to h command, and in confidence on his promiſes, to aſk merc for his ſake [m]; not by bare mentioning of his name [n], bu by drawing our encouragement to pray, and our boldne ſtrength, and hope of acceptance in prayer, from Chriſt a his mediation [o].

Q. 181. *W*

that ſearcheth the hearts knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God.

[d] Pſal. lxv. 2. O thou that hareſt prayer, unto thee ſhall all fleſh come.

[e] Micah vii. 18. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.

[f] Pſal. cxlv. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. V. 19. He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

[g] Rom. x. 14. How then ſhall they call on him in whom they have not believed?—

[h] Mat. iv. 10. Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

[i] 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the na of Jeſus Chriſt our Lord, bo theirs and ours.

[k] Pſal. l. 15. And call upon m in the day of trouble; I will d liver thee, and thou ſhalt glor me.

[l] Rom. x. 14. How then ſh they call on him in whom th have not believed?—

180. [m] John xiv. 13. And wh ſoever ye ſhall aſk in my name, t will I do, that the Father may glorified in the Son. V. 14. If ſhall aſk any thing in my name will do it. John xvi. 24. Hithe have ye aſked nothing in my na aſk, and ye ſhall receive, that y joy may be full. Dan. ix. Now, therefore, O our God, h the prayer of thy ſervant, and ſupplications, and cauſe thy to ſhine upon thy ſanctuary is deſolate, for the Lord's ſake

[n] Mat. vii. 21. Not every that ſaith unto me, Lord, L ſhall enter into the kingdom heaven: but he that doeth will of my Father which i heaven.

[o] Heb. iv. 14. Seeing then we have a great high prieſt is paſſed into the heavens, J the Son of God, let us hold

Q. 181. *Why are we to pray in the name of Chriſt?*

A. The ſinfulneſs of man, and his diſtance from God by eaſon thereof, being ſo great, as that we can have no acceſs nto his preſence without a mediator [p]; and there being none n heaven or earth appointed to, or fit for, that glorious ork but Chriſt alone [q], we are to pray in no other name ut his only [r].

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the pirit helpeth our infirmities, by enabling us to underſtand oth for whom, and what, and how, prayer is to be made; nd by working and quickening in our hearts (although not all perſons, nor at all times, in the ſame meaſure) thoſe apprehenſions,

r profeſſion. V. 15. For we ve not an high prieſt which nnot be touched with the feel- of our infirmities; but was in points tempted like as we are, without ſin. V. 16. Let us, erefore, come boldly unto the rone of grace, that we may ob- n mercy, and find grace to help time of need. 1 John v. 13. eſe things have I written unto u that believe on the name of Son of God; that ye may ow that ye have eternal life, that ye may believe on the me of the Son of God. V. 14. d this is the confidence that we e in him, that if we aſk any g according to his will, he reth us. V. 15. And if we w that he hear us, whatſoever aſk, we know that we have petitions that we deſired of

81. [p] John xiv. 6. Jeſus ſaith o him, I am the way, and the h, and the life: no man co- h unto the Father but by me. ix. 2. But your iniquities have rated between you and your , and your ſins have hid his from you, that he will not hear. Eph. iii. 12. In whom we have boldneſs and acceſs with confidence by the faith of him.

[q] John vi. 27. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed. Heb. vii. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them, V. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; V. 27. Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the people's; for this he did once, when he offered up himſelf. 1 Tim. ii. 5. For there is one God, and one mediator between God and men, the man Chriſt Jeſus.

[r] Col. iii. 17. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him. Heb. xiii. 15. By him, therefore, let us offer the ſacrifice

apprehenſions, affections and graces, which are requiſite for the right performance of that duty [t].

Q. 183. *For whom are to pray?*

A. We are to pray for the whole church of Chriſt upon earth [u]; for magiſtates [x], and miniſters [w]; for ourſelves [a], our brethren [y], yea, our enemies [z]; and for all ſorts of men living [a], or that ſhall live hereafter [b]; but not for the dead [c].

of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name.

182. [s] Rom. viii. 26. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered. V. 27. And he that ſearcheth the hearts knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God. Pſal. x. 17. Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear. Zech. xii. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications; and they ſhall look upon me whom they have pierced, and they ſhall mourn.—

183. [t] Eph. vi. 18. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all preſeverance, and ſupplication for all ſaints. Pſal. xxviii. 9. Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

[u] 1 Tim. ii. 1. I exhort, therefore, that, firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men: V. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

[w] Col. iv. 3. Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds.

[x] Gen. xxxii. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, and the mother with the children.

[y] James v. 16. Confeſs your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

[z] Mat. v. 44. But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.

[a] 1 Tim. ii. 1, 2. [*See above*]

[b] John xvii. 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word. 2 Sam. vii. 29. Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken it, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

[c] 2 Sam. xii. 21. Then ſaid his ſervants unto him, What thing

nor for thoſe that are known to have ſinned the ſin unto death [d].

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God [e], the welfare of the church [f], our own [g] or others good [h]: but not for any thing that is unlawful [i].

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehenſion of the majeſty of God [k], and deep ſenſe of our own unworthineſs [l], neceſſities [m], and

is that thou haſt done: thou dſt faſt and weep for the child hiles it was alive, but when the ild was dead thou didſt riſe and bread. V. 22. And he ſaid, hile the child was yet alive I faſt- and wept; for I ſaid, Who can whether God will be gracious me, that the child may live? 23. But now he is dead, where- ſhould I faſt? can I bring him k again? I ſhall go to him, he ſhall not return to me.

1 John v. 16. If any man ſee brother ſin a ſin which is not death, he ſhall aſk, and he give him life for them that not unto death. There is a ſin death: I do not ſay that he pray for it.

84. [e] Matth. vi. 9. After this ner, therefore, pray ye: Our er which art in heaven, Hal- d be thy name.

Pſal. li. 18. Do good in thy pleaſure unto Zion: build the walls of Jeruſalem. Pſal. 6. Pray for the peace of ſalem: they ſhall proſper that thee.

Mat. vii. 11. If ye then, being know how to give good gifts your children, how much ſhall your Father which is in n give good things to them k him?

[h] Pſal. cxxv. 4. Do good, O Lord, unto thoſe that be good, and to them that are upright in their hearts.

[i] 1 John v. 14. And this is the confidence that we have in him, that, if we aſk any thing according to his will, he heareth us.

185. [k] Eccl. v. 1. Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.

[l] Gen. xviii. 27. And Abraham anſwered, and ſaid, Behold now, I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes. Gen. xxxii. 10. I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant;—

[m] Luke xv. 17. And, when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger! V. 18. I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee, V. 19. And am no more worthy to be called thy ſon; make me as one of thy hired ſervants.

[n] Luke

and ſins [n]; with penitent [o], thankful [p], and enlarged hearts [q] with underſtanding [r], faith [s], ſincerity [t], fervency [u], love [v] and perſeverance [x], waiting upon him [y] with humble ſubmiſſion to his will [z].

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of uſe to direct us in the duty of prayer [a]; but the ſpecial rule of direction is that for

[n] Luke xviii. 13. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. V. 14. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

[o] Pſal. li. 17. The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

[p] Phil. iv. 6. Be careful for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.

[q] 1 Sam. i. 15. And Hannah anſwered, and ſaid, No, my lord; I am a woman of a ſorrowful ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the Lord. 1 Sam. ii. 1. And Hannah prayed, and ſaid, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; becauſe I rejoice in thy ſalvation.

[r] 1 Cor. xiv. 15. What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo:—

[s] Mark xi. 24. Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them. James i. 6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the ſea, driven with the wind, and toſſed.

[t] Pſal. cxlv. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Pſal. xvii. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips.

[u] James v. 16.—The effectual fervent prayer of a righteous man availeth much.

[w] 1 Tim. ii. 8. I will, therefore that men pray every where, lifting up holy hands, without wrath and doubting.

[x] Eph. vi. 18. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints.

[y] Micah vii. 7. Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me.

[z] Mat. xxvi. 39. And he went a little farther, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs not as I will, but as thou wilt.

186. [a] 1 John v. 14. And this is the confidence that we have

form of prayer which our Saviour Chriſt taught his diſciples commonly called, *The Lord's Prayer* [b].

Q. 187. *How is the Lord's prayer to be uſed?*

A. The Lord's prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may alſo be uſed as a prayer; ſo that it be done with underſtanding, faith, reverence, and other graces neceſſary to the right performance of the duty of prayer [c].

Q. 188. *Of how many parts doth the Lord's prayer conſiſt?*

A. The Lord's prayer conſiſts of three parts; a preface, petitions, and a concluſion.

Q. 189. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer (contained in theſe words, *Our Father which art in heaven* [d]) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodneſs, and our intereſt therein [e]; with reverence, and all other child-like diſpoſitions [f], heavenly affections [g], and due apprehenſions of his ſovereign power, majeſty, and gracious condeſcenſion [h]: as alſo, to pray with and for others [i].

Q. 190. *What*

him, that if we aſk any thing according to his will, he heareth us,

[b] Mat. vi. 9,—13. After this manner, therefore, pray ye: Our Father, &c. Luke xi. 2, 3, 4. And he ſaid unto them, When ye pray, ſay, Our Father, &c.

187. [c] Mat. vi. 9. *Compared with* Luke xi. 2. [*See above in letter* b.]

189. [d] Mat. vi. 9.

[e] Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children: how much more ſhall your heavenly Father give the holy Spirit to them that aſk him? Rom. viii. 15. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[f] Iſa. lxiv. 9. Be not wroth very ſore, O Lord, neither remember iniquity for ever: behold, ſee, we beſeech thee, we are all thy people.

[g] Pſal. cxxiii. 1. Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens. Lam. iii. 41. Let us lift up our heart with our hands unto God in the heavens.

[h] Iſa. lxiii. 15. Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where is thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? V. 16. Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy name is from everlaſting. Neh. i. 4. And it came to paſs, when I heard theſe words, that I ſat down and wept, and mourned certain days, and faſted, and prayed before the God of heaven, V. 5. And ſaid, I beſeech thee, O Lord

God

Q. 190. *What do we pray for in the first petition?*

A. In the first petition, (which is, *Hallowed be thy name*[k],) acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright[l], we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him[m], his titles[n], attributes[o], ordinances, word[p], works, and whatsoever

God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments: V. 6. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

[i] Acts xii. 5. Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him.

190. [k] Mat. vi. 9.

[l] 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God. Psal. li. 15. O Lord, open thou my lips, and my mouth shall shew forth thy praise.

[m] Psal. lxvii. 2. That thy way may be known upon earth, thy saving health among all nations. V. 3. Let the people praise thee, O God; let all the people praise thee.

[n] Psal. lxxxiii. 18. That men may know, that thou, whose name alone is JEHOVAH, art the most High over all the earth.

[o] Psal. lxxxvi. 10. For thou art great, and doest wondrous things: thou art God alone. V. 11. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. V. 12. I will praise thee, O Lord my God, with all my heart; and I will glorify thy name for evermore. V. 13. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. V. 15. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

[p] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Psal. cxlvii. 19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. V. 20. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord. Psal. cxxxviii. 1. I will praise thee with my whole heart; before the gods will I sing praise unto thee. V. 2. I will worship toward thy holy temple, and praise thy name, for thy loving-kindness, and for thy truth: for thou hast magnified thy word above all thy name. V. 3. In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul. 2 Cor. ii. 14. Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every

er he is pleaſed to make himſelf known by [q]; and to glorify
n in thought, word [r], and deed [s]: that he would prevent
d remove atheiſm [t], ignorance [u], idolatry [w], profaneneſs [x],
l whatſoever is diſhonourable to him [y]; and, by his over-
ing providence, direct and diſpoſe of all things to his own
ory [z].

Q. 191 *What*

y place. V. 15. For we are
o God a ſweet ſavour of Chriſt,
hem that are ſaved, and in
n that periſh.

Pſal. cxlv. *throughout.* I will
l thee, my God, O King, *&c.*
. viii. *throughout.* O Lord our
d, how excellent is thy name
l the earth! *&c.*

Pſal. ciii. 1. Bleſs the Lord,
y ſoul: and all that is with-
, bleſs his holy name. Pſal.
14. Let the words of my
th, and the meditation of my
, be acceptable in thy ſight,
rd, my ſtrength, and my re-
er.

hiiip. i. 9. And this I pray,
your love may abound yet
and more in knowledge,
all judgment; V. 11. Be-
led with the fruits of righ-
neſs, which are by Jeſus
, unto the glory and praiſe
d.

al. lxvii. 1. God be merci-
to us, and bleſs us; and
his face to ſhine upon us.
V. 2. That thy way may
own upon earth, thy ſaving
among all nations. V. 3.
people praiſe thee, O God;
l the people praiſe thee.
O let the nations be glad,
g for joy: for thou ſhalt
he people righteouſly, and
the nations upon earth.

h. i. 17. That the God of
rd Jeſus Chriſt, the Father
, may give unto you the
Spirit of wiſdom and revelation
in the knowledge of him: V. 18.
The eyes of your underſtanding
being enlightened; that ye may
know what is the hope of his call-
ing, and what the riches of the
glory of his inheritance in the
ſaints.

[w] Pſal. xcvii. 7. Confounded
be all they that ſerve graven
images, that boaſt themſelves of
idols: worſhip him, all ye gods.

[x] Pſal. lxxiv. 18. Remember
this, that the enemy hath re-
proached, O Lord, and that the
fooliſh people have blaſphemed
thy name. V. 22. Ariſe, O God,
plead thine own cauſe: remember
how the fooliſh man reproacheth
thee daily. V. 23. Forget not
the voice of thine enemies: the
tumult of thoſe that riſe up againſt
thee increaſeth continually.

[y] 2 Kings xix. 15. And Hezekiah prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt between the cherubims, thou art the God, even thou alone of all the kingdoms of the earth; thou haſt made heaven and earth. V. 16. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

[z] 2 Chron. xx. 6. And (*Jehoſhaphat*) ſaid, O Lord God of our fathers, art not thou God in heaven? and ruleſt not thou over all the kingdoms of the Heathen? and

in

Q. 191. *What do we pray for in the second petition?*

A. In the second petition, (which is, *Thy kingdom come*,) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan [b], we pray, that the kingdom of sin and Satan may be destroyed [c], the gospel propagated throughout the world [d], the Jews called [e], the fulness of the Gentiles brought in [f]; the church furnished with all gos- offi-

in thine hand is there not power and might, so that none is able to withstand thee? V. 10. And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt; but they turned from them, and destroyed them not; V. 11. Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. V. 12. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. Psal. lxxxiii. *throughout.* Keep not thou silence, O God: hold not thy peace, &c. Psal. cxl. 4. Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings. V. 8. Grant not, O Lord, the desires of the wicked; further not his wicked devices, lest they exalt themselves. Selah.

191. [a] Mat. vi. 10.

[b] Eph. ii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. V. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

[c] Psal. lxviii. 1. Let God arise, let his enemies be scattered: let them also that hate him flee before him. V. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. Rev. xii. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. V. 11. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death.

[d] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

[e] Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[f] John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. V. 20. Neither pray I for these alone,

ficers and ordinances [g], purged from corruption [h], counte-
nced and maintained by the civil magiſtrate [i]: that the or-
nances of Chriſt may be purely diſpenſed, and made effec-
al to the converting of thoſe that are yet in their ſins, and
confirming, comforting, and building up of thoſe that
already converted [k]: that Chriſt would rule in our hearts
here,

them alſo which ſhall believe
me through their word. Rom.
25. For I would not, bre-
n, that ye ſhould be ignorant
his myſtery, (leſt ye ſhould
wiſe in your own conceits,)
blindneſs in part is happened
Iſrael, until the fulneſs of the
tiles be come in. V. 26.
ſo all Iſrael ſhall be ſaved:
is written, There ſhall come
of Sion the Deliverer, and
turn away ungodlineſs from
. Pſal. lxvii. *throughout.*
be merciful unto us, and
us: and cauſe his face to
upon us, *&c.*
at. ix. 38. Pray ye, there-
the Lord of the harveſt, that
ll ſend forth labourers into
rveſt. 2 Theſſ. iii. 1. Fi-
brethren, pray for us, that
rd of the Lord may have
urſe, and be glorified, even
with you.
al. i. 11. For from the ri-
the ſun, even unto the going
of the ſame, my name ſhall
among the Gentiles; and
place incenſe ſhall be of-
nto my name, and a pure
: for my name ſhall be
mong the Heathen, ſaith
d of hoſts. Zeph. iii. 9.
will I turn to the people
nguage, that they may all
the name of the Lord,
him with one conſent.
m. ii. 1. I exhort, there-
, firſt of all, ſupplications,
interceſſions, and giving
, be made for all men:

V. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

[k] Acts iv. 29. And now, Lord, behold their threatenings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word, V. 30. By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy holy child Jeſus.

Eph. vi. 18. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints; V. 19. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel: V. 20. For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak. Rom. xv. 29. And I am ſure that, when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt. V. 30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me; V. 32. That I may come unto you with joy by the will of God, and may with you be refreſhed. 2 Theſſ. i. 11. Wherefore alſo we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power. 2 Theſſ. ii. 16.

here [l], and haſten the time of his ſecond coming, and our reigning with him for ever [m]: and that he would be pleaſed ſo to exerciſe the kingdom of his power in all the world as may beſt conduce to theſe ends [n].

Q. 192. *What do we pray for in the third petition?*

A. In the third petition, (which is, *Thy will be done in earth as it is in heaven* [o],) acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God [p], but prone to rebel againſt his word

Now our Lord Jeſus Chriſt himſelf, and God, even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, V. 17. Comfort your hearts, and ſtabliſh you in every good word and work.

[l] Eph. iii. 14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, V. 15. Of whom the whole family in heaven and earth is named, V. 16. That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man: V. 17. That Chriſt may dwell in your hearts by faith; that ye, being rooted and grounded in love, V. 18. May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; V. 19. And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. V. 20. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us.

[m] Rev. xxii. 20. He which teſtifieth theſe things ſaith, Surely I come quickly; Amen. Even ſo, come, Lord Jeſus.

[n] Iſa. lxiv. 1. Oh that thou wouldeſt rend the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence! V. 2. As when the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, that the nations may tremble at thy preſence. Rev. iv. And the four beaſts had each of them ſix wings about him, and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. V. 9. And when the beaſts gave glory, and honour, and thanks, to him that ſat on the throne, who liveth for ever and ever, V. 10. The four and twenty elders fell down before him that ſat on the throne, and worſhipped him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, V. 11. Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are and were created.

192. [o] Mat. vi. 10.

[p] Rom. vii. 18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is preſent with me, but how to perform that which is good I find not. Job xxi. 14. Therefore they ſay unto God, Depart from us; we deſire not the knowledge of thy ways. 1 Cor. ii.

words, to repine and murmur againſt his providence [r], and wholly inclined to do the will of the fleſh, and of the devil [s]: we pray, that God would by his Spirit take away from ourſelves and others all blindneſs [t], weakneſs [u], indiſpoſedneſs [w], and perverſeneſs of heart [x]; and by his grace make us able and willing to know, do, and ſubmit to his will in all things [y], with the like humility [z], cheerful-

[r] The natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.

[s] Rom. viii. 7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

[t] Exod. xvii. 7. And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us or not?

[u] Numb. xiv. 2. And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or, would God we had died in this wilderneſs!

Eph. ii. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

Eph. i. 17. That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation in the knowledge of him: V. 18. The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

Eph. iii. 16. That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man.

[w] Mat. xxvi. 40. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What! could ye not watch with me one hour? V. 41. Watch and pray, that ye enter not into temptation: the ſpirit indeed is willing, but the fleſh is weak.

[x] Jer. xxxi. 18. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned: for thou art the Lord my God. V. 19. Surely after that I was turned I repented; and after that I was inſtructed I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

[y] Pſal. cxix. 1. Bleſſed are the undefiled in the way, who walk in the law of the Lord. V. 8. I will keep thy ſtatutes: O forſake me not utterly. V. 35. Make me to go in the path of thy commandments, for therein do I delight. V. 36. Incline my heart unto thy teſtimonies, and not to covetouſneſs. Acts xxi. 14. And when he would not be perſuaded we ceaſed, ſaying, The will of the Lord be done.

[z] Mic. vi. 8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but

cheerfulneſs [a], faithfulneſs [b], diligence [c], zeal [d], ſincerity [e], and conſtancy [f], as the angels do in heaven [g].

Q. 193. *What do we pray for in the fourth petition?*

A. In the fourth petition, (which is, *Give us this day our daily bread* [h],) acknowledging, that in Adam, and by our own ſin, we have forfeited our right to all the outward bleſſings of this life, and deſerve to be wholly deprived of them by God, and to have them curſed to us in the uſe of them [i]; and that

to do juſtly, and to love mercy, and to walk humbly with thy God?

[a] Pſal. c. 2. Serve the Lord with gladneſs: come before his preſence with ſinging. Job i. 21. And (*Job*) ſaid, Naked came I out of my mother's womb, and naked ſhall I return thither: the Lord gave, and the Lord hath hath taken away; bleſſed be the name of the Lord. 2 Sam. xv. 25. And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitation. * V. 26. But if he thus ſay, I have no delight in thee: behold, here am I, let him do to me as ſeemeth good unto him.

[b] Iſa. xxxviii. 3. And ſaid, Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight. And Hezekiah wept ſore. *

[c] Pſal. cxix. 4. Thou haſt commanded us to keep thy precepts diligently. V. 5. Oh that my ways were directed to keep thy ſtatutes!

[d] Rom. xii. 11. Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord.

[e] Pſal. cxix. 80. Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

[f] Pſal. cxix. 112. I have inclined mine heart to perform thy ſtatutes alway, even unto the end.

[g] Iſa. vi. 2. Above it ſtood th ſeraphims: each one had ſix wing with twain he covered his fac and with twain he covered h feet, and with twain he did fl V. 3. And one cried unto an ther, and ſaid, Holy, holy, hol is the Lord of hoſts, the wh earth is full of his glory. P ciii. 20. Bleſs the Lord, ye his a gels that excell in ſtrength, th do his commandments, hearke ing unto the voice of his word V. 21. Bleſs ye the Lord all his hoſts, ye miniſters of his t do his pleaſure. Mat. xviii. Take heed that ye deſpiſe one of theſe little ones; for I unto you, That in heaven their gels do always behold the fac my Father which is in heaven

193. [h] Mat. vi. 11.

[i] Gen. ii. 17. But of the tre the knowledge of good and thou ſhalt not eat of it: for i day that thou eateſt thereof ſhalt ſurely die. Gen. iii. And unto Adam he ſaid, Bec thou haſt hearkened unto the of thy wife, and haſt eaten o tree of which I commanded ſaying, Thou ſhalt not eat o curſed is the ground for thy in ſorrow ſhalt thou eat of the days of thy life. Rom. v For the creature was made ſ to vanity, not willingly, b reaſon of him who hath ſub the ſame in hope: V. 2

hat neither they of themſelves are able to ſuſtain us[k], nor we to merit[l], or by our own induſtry to procure them[m]; but prone to deſire[n], get[o], and uſe them unlawfully[p]: we pray for ourſelves and others, that both they and we, waiting upon the providence of God from day to day in the uſe of lawful means, may, of his free gift, and as to his fatherly wiſdom ſhall ſeem beſt, enjoy a competent portion of them[q]; and have the ſame continued and bleſſed unto us in

anſe the creature itſelf alſo ſhall e delivered from the bondage of orruption into the glorious liberty of the children of God. . 22. For we know that the hole creation groaneth and traileth in pain together until now. r. v. 25. Your iniquities have rned away theſe things, and ur ſins have with-holden good ings from you. Deut. xxviii. *om Verſe* 15. *to the end of the apter.* V. 15. But it ſhall come paſs, if thou wilt not hearken to the voice of the Lord thy od, to obſerve to do all his mmandments, and his ſtatutes, ich I command thee this day; t all theſe curſes ſhall come upthee, and overtake thee. V. 16. rſed ſhalt thou be in the city, curſed ſhalt thou be in the d. V. 17. Curſed ſhall be thy ket and thy ſtore, *&c.*

Deut. viii. 3. And he humbled e, and ſuffered thee to hunger, fed thee with manna, (which u knewеſt not, neither did thy ers know,) that he might make know that man doth not live read only, but by every word proceedeth out of the mouth e Lord doth man live.

Gen. xxxii. 10. I am not worof the leaſt of all the merand of all the truth, which haſt ſhewed unto thy ſer-

[m] Deut. viii. 17. And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. V. 18. But thou ſhalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may eſtabliſh his covenant, which he ſware unto thy fathers, as it is this day.

[n] Jer. vi. 13. For from the leaſt of them even unto the greateſt of them, every one is given to covetouſneſs: and from the prophet even unto the prieſt, every one dealeth falſely. Mark vii. 21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, V. 22. Thefts, covetouſneſs, wickedneſs, deceit,—

[o] Hoſ. xii. 7. He is a merchant, the balances of deceit are in his hand: he loveth to oppreſs.

[p] James iv. 3. Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts.

[q] Gen xliii. 12. And take double money in your hand: and the money that was brought again in the mouth of your ſacks, carry it again in your hand; peradventure it was an overſight. V. 13. Take alſo your brother, and ariſe, go again unto the man. V. 14. And God Almighty give you mercy before the man,—Gen. xxviii. 20. And Jacob vowed a vow, ſaying,

in our holy and comfortable uſe of them[r], and contentment in them[s]; and be kept from all things that are contrary to our temporal ſupport and comfort[t].

Q. 194. *What do we pray for in the fifth petition?*

A. In the fifth petition, (which is, *Forgive us our debts, as we forgive our debtors*[u],) acknowledging, that we and all others are guilty both of original and actual ſin, and thereby become debtors to the juſtice of God; and that neither we, nor any other creature, can make the leaſt ſatisfaction for that debt[w]: we pray for ourſelves and others, that God, of his

If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on. Eph. iv. 28. Let him that ſtole ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 2 Theſſ. iii. 11. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſybodies. V. 12. Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread. Phil. iv. 6. Be careful for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.

[r] 1 Tim. iv. 3. Forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth. V. 4. For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving: V. 5. For it is ſanctified by the word of God and prayer.

[s] 1 Tim. vi. 6. But godlineſs with contentment is great gain. V. 7. For we brought nothing into this world, and it is certain we can carry nothing out. V. 8. And having food and raiment, let us be therewith content.

[t] Prov. xxx. 8. Remove far from me vanity and lyes; give me neither poverty nor riches; feed me with food convenient for me. V. 9. Leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain.

194. [u] Mat. vi. 12.

[w] Rom. iii. *from Verſe* 9. *to* 2[3]. V. 9. What then? are we better than they? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin; V. 10. As it is written, There is none righteous, no, not one: V. 11. There is none that underſtandeth, there is none that ſeeketh after God. V. 12. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one, &c. V. 19.—That every mouth may be ſtopped, and all the world may become guilty before God, &c. Mat. xviii. 24. And, when he had begun to reckon, one was brought unto him which owed him ten thouſand talents. V. 25. But foraſmuch as he had not to pay, his lord commanded him

his free grace, would, through the obedience and ſatisfaction of Chriſt apprehended and applied by faith, acquit us both from the guilt and puniſhment of ſin [x], accept us in his Beloved [y], continue his favour and grace to us [z], pardon our daily failings [a], and fill us with peace and joy, in giving us daily more and more aſſurance of forgiveneſs [b]; which we are the rather emboldened to aſk, and encouraged to expect, when we have this teſtimony in ourſelves, that we from the heart forgive others their offences [c].

Q. 195. *What*

be ſold, and his wife, and his children, and all that he had, and payment to be made. Pſal. cxxx. 3. If thou, Lord, ſhouldeſt mark iniquities, O Lord, who ſhall ſtand? V. 4. But there is forgiveneſs with thee: that thou mayeſt be feared.

[x] Rom. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: V. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; V. 26. To declare, I ſay, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus. Heb. ix. 22. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion.

[y] Eph. i. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved: V. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

[z] 2 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jeſus our Lord.

[a] Hoſea xiv. 2. Take with you words, and turn to the Lord; ſay unto him, Take away all iniquity, and receive us graciouſly: ſo will we render the calves of our lips. Jer. xiv. 7. O Lord, though our iniquities teſtify againſt us, do thou it for thy name's ſake: for our backſlidings are many, we have ſinned againſt thee.

[b] Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghoſt. Pſal. li. 7. Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. V. 8. Make me to hear joy and gladneſs: that the bones which thou haſt broken may rejoice. V. 9. Hide thy face from my ſins; and blot out all mine iniquities. V. 10. Create in me a clean heart, O God; and renew a right ſpirit within me. V. 12. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit.

[c] Luke xi. 4. And forgive us our ſins; for we alſo forgive every one that is indebted to us.—Mat. vi. 14. For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. V. 15. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. Matth. xviii. 35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

Q. 195. *What do we pray for in the ſixth petition?*

A. In the ſixth petition, (which is, *And lead us not into temptation, but deliver us from evil*[d],) acknowledging, that the moſt wiſe, righteous, and gracious God, for diverſe holy and juſt ends, may ſo order things, that we may be aſſaulted, foiled, and for a time led captive by temptations[e]; that Satan[f], the world[g], and the fleſh, are ready powerfully to draw us aſide, and enſnare us[h]; and that we, even after the pardon of our ſins, by reaſon of our corruption[i], weakneſs, and want of watchfulneſs[k], are not only ſubject to be tempted, and forward to expoſe ourſelves unto temptations[l], but alſo of ourſelves

195. [d] Mat. vi. 13.

[e] 2 Chron. xxxii. 31. Howbeit, in the buſineſs of the ambaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart.

[f] 1 Chron. xxi. 1. And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

[g] Luke xxi. 34. And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. Mark iv. 19. And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entering in, choke the word, and it becometh unfruitful.

[h] James i. 14. But every man is tempted, when he is drawn away of his own luſt, and enticed.

[i] Gal. v. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye caanot do the things that ye would.

[k] Matth. xxvi. 41. Watch and pray, that ye enter not into temptation: the ſpirit indeed is willing, but the fleſh is weak.

[l] Mat. xxvi. 69. Now Peter ſat without in the palace; and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. V. 70. But he denied before them all, ſaying, I know not what thou ſayeſt. V. 71. And, when he was gone out into the porch, another maid ſaw him, and ſaid unto them that were there, This fellow was alſo with Jeſus of Nazareth. V. 72. And again he denied with an oath, I do not know the man. Gal. ii. 11. But when Peter was come to Antioch I withſtood him to the face, becauſe he was to be blamed. V. 12. For before that certain came from James he did eat with the Gentiles; but when they were come he withdrew and ſeparated himſelf, fearing them which were of the circumciſion. V. 13. And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation. V. 14. But when I ſaw that they walked not uprightly according to the truth of the goſpel, I ſaid unto Peter—2 Chron. xviii. 3. And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Juda

ourſelves unable and unwilling to reſiſt them, to recover out of them, and to improve them [m]; and worthy to be left under the power of them [n]: we pray that God would ſo over-rule the world and all in it [o], ſubdue the fleſh [p], and reſtrain Satan [q], order

Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I am as thou art, and my people as thy people, and we will be with thee in the war. *Compared with* 2 Chron. xix. 2. And Jehu, the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

[m] Rom. vii. 23. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. V. 24. O wretched man that I am, who ſhall deliver me from the body of this death! 1 Chron. xxi. 1. And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael. V. 2. And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael, from Beer-ſheba even to Dan; and bring the number of them to me, that I may know it. V. 3. And Joab anſwered, The Lord make his people an hundred times ſo many more as they be: but, my lord the king, are they not all my lord's ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael? V. 4. Nevertheleſs, the king's word prevailed againſt Joab: wherefore Joab departed,——— 2 Chron. xvi. 7. And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand. V. 8. Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? yet becauſe thou didſt rely on the Lord, he delivered them into thine hand. V. 9. For the eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of them whoſe heart is perfect towards him. Herein thou haſt done fooliſhly: therefore from henceforth thou ſhalt have wars. V. 10. Then Aſa was wroth with the ſeer, and put him in a priſon-houſe; for he was in a rage with him becauſe of this thing: and Aſa oppreſſed ſome of the people the ſame time.

[n] Pſal. lxxxi. 11. But my people would not hearken to my voice; and Iſrael would none of me. V. 12. So I gave them up unto their own hearts' luſt: and they walked in their own counſels.

[o] John xvii. 15. I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

[p] Pſal. li. 10. Create in me a clean heart, O God; and renew a right ſpirit within me. Pſal. cxix. 133. Order my ſteps in thy word; and let not any iniquity have dominion over me.

[q] 2 Cor. xii. 7. And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in

order all things [r], beſtow and bleſs all means of grace [s], and quicken us to watchfulneſs in the uſe of them, that we and all his people may by his providence be kept from being tempted to ſin [t]; or, if tempted, that by his Spirit we may be powerfully ſupported and enabled to ſtand in the hour of temptation [u]; or when fallen, raiſed again and recovered out of it [w], and have a ſanctified uſe and improvement thereof [x]: that our ſanctification and ſalvation may be perfected [y],

Satan

the fleſh; the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. V. 8. For this thing I beſought the Lord thrice, that it might depart from me.

[r] 1 Cor. x. 12. Wherefore let him that thinketh he ſtandeth take heed leſt he fall. V. 13. There hath no temptation taken you but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able: but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

[s] Heb. xiii. 20. Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant, V. 21. Make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt.—

[t] Matth. xxvi. 41. Watch and pray, that ye enter not into temptation.—Pſal. xix. 13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

[u] Eph. iii. 14. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, V. 15. Of whom the whole family in heaven and earth is named, V. 16. That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; V. 17. That Chriſt may dwell in your hearts by faith:—1 Theſſ. iii. 13. To the end he may ſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints. Jude, ver. 24. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy;—

[w] Pſal. li. 12. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit.

[x] 1 Pet. v. 8. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour. V. 9. Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. V. 10. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.

[y] 2 Cor. xiii. 7. Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which

Satan trodden under our feet[z], and we fully freed from ſin, temptation, and all evil, for ever[a].

Q. 196. *What doth the concluſion of the Lord's prayer teach us?*

A. The concluſion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen.*[b]) teacheth us to enforce our petitions with arguments[c], which are to be taken, not from any worthineſs in ourſelves, or in any other creature, but from God[d]; and with our prayers to join

honeſt, though we be as reprobates. V. 9. For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, even your perfection.

[z] Rom. xvi. 20. And the God of peace ſhall bruiſe Satan under your feet ſhortly.——Zech. iii. 2. And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem rebuke thee: is not this a brand plucked out of the fire? Luke xxii. 31. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: V. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted ſtrengthen thy brethren.

[a] John xvii. 15. I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil. 1 Theſſ. v. 23. And the very God of peace ſanctify you wholly: and I pray God your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

96. [b] Mat. vi. 13.

Rom. xv. 30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me. Dan. ix. 4. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.—V. 7. O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces, as at this day;—V. 8. O Lord, to us belongeth confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee. V. 9. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him. V. 16. O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem.—V. 17. Now, therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lord's ſake. V. 18. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. V. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own ſake, O my God: for thy city and thy people are called by thy name.

join praiſes[e], aſcribing to God alone eternal ſovereignty, omnipotency, and glorious excellency[f]; in regard whereof, as he is able and willing to help us[g], ſo we by faith are emboldened to plead with him that he would[h], and quietly to rely upon him, that he will fulfil our requeſts[i]. And, to teſtify this our deſire and aſſurance, we ſay, *Amen*[k].

[e] Phil. iv. 6. Be careful for nothing: but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God, &c.

[f] 1 Chron. xxix. 10. Wherefore David bleſſed the Lord before all the congregation: and David ſaid, Bleſſed be thou, Lord God of Iſrael our Father, for ever and ever. V. 11. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. V. 12. Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all. V. 13. Now, therefore, our God, we thank thee, and praiſe thy glorious name.

[g] Eph. iii. 20. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, V. 21. Unto him be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him?

[h] 2 Chron. xx. 6. And (*Jehoſhaphat*) ſaid, O Lord God of our fathers, art not thou God in heaven? and ruleſt not thou over all the kingdoms of the Heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee? V. 11. Behold, I ſay, how they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

[i] 2 Chron. xiv. 11. And Aſa cried unto the Lord his God, and ſaid, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we reſt on thee, and in thy name we go againſt this multitude: O Lord, thou art our God, let not man prevail againſt thee.

[k] 1 Cor. xiv. 16. Elſe, when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? Rev. xxii. 20. He which teſtifieth theſe things ſaith, Surely I come quickly; Amen. Even ſo, come Lord Jeſus. V. 21. The grace of our Lord Jeſus Chriſt be with you all. Amen.

26 JU 57

FINIS.

THE

SHORTER CATECHISM,

AGREED UPON BY THE

ASSEMBLY OF DIVINES

AT

WESTMINSTER,

WITH THE ASSISTANCE OF

COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of Scotland, England, and Ireland.

AND

Approved *Anno* 1648, by the General Assembly of the CHURCH of SCOTLAND, to be a Directory for Catechising such as are of weaker Capacity.

WITH THE

PROOFS FROM THE SCRIPTURE.

EDINBURGH:
Printed by MARK and CHARLES KERR, His Majesty's Printers.
MDCCXCIII.

BRITISH MUSEUM

Assembly at EDINBURGH, *July* 28. 1648. *Sess.* 19.

Act approving the SHORTER CATECHISM.

THE General Assembly having seriously considered the SHORTER CATECHISM agreed upon by the Assembly of Divines sitting at Westminster, with assistance of Commissioners from this Kirk; do find, upon due examination thereof, That the said Catechism is agreeable to the word of God, and in nothing contrary to the received doctrine, worship, discipline, and government, of this Kirk: And therefore approve the said Shorter Catechism, as a part of the intended uniformity, to be a Directory for catechising such as are of weaker capacity.

A. KER.

THE SHORTER CATECHISM.

QUESTION I.

WHAT is the chief end of man?

Answer. Man's chief end is to glorify God [a], and to enjoy him for ever [b].

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the scriptures of the old and new testaments [c], is the only rule to direct us how we may glorify and enjoy him [d].

Q. 3. *What*

[a] 1 Cor. x. 31. Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God. Rom. xi. 36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Psal. lxxiii. 25. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. V. 26. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. V. 27. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. V. 28. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

[b] [c] 2 Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

[d] 1 John i. 3. That which we have seen and heard declare we unto

Q. 3. *What do the ſcriptures principally teach?*

A. The ſcriptures principally teach what man is to believe concerning God, and what duty God requires of man[e].

Q. 4. *What is God?*

A. God is a ſpirit[f], infinite[g], eternal[h], and unchangeable[i], in his being[k], wiſdom[l], power[m], holineſs[n], juſtice, goodneſs, and truth[o].

Q. 5. *Are there more gods than one?*

A. There is but one only, the living and true God[p].

Q. 6. *How*

unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. V. 4. And theſe things write we unto you, that your joy may be full.

3. [e] 2 Tim. i. 13. Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus. 2 Tim. iii. 16. [*See in letter* [c].]

4. [f] John iv. 24. God is a Spirit; and they that worſhip him, muſt worſhip him in ſpirit and in truth.

[g] Job xi. 7. Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection? V. 8. It is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know? V. 9. The meaſure thereof is longer than the earth, and broader than the ſea.

[h] Pſal. xc. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting thou art God.

[i] James i. 17. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

[k] Exod. iii. 14. And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

[l] Pſal. cxlvii. 5. Great is our Lord, and of great power: his underſtanding is infinite.

[m] Rev. iv. 8. And the four beaſts had each of them ſix wings about him, and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was and is, and is to come.

[n] Rev. xv. 4. Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.

[o] Exod. xxxiv. 6. And the Lord paſſed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, V. 7. Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion, and ſin, and that will by no means clear the guilty; viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

5. [p] Deut. vi. 4. Hear, O Iſrael, the Lord our God is one Lord. Jer. x. 10. But the Lord is the true God, he is the living God, and an everlaſting King: at his wrath

Q. 6. *How many perſons are there in the Godhead?*

A. There are three perſons in the Godhead; the Father, he Son, and the Holy Ghoſt; and theſe three are one God, he ſame in ſubſtance, equal in power and glory [q].

Q. 7. *What are the decrees of God?*

A. The decrees of God are, his eternal purpoſe, accord-g to the counſel of his will, whereby, for his own glory, e hath fore-ordained whatſoever comes to paſs [r].

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and rovidence.

Q. 9. *What is the work of creation?*

A. The work of creation is, God's making all things of othing by the word of his power, in the ſpace of ſix days, d all very good [s].

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, knowledge, righteouſneſs, and holineſs, with dominion over creatures [t].

Q. 11. *What*

ath the earth ſhall tremble, and nations ſhall not be able to de his indignation.

[q] 1 John v. 7. For there are ee that bear record in heaven, Father, the Word, and the y Ghoſt: and theſe three are . Matth. xxviii. 19. Go ye, efore, and teach all nations, tizing them in the name of the er, and of the Son, and of Holy Ghoſt.

[r] Eph. i. 4. According as he choſen us in him before the dation of the world, that we ld be holy, and without blame e him in love. V. 11. In n alſo we have obtained an itance, being predeſtinated ding to the purpoſe of him worketh all things after the el of his own will. Rom. . What if God, willing to his wrath, and to make his known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction; V. 23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?

[s] Gen. i. *throughout.* Heb. xi. 3. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear.

[t] Gen. i. 26. And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. V. 27. So God created man in his own image, in the image of God created he him: male and female created he them. V. 28. And God bleſſed them, and God

Q. 11. *What are God's works of providence?*

A. God's works of providence are, his moſt holy [u], wiſe [w], and powerful preſerving [x] and governing all his creatures, and all their actions [y].

Q. 12. *What ſpecial act of providence did God exerciſe toward man in the eſtate wherein he was created?*

A. When God had created man he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death [z].

Q. 13. *Did our firſt parents continue in the eſtate wherein they were created?*

A. Our firſt parents, being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God [a].

Q. 14. *Wh*

God ſaid unto them, Be fruitful, and multiply, and replenish the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. Col. iii. 10. And have put on the new man, which is renewed in knowledge, after the image of him that created him. Eph. iv. 24. And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

11. [u] Pſal. cxlv. 17. The Lord is righteous in all his ways, and holy in all his works.

[w] Pſal. civ. 24. O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches. Iſa. xxviii. 29. This alſo cometh forth from the Lord of hoſts, which is wonderful in counſel, and excellent in working.

[x] Heb. i. 3. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high.

[y] Pſal. ciii. 19. The Lord ha prepared his throne in the he vens; and his kingdom ruleth o all. Mat. x. 29. Are not two ſp rows ſold for a farthing? and o of them ſhall not fall on the grou without your Father. V. 30. the very hairs of your head are numbered. V. 31. Fear ye therefore, ye are of more va than many ſparrows.

12. [z] Gal. iii. 12. And the is not of faith: but, The that doeth them ſhall live in th Gen. ii. 17. But of the tree of knowledge of good and evil t ſhalt not eat of it: for in the that thou eateſt thereof thou ſurely die.

13. [a] Gen. iii. 6. And when woman ſaw that the tree was g for food, and that it was plea to the eyes, and a tree to be red to make one wiſe; ſhe of the fruit thereof, and did and gave alſo unto her huſ with her, and he did eat.

Q. 14. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgreſſion of, he law of God [b].

Q. 15. *What was the ſin whereby our firſt parents fell from he eſtate wherein they were created?*

A. The ſin whereby our firſt parents fell from the eſtate herein they were created, was their eating the forbidden uit [c].

Q. 16. *Did all mankind fall in Adam's firſt tranſgreſſion?*

A. The covenant being made with Adam, not only for mſelf, but for his poſterity; all mankind, deſcending from m by ordinary generation, ſinned in him, and fell with m, in his firſt tranſgreſſion [d].

Q. 17. *Into what eſtate did the fall bring mankind?*

A. The fall brought mankind into an eſtate of ſin and iſery [e].

Q. 18. *Wherein conſiſts the ſinfulneſs of that eſtate where- o man fell?*

A. The ſinfulneſs of that eſtate whereinto man fell conſiſts the guilt of Adam's firſt ſin, the want of original righteouſneſs,

d the eyes of them both were ned, and they knew that they e naked: and they ſewed fig- es together, and made them- es aprons. V. 8. And they rd the voice of the Lord God king in the garden in the cool he day: and Adam and his hid themſelves from the pre- e of the Lord God among trees of the garden. V. 13. the Lord God ſaid unto the an, What is this that thou done? And the woman ſaid, ſerpent beguiled me, and I eat. Eccl. vii. 29. Lo, this have I found, that God hath e man upright; but they have ht out many inventions.

. [b] 1 John iii. 4. Whoſoever mitteth ſin tranſgreſſeth alſo aw: for ſin is the tranſgreſ- of the law.

15. [c] Gen. iii. 6. [*See in letter* [a].] V. 12. The woman, whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.

16. [d] Gen. ii. 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat: V. 17. But of the tree of the knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die. Rom. v. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. 1 Cor. xv. 21. For ſince by man came death, by man came alſo the reſurrection of the dead. V. 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

17. [e] Rom. v. 12. Wherefore, as by one man ſin entered into the world,

teousneſs, and the corruption of his whole nature, which is commonly called *Original ſin*; together with all actual tranſgreſſions which proceed from it [f].

Q. 19. *What is the miſery of that eſtate whereinto man fell?*

A. All mankind by their fall loſt communion with God, are under his wrath and curſe [h], and ſo made liable to all the miſeries in this life, to death itſelf, and to the pains of hell for ever [i].

Q. 20. *Did*

world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

18. [f] Rom. v. 12. Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. V. 19. For as by one man's diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous. Rom. v. *from Verſe* 10. *to the* 20. Eph. ii. 1. And you hath he quickened, who were dead in treſpaſſes and ſins. V. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience: V. 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others. James i. 14. But every man is tempted, when he is drawn away of his own luſt, and enticed. V. 15. Then when luſt hath conceived, it bringeth forth ſin: and ſin, when it is finiſhed, bringeth forth death. Mat. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.

19. [g] Gen. iii. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden. V. 10. And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I was naked; and I hid myſelf. V. 24. So he drove out the man: and he placed, at the eaſt of the garden of Eden, cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.

[h] Eph. ii. 2. Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience: V. 3. Among whom alſo we had our converſation in times paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature children of wrath, even as others. Gal. iii. 10. For as many as are of the works of the law are under the curſe: for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.

[i] Lam. iii. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins? * Rom. vi. 23. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt

Q. 20. *Did God leave all mankind to periſh in the eſtate of and miſery?*

A. God having, out of his mere good pleaſure, from all ernity, elected ſome to everlaſting life [k], did enter into covenant of grace, to deliver them out of the eſtate of and miſery, and to bring them into an eſtate of ſalvation a Redeemer [l].

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jeſus hriſt [m], who, being the eternal Son of God, became man [n], d ſo was, and continueth to be, God and man in two di- inct natures, and one perſon, for ever [o].

Q. 22. *How*

r Lord. Mat. xxv. 41. Then ll he ſay alſo unto them on the t hand, Depart from me, ye rſed, into everlaſting fire, pre- ed for the devil and his angels. 46. And theſe ſhall go away o everlaſting puniſhment: but righteous into life eternal.

o. [k] Eph. i. 4. According as he h choſen us in him before the ndation of the world, that we uld be holy, and without blame ore him in love.

Rom. iii. 20. Therefore by the eds of the law there ſhall no h be juſtified in his ſight: for the law is the knowledge of V. 21. But now the righte- neſs of God without the law is nifeſted, being witneſſed by the and the prophets; V. 21. en the righteouſneſs of God, ich is by faith of Jeſus Chriſt o all, and upon all them that ieve; for there is no difference. . iii. 21. Is the law then againſt promiſes of God? God forbid: if there had been a law given ich could have given life, veri- ighteouſneſs ſhould have been the law. V. 22. But the ſcrip- hath concluded all under ſin, the promiſe by faith in Jeſus Chriſt might be given to them that believe.

21. [m] 1 Tim. ii. 5. For there is one God, and one mediator between God and men, the man Chriſt Jeſus; V. 6. Who gave himſelf a ranſom for all, to be teſtified in due time.

[n] John i. 14. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Gal. iv. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law.

[o] Rom. ix. 5. Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever. Amen. Luke i. 35. And the angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee ſhall be called the Son of God. Col. ii. 9. For in him dwelleth all the fulneſs of the Godhead bodily. Heb. vii. 24. But this man, becauſe he continueth ever, hath an unchangeable prieſthood.

Q. 22. *How did Chriſt, being the Son of God, become man?*

A. Chriſt, the Son of God, became man, by taking to himſelf a true body [p], and a reaſonable ſoul [s]; being conceived by the power of the Holy Ghoſt in the womb of the Virgin Mary, and born of her [r], yet without ſin [s].

Q. 23. *What offices doth Chriſt execute as our Redeemer?*

A. Chriſt, as our Redeemer, executeth the offices of a prophet, of a prieſt, and of a king, both in his eſtate of humiliation and exaltation [t].

Q. 24. *How*

prieſthood. V. 25. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

22. [p] Heb. ii. 14. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil. V. 16. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham. Heb. x. 5. Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me.

[q] Mat. xxvi. 38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me.

[r] Luke i. 27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgin's name was Mary. V. 31. And, behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. V. 35. And the angel anſwered, and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God. V. 42. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb. Gal. iv. 4. [*See in the preceding queſtion, letter* [n].]

[s] Heb. iv. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Heb. vii. 26. For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.

23. [t] Acts iii. 21. Whom the heaven muſt receive until the times of reſtitution of all things which God hath ſpoken by the mouth of all his holy prophets ſince the world began. V. 22. For Moſes truly ſaid unto the fathers, A Prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. Heb. xii. 25. See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven. *Compared with* 2 Cor. xiii. 3. Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not

Q. 24. *How doth Chriſt execute the office of a prophet?*
A. Chriſt executeth the office of a prophet, in revealing us, by his word and Spirit, the will of God for our ſalvation [t].

Q. 25. *How*

ak, but is mighty in you. Heb. . So alſo Chriſt glorified not nſelf to be made an high prieſt; t he that ſaid unto him, Thou my Son, to-day have I begot- thee. V. 6. As he ſaith alſo nother place, Thou art a prieſt ever, after the order of Mel- ſedec. V. 7. Who in the days his fleſh, when he had offered prayers and ſupplications, with ng crying and tears, unto him t was able to ſave him from th, and was heard in that he ed. Heb. vii. 25. Wherefore s able alſo to ſave them to the rmoſt that come unto God by , ſeeing he ever liveth to make rceſſion for them. Pſal. ii. 6. have I ſet my King upon my hill of Zion. Iſa. ix. 6. For o us a child is born, unto us a is given, and the government l be upon his ſhoulder: and name ſhall be called Won- iul, Counſellor, The mighty l, The everlaſting Father, The ce of peace. V. 7. Of the in- ſe of his government and peace e ſhall be no end, upon the ne of David, and upon his dom, to order it, and to eſta- it with judgment and with ce, from henceforth, even for : the zeal of the Lord of s will perform this. Matth. 5. Tell ye the daughter of , Behold, thy King cometh thee, meek, and ſitting upon ſs, and a colt the foal of an Pſal. ii. 8. Aſk of me, and ll give thee the Heathen for e inheritance, and the utter- moſt parts of the earth for thy poſ- ſeſſion. V. 9. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel. V. 10. Be wiſe now, therefore, O ye kings: be inſtructed, ye judges of the earth. V. 11. Serve the Lord with fear, and rejoice with trembling.

24. [u] John i. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him. 1 Pet. i. 10. Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you: V. 11. Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow. V. 12. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into. John xv. 15. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. John xx. 31. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life thro' his name.

25. [w] Heb.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once o fering up of himself a sacrifice to satisfy divine justice[w], an reconcile us to God[x], and in making continual intercessio for us[y].

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in subduing us himself[z], in ruling[a] and defending us[b], and in restrainin and conquering all his and our enemies[c].

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and th in a low condition[d], made under the law[e], undergoing t miser

25. [w] Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? V. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

[x] Heb. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

[y] Heb. vii. 24. But this man, because he continueth ever, hath an unchangeable priesthood. V. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26. [z] Acts xv. 14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. V. 15. And to this agree the words of the prophets; as it is written, V. 16. After this I will retu and will build again the taberna of David which is fallen do and I will build again the ru thereof, and I will set it up.

[a] Isa. xxxiii. 22. For the L is our judge, the Lord is our l giver, the Lord is our king, will save us.

[b] Isa. xxxii. 1. Behold, a K shall reign in righteousness, princes shall rule in judgm V. 2. And a man shall be a hiding-place from the wind, a covert from the tempest; as vers of water in a dry place the shadow of a great rock weary land.

[c] 1 Cor. xv. 25. For he m reign, till he hath put all ener under his feet. Psal. cx. *throu out.*

27. [d] Luke ii. 7. And she brou forth her first-born son, and w ped him in swaddling-clot and laid him in a manger, bec there was no room for the the inn.

[e] Gal. iv. 4. But when the ness of the time was come, sent forth his Son, made of a man, made under the law.

niſeries of this life [f], the wrath of God [g], and the curſed death f the croſs [h]; in being buried [i], and continuing under the ower of death for a time [k].

Q. 28. *Wherein conſiſteth Chriſt's exaltation?*

A. Chriſt's exaltation conſiſteth in his riſing again from he dead on the third day [l], in aſcending up into heaven [m], n ſitting at the right hand of God the Father [n], and in co- ing to judge the world at the laſt day [o].

Q. 29. *How*

[f] Heb. xii. 2. Looking unto Jeſus, e author and finiſher of our faith; ho, for the joy that was ſet be- re him, endured the croſs, de- ſing the ſhame, and is ſet down the right hand of the throne of od. V. 3. For conſider him that dured ſuch contradiction of ſin- rs againſt himſelf, left ye be earied and faint in your minds. a. liii. 2. For he ſhall grow up fore him as a tender plant, and a root out of a dry ground: he th no form nor comelineſs; and en we ſhall ſee him, there is beauty that we ſhould deſire n. V. 3. He is deſpiſed and re- ted of men, a man of ſorrows, d acquainted with grief: and hid as it were our faces from ; he was deſpiſed, and we eemed him not.

[g] Luke xxii. 44. And, being in agony, he prayed more ear- ly: and his ſweat was as it e great drops of blood falling n to the ground. Mat. xxvii. And about the ninth hour s cried with a loud voice, ſay- Eli, Eli, lama ſabachthani? is to ſay, My God, my God, haſt thou forſaken me?

[h] Phil. ii. 8. And being found ſhion as a man, he humbled lf, and became obedient unto h, even the death of the croſs. Cor. xv. 3. For I delivered you firſt of all that which I received, how that Chriſt died for our ſins, according to the ſcriptures: V. 4. And that he was buried, and that he roſe again the third day, according to the ſcriptures.

[k] Acts ii. 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſ- ſible that he ſhould be holden of it. V. 25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved: V. 26. Therefore did my heart rejoice, and my tongue was glad: more- over alſo, my fleſh ſhall reſt in hope: V. 27. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. V. 31. He, ſeeing this before, ſpake of the reſurrec- tion of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

28. [l] 1 Cor. xv. 4. And that he was buried, and that he roſe again the third day, according to the ſcriptures.

[m] Mark xvi. 19. So then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

[n] Eph. i. 20. Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places.

[o] Acts i. 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us [p] by his Holy Spirit [q].

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us [r], and thereby uniting us to Christ in our effectual calling [s].

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit [t], whereby convincing

gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts xvii. 31. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

29. [p] John i. 11. He came unto his own, and his own received him not. V. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

[q] Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: V. 6. Which he shed on us abundantly, through Jesus Christ our Saviour.

30. [r] Eph. i. 13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, V. 14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. V. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

[s] Eph. iii. 17. That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, &c. 1 Cor. i. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

31. [t] 2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Thess. ii. 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because

onvincing us of our sin and misery [u], enlightening our minds
the knowledge of Christ [w], and renewing our wills [x], he
oth persuade and enable us to embrace Jesus Christ, freely
ffered to us in the gospel [y].

Q. 32. *What benefits do they that are effectually called par-
ke of in this life?*

A. They that are effectually called do in this life partake
justification [z], adoption [a], and sanctification, and the se-
ral benefits which in this life do either accompany or flow
em them [b].

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he
rdoneth all our sins [c], and accepteth us as righteous in
his

h from the beginning chosen
to salvation, through sancti-
tion of the Spirit, and belief
he truth: V. 14. Whereunto
called you by our gospel, to
obtaining of the glory of our
d Jesus Christ.

Acts ii. 37. Now when they
rd this, they were pricked in
r heart, and said unto Peter
to the rest of the apostles, Men
brethren, what shall we do?

Acts xxvi. 18. To open their
, and to turn them from dark-
to light, and from the power
tan unto God, that they may
ve forgiveness of sins, and
ritance among them which
anctified by faith that is in

Ezek. xxxvi. 26. A new heart
will I give you, and a new
will I put within you; and
take away the stony heart
f you. flesh, and I will give
n heart of flesh. V. 27. And
put my Spirit within you,
cause you to walk in my sta-
and ye shall keep my judg-
, and do them.

ohn vi. 44. No man can come
, except the Father which
hath sent me draw him: and I
will raise him up at the last day.
V. 45. It is written in the pro-
phets, And they shall be all taught
of God. Every man, therefore,
that hath heard, and hath learned
of the Father, cometh unto me.
Phil. ii. 13. For it is God which
worketh in you, both to will and
to do of his good pleasure.

32. [z] Rom. viii. 30. Moreover,
whom he did predestinate, them
he also called; and whom he call-
ed, them he also justified; and
whom he justified, them he also
glorified.

[a] Eph. i. 5. Having predestina-
ted us unto the adoption of chil-
dren by Jesus Christ to himself,
according to the good pleasure of
his will.

[b] 1 Cor. i. 26. For ye see your
calling, brethren, how that not
many wise men after the flesh, not
many mighty, not many noble,
are called. V. 30. But of him are
ye in Christ Jesus, who of God is
made unto us wisdom, and right-
eousness, and sanctification, and
redemption.

33. [c] Rom. iii. 24. Being justi-
fied freely by his grace, through

his ſight [d], only for the righteouſneſs of Chriſt imputed t
us [e], and received by faith alone [f].

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace [g], whereby w
are received into the number, and have a right to all th
privileges, of the ſons of God [h].

Q. 35. *What is ſanctification?*

A. Sanctification is the work of God's free grace [i], wher
by we are renewed in the whole man after the image
Go

the redemption that is in Jeſus Chriſt: V. 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. Rom. iv. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, V. 7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. V. 8. Bleſſed is the man to whom the Lord will not impute ſin.

[d] 2 Cor. v. 19. To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them: and hath committed unto us the word of reconciliation. V. 21. For he hath made him to be ſin for us who knew no ſin; that we might be made the righteouſneſs of God in him.

[e] Rom. v. 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. V. 18. Therefore as by the offence of one judgment came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. V. 19. For as by one man diſobedience many were made ſi ners: ſo by the obedience of o ſhall many be made righteous.

[f] Gal. ii. 16. Knowing that man is not juſtified by the wor of the law, but by the faith Jeſus Chriſt, even we have be ved in Jeſus Chriſt; that we mig be juſtified by the faith of Chri and not by the works of the la for by the works of the law ſh no fleſh be juſtified. Phil. iii. And be found in him, not hav mine own righteouſneſs, wh is of the law, but that whic through the faith of Chriſt, righteouſneſs which is of God faith.

34. [g] 1 John iii. 1. Behold w manner of love the Father h beſtowed upon us, that we ſho be called the ſons of God! th fore the world knoweth us becauſe it knew him not.

[h] John i. 12. But as many a ceived him, to them gave he p er to become the ſons of God, to them that believe on his n Rom. viii. 17. And if child then heirs; heirs of God, and heirs with Chriſt: if ſo be tha ſuffer with him, that we ma alſo glorified together.

35. [i] 2 Theſſ. ii. 13.—God from the beginning choſen y ſalvation, through ſanctifi

God[k], and are enabled more and more to die unto sin, and live unto righteousness[l].

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience[m], joy in the Holy Ghost[n], increase of grace[o], and perseverance therein to the end[p].

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness[q], and do immediately pass into glory[r]; and their bodies,

the Spirit, and belief of the truth.

[k] Eph. iv. 23. And be renewed in the spirit of your mind; V. 24. and that ye put on the new man, which after God is created in righteousness and true holiness.

[l] Rom. vi. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. V. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

36. [m] Rom. v. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: V. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. V. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

[n] Rom. xiv. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

[o] Prov. iv. 18. But the path of the just is as the shining light, that shineth more and more unto the perfect day.

[p] 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 Pet. i. 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

37. [q] Heb. xii. 23. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

[r] 2 Cor. v. 1. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. V. 6. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord: V. 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Phil. i. 23. For I am in a strait betwixt two,

bodies, being ſtill united to Chriſt [s], do reſt in their graves till the reſurrection [u].

Q. 38. *What benefits do believers receive from Chriſt at the reſurrection?*

A. At the reſurrection believers, being raiſed up in glory [w], ſhall be openly acknowledged and acquitted in the day of judgment [x], and made perfectly bleſſed in the full enjoying of God [y] to all eternity [z].

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will [a].

Q. 40. *Wha*

having a deſire to depart, and to be with Chriſt; which is far better. Luke xxiii. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe.

[s] 1 Theſſ. iv. 14. For if we believe that Jeſus died, and roſe again; even ſo them alſo which ſleep in Jeſus will God bring with him.

[t] Iſa. lvii. 2. He ſhall enter into peace; they ſhall reſt in their beds, each one walking in his uprightneſs.

[u] Job xix. 26. And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God: V. 27. Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.

38. [w] 1 Cor. xv. 43. It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power.

[x] Mat. xxv. 23. His lord ſaid unto him, Well done, good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Matth. x. 32. Whoſoever, therefore, ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

[y] 1 John iii. 2. Beloved, now are we the ſons of God; and it doth not yet appear what we ſhall be: but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. 1 Cor. xiii. 12. For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

[z] 1 Theſſ. iv. 17. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. V. 18. Wherefore comfort one another with theſe words.

39. [a] Micah vi. 8. He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? 1 Sam. xv. 22. And Samuel ſaid, Hath the Lord as great delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better than ſacrifice, and to hearken than the fat of rams.

40. [b] Ro

Q. 40. *What did God at firſt reveal to man for the rule of his obedience?*

A. The rule which God at firſt revealed to man, for his obedience, was the moral law [b].

Q. 41. *Where is the moral law ſummarily comprehended?*

A. The moral law is ſummarily comprehended in the ten commandments [c].

Q. 42. *What is the ſum of the ten commandments?*

A. The ſum of the ten commandments is, To love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our mind; and our neighbour as ourſelves [d].

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in theſe words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage* [e].

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, That becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments [f].

Q. 45. *Which*

40. [b] Rom. ii. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves: V. 15. Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the meanwhile accuſing or elſe excuſing one another. Rom. x. 5. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doeth theſe things ſhall live by them.

41. [c] Deut. x. 4. And he wrote on the tables, according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the Lord gave them unto me.

42. [d] Mat. xxii. 37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. V. 38. This is the firſt and great commandment. V. 39. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. V. 40. On theſe two commandments hang all the law and the prophets.

43. [e] Exod. xx. 2.

44. [f] Luke i. 74. That he would grant unto us, that we, being delivered out of the hands of our enemies, might ſerve him without fear, V. 75. In holineſs and righteouſneſs before him, all the days of our life. 1 Pet. i. 15. But as

Q. 45. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me* [g].

Q. 46. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God [h]; and to worship and glorify him accordingly [i].

Q. 47. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying [k], or not worshipping and glorifying the true God as God [l], and our God [m]; and the giving of that worship and glory to any other, which is due to him alone [n].

Q. 48. *What*

he which hath called you is holy, so be ye holy in all manner of conversation: V. 16. Because it is written, Be ye holy; for I am holy. V. 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: V. 18. Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers: V. 19. But with the precious blood of Christ, as of a lamb without blemish and without spot.

45. [g] Exod. xx. 3.

46. [h] 1 Chron. xxviii. 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Deut. xxvi. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

[i] Mat. iv. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Psal. xxix. 2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

47. [k] Psal. xiv. 1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

[l] Rom. i. 21. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

[m] Psal. lxxxi. 10. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. V. 11. But my people would not hearken to my voice, and Israel would none of me.

[n] Rom. i. 25. Who changed the truth of God into a lye, and worshipped and served the creature more than the Creator, who is bles-

Q. 48. *What are we specially taught by these words* [before me] *in the first commandment?*

A. These words [*before me*] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God [o].

Q. 49. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments* [p].

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word [q].

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of

...fied for ever. Amen. V. 26. ...r this cause God gave them up ...o vile affections: for even their ...men did change the natural ... into that which is against na...e.

...8. [o] Ezek. viii. 5. Then said ... unto me, Son of man, lift up ...e eyes now the way towards ... north: so I lifted up mine ... the way toward the north; ... behold, northward, at the ... of the altar, this image of ...ousy in the entry. V. 6. He ... furthermore unto me, Son of ..., seest thou what they do? ... the great abominations that ...house of Israel committeth ..., that I should go far off from ...anctuary? But turn thee yet again, and thou shalt see greater abominations, *&c. to the end of the Chapter.*

49. [p] Exod. xx. 4, 5, 6.

50. [q] Deut. xxxii. 46. And he said unto them, Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do all the words of this law. Mat. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Acts ii. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

of God by images [r], or any other way not appointed in his word [s].

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us [t], his propriety in us [u], and the zeal he hath to his own worship [w].

Q. 53. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain* [x].

Q. 54. *Wha*

51. [r] Deut. iv. 15. Take ye, therefore, good heed unto yourselves, (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire,) V. 16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, V. 17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, V. 18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: V. 19. And lest thou lift up thine eyes unto heaven, and, when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. Exod. xxxii. 5. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. V. 8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto and said, These be thy gods, O Israel, which have brought the up out of the land of Egypt.

[s] Deut. xii. 31. Thou shalt no do so unto the Lord thy God: fo every abomination to the Lor which he hateth have they don unto their gods: for even the sons and their daughters they ha burned in the fire to their gods V. 32. What thing soever I com mand you, observe to do it: th shalt not add thereto, nor dimin from it.

52. [t] Psal. xcv. 2. Let us co before his presence with than giving, and make a joyful no unto him with psalms. V. 3. the Lord is a great God, an great King above all gods. V O come, let us worship and b down; let us kneel before Lord our Maker.

[u] Psal. xlv. 11. So shall the K greatly desire thy beauty: for thy Lord, and worship thou

[w] Exod. xxxiv. 13. But ye destroy their altars, break images, and cut down their gr V. 14. For thou shalt worsh other God: for the Lord, w name is Jealous, is a jealous

53. [x] Exod. xx. 7.

54. [y]

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverend uſe of God's names [y], titles [z], attributes [a], ordinances [b], word [c], and works [d].

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abuſing of any thing whereby God maketh himſelf known [e].

Q. 56. *What*

54. [y] Mat. vi. 9. After this manner, therefore, pray ye: Our Father which art in heaven, Hallowed be thy name. —— Deut. xxviii. 58. If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD.;---

[z] Pſal. lxviii. 4. Sing unto God, ing praiſes to his name: extol im that rideth upon the heavens y his name JAH, and rejoice be-ore him.

[a] Rev. xv. 3. And they ſing the ng of Moſes the ſervant of God, nd the ſong of the Lamb, ſaying, reat and marvellous are thy orks, Lord God Almighty: juſt nd true are thy ways, thou King ſaints. V. 4. Who ſhall not ar thee, O Lord, and glorify y name? for thou only art holy: all nations ſhall come and orſhip before thee; for thy judgnts are made manifeſt.

[b] Mal. i. 11. For from the riſing the ſun, even unto the going wn of the ſame, my name ſhall great among the Gentiles, and very place incenſe ſhall be ofd unto my name, and a pure ring: for my name ſhall be at among the Heathen, ſaith Lord of hoſts. V. 14. But ſed be the deceiver, which hath his flock a male, and voweth ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of hoſts, and my name is dreadful among the Heathen.

[c] Pſal. cxxxviii. 1. I will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee. V. 2. I will worſhip toward thy holy temple, and praiſe thy name, for thy loving-kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

[d] Job xxxvi. 24. Remember that thou magnify his work, which men behold.

55. [e] Mal. i. 6. A ſon honoureth his father, and a ſervant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? V. 7. Ye offer polluted bread upon mine altar: and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord is contemptible. V. 12. But ye have profaned it, in that ye ſay, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible. Mal. ii. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings; yea, I have curſed

Q. 56. *What is the reaſon annexed to the third commandment?*

A. The reaſon annexed to the third commandment is, That however the breakers of this commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment [f].

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the ſabbath-day, to keep it holy. Six days ſhalt thou labour, and do all thy work: but the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath-day, and hallowed it* [g].

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God ſuch ſet times as he hath appointed in his word, expreſsly one whole day in ſeven, to be a holy ſabbath to himſelf [h].

Q. 59. *Which*

them already, becauſe ye do not lay it to heart. Mal. iii. 14. Ye have ſaid, It is vain to ſerve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?

56. [f] 1 Sam. ii. 12. Now the ſons of Eli were ſons of Belial, they knew not the Lord. V. 17. Wherefore the ſin of the young men was very great before the Lord; for men abhorred the offering of the Lord. V. 22. Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation. V. 29. Wherefore kick ye at my ſacrifice, and at mine offering which I have commanded in my habitation, and honoureſt thy ſons above me, to make yourſelves fat with the chiefeſt of all the offerings of Iſrael my people? 1 Sam. iii. 13. For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth; becauſe his ſons made themſelves vile, and he reſtrained them not. Deut. xxviii. 58. If thou wilt not obſerve to do all the words of this law that are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD; V. 59. Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

57. [g] Exod. xx. 8.---11.

58. [h] Deut. v. 12. Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee. V. 13. Six days thou ſhalt la

Q. 59. *Which day of the ſeven hath God appointed to be the eekly ſabbath?*

A. From the beginning of the world to the reſurrection f Chriſt, God appointed the ſeventh day of the week to e the weekly ſabbath; and the firſt day of the week ever nce, to continue to the end of the world, which is the hriſtian ſabbath [i].

Q. 60. *How is the ſabbath to be ſanctified?*

A. The ſabbath is to be ſanctified by a holy reſting all that ay [k], even from ſuch worldly employments and recreations are lawful on other days [l]; and ſpending the whole time in

bour, and do all thy work: 14. But the ſeventh day is the bbath of the Lord thy God: in thou ſhalt not do any work, ou, nor thy ſon, nor thy daugh-, nor thy man-ſervant, nor thy aid-ſervant, nor thine ox, nor ine aſs, nor any of thy cattle, r thy ſtranger that is within thy tes; that thy man-ſervant and y maid-ſervant may reſt as well thou.

59. [i] Gen. ii. 2. And on the ſe-nth day God ended his work ich he had made: and he reſted the ſeventh day from all his rk which he had made. V. 3. d God bleſſed the ſeventh day, d ſanctified it: becauſe that in e had reſted from all his work, ich God created and made. Cor. xvi. 1. Now, concerning collection for the ſaints, as I ve given order to the churches Galatia, even ſo do ye. V. 2. on the firſt day of the week, every one of you lay by him in e, as God hath proſpered him, t there be no gatherings when me. Acts xx. 7. And upon firſt day of the week, when the ciples came together to break ad, Paul preached unto them, dy to depart on the morrow, and continued his ſpeech until midnight.

60. [k] Exod. xx. 8. Remember the ſabbath-day, to keep it holy. V. 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, &c. Exod. xvi. 25. And Moſes ſaid, Eat that to-day; for to-day is a ſabbath unto the Lord: to-day ye ſhall not find it in the field. V. 26. Six days ye ſhall gather it; but on the ſeventh day, which is the ſabbath, in it there ſhall be none. V. 27. And it came to paſs, that there went out ſome of the people on the ſeventh day for to gather, and they found none. V. 28. And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

[l] Neh. xiii. 15. In thoſe days ſaw I in Judah ſome treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified againſt them in the day wherein they ſold victuals. V. 16. There dwelt men of Tyre alſo therein, which brought fiſh, and all manner

in the publick and private exercises of God's worship[m], except so much as is to be taken up in the works of necessity and mercy[n].

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission or careless performance of the duties required[o], and the pro-

faning

ner of wares, and sold on the sabbath unto the children of Judah, and in Jerusalem. V. 17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day? V. 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. V. 19. And it came to pass, that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath-day. V. 21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. V. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath-day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

[m] Luke iv. 16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. Acts xx. 7. And upon the first day of the week, *&c.* [*Sa letter* i.] Psal. xcii. [*title, A psalm or song for the sabbath-day.*] Isa lxvi. 23. And it shall come to pass that from one new moon to ano ther, and from one sabbath to ano ther, shall all flesh come to wo ship before me, saith the Lord.

[n] Mat. xii. *from Verse* 1. *to* 5 At that time Jesus went on th sabbath-day through the corn, an his disciples were an hungered and began to pluck the ears corn, and to eat. V. 2. But wh the Pharisees, *&c.* V. 12.—It lawful to do well on the sabbat days.

61. [o] Ezek. xxii. 26. Her prie have violated my law, and ha profaned mine holy things: th have put no difference betwe the holy and profane, neither ha they shewed difference betwe the unclean and the clean, a have hid their eyes from my sa baths, and I am profaned amo them. Amos viii. 5. Saying, Wh will the new-moon be gone, th we may sell corn? and the sa bath, that we may set forth whe making the ephah small, and t shekel great, and falsifying t balances by deceit? Mal. i. Ye said also, Behold, what a w rineſs is it! and ye have snuf at it, saith the Lord of hosts: a ye brought that which was to and the lame, and the sick; t ye brought an offering: sho I accept this of your hands? sa the Lord.

[p] A

ning the day by idleneſs[p], or doing that which is in itſelf nful[q], or by unneceſſary thoughts, words, or works, about ur worldly employments or recreations[r].

Q. 62. *What are the reaſons annexed to the fourth command-ent?*

A. The reaſons annexed to the fourth commandment are, od's allowing us ſix days of the week for our own employ-ents[s], his challenging a ſpecial propriety in the ſeventh, is own example, and his bleſſing the ſabbath-day[t].

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy other; that thy days may be long upon the land which the Lord y God giveth thee*[u].

Q. 64. *What is required in the fifth commandment?*

A. The

[p] Acts xx. 7. And upon the firſt y of the week, when the diſ-ples came together to break ead, Paul preached unto them, ady to depart on the morrow, d continued his ſpeech until idnight. V. 9. And there ſat in window a certain young man med Eutychus, being fallen in-a deep ſleep; and, as Paul was ng preaching, he ſunk down ith ſleep, and fell down from e third loft, and was taken up ead.

[q] Ezek. xxiii. 38. Moreover, is they have done unto me; ey have defiled my ſanctuary in e ſame day, and have profaned y ſabbaths.

[r] Jer. xvii. 24. And it ſhall come paſs, if ye diligently hearken to me, ſaith the Lord, to bring no burden through the gates of is city on the ſabbath-day, but llow the ſabbath-day, to do no rk therein; V. 25. Then ſhall re enter into the gates of this y kings and princes ſitting up-the throne of David, riding in ariots, and on horſes, they, and eir princes, the men of Judah, and the inhabitants of Jeruſalem: and this city ſhall remain for ever. V. 26. And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord. Iſa. lviii. 13. If thou turn away thy foot from the ſabbath, from doing thy pleaſure on my holy day, and call the ſabbath a Delight, the Holy of the Lord, Honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.

62. [s] Exod. xx. 9. Six days ſhalt thou labour, and do all thy work.

[t] Exod. xx. 11. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath-day, and hallowed it.

63. [u] Exod. xx. 12.

64. [w] Eph.

A. The fifth commandment requireth the preſerving the honour, and performing the duties, belonging to every one in their ſeveral places and relations, as ſuperiors [w], inferiors [x], or equals [y].

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of or doing any thing againſt, the honour and duty which belongeth to every one in their ſeveral places and relations.

Q. 66. *What is the reaſon annexed to the fifth commandment?*

A. The reaſon annexed to the fifth commandment, is a promiſe of long life and proſperity (as far as it ſhall ſerve for God's glory and their own good) to all ſuch as keep the commandment [a].

Q. 67. *Which is the ſixth commandment?*

A. The ſixth commandment is, *Thou ſhalt not kill* [b].

Q. 68. *Wh*

64. [w] Eph. v. 21. Submitting yourſelves one to another in the fear of God.

[x] 1 Pet. ii. 17. Honour all men. Love the brotherhood. Fear God. Honour the king.

[y] Rom. xii. 10. Be kindly affectioned one to another; with brotherly love, in honour preferring one another.

65. [z] Matth. xv. 4. For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death. V. 5. But ye ſay, Whoſoever ſhall ſay to his father or his mother, It is a gift, by whatſoever thou mighteſt be profited by me, V. 6. And honour not his father or his mother, he ſhall be free. Thus have ye made the commandment of God of none effect by your tradition. Ezek. xxxiv. 2. Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy, and ſay unto them, Thus ſaith the Lord God unto the ſhepherds, Woe be to the ſhepherds of Iſrael that do feed themſelves! ſhould not the ſhepherds feed the flocks? V. 3. Ye eat the fat, a ye clothe you with the wool; kill them that are fed; but feed not the flock. V. 4. The eaſed have ye not ſtrengthen neither have ye healed that wh was ſick, neither have ye bou up that which was broken, ther have ye brought again which was driven away, nei have ye ſought that which loſt; but with force and cruelty have ye ruled them. R xiii. 8. Owe no man any th but to love one another: for that loveth another hath fulfi the law.

66. [a] Deut. v. 16. Honour father and thy mother, as the L thy God hath commanded t that thy days may be prolon and that it may go well with in the land which the Lord God giveth thee. Epheſ. Honour thy father and mo (which is the firſt commandm with promiſe:) V. 3. That it be well with thee, and thou eſt live long on the earth.

67. [b] Exod. xx. 13.

68. [c]

Q. 68. *What is required in the sixth commandment?*
A. The sixth commandment requireth all lawful endeavours to preserve our own life [c], and the life of others [d].

Q. 69. *What is forbidden in the sixth commandment?*
A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto [e].

Q. 70. *Which is the seventh commandment?*
A. The seventh commandment is, *Thou shalt not commit adultery* [f].

Q. 71. *What is required in the seventh commandment?*
A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour [g].

Q. 72. *What*

[c] Eph. v. 28. So ought men to love their own wives as their own bodies: he that loveth his wife loveth himself. V. 29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church.

[d] 1 Kings xviii. 4. For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

[e] Acts xvi. 28. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

[f] Exod. xx. 14.

[g] 1 Cor. vii. 2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. V. 3. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. V. 5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. V. 34. There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. V. 36. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Col. iv. 6. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. 1 Pet. iii. 2. While they behold your chaste conversation coupled with fear.

72. [h] Mat.

Q. 72. *What is forbidden in the ſeventh commandment?*

A. The ſeventh commandment forbiddeth all unchaſt thoughts, words, and actions [h].

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou ſhalt not ſteal* [i].

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward eſtate of ourſelves and others [k].

Q. 75. *W*

72. [h] Mat. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, blaſphemies. Matth. v. 28. But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart. Eph. v. 3. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among you, as becometh ſaints: V. 4. Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks.

73. [i] Exod. xx. 15.

74. [k] Gen. xxx. 30. For it was little which thou hadſt before I came, and it is now increaſed unto a multitude; and the Lord hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo? 1 Tim. v. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel. Lev. xxv. 35. And if thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him; yea, though he be a ſtranger, or a ſojourner; that he may live with thee. Deuter. xxii. 1. Thou ſhalt not ſee thy brother's ox or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt in any caſe bring them again u thy brother. V. 2. And if brother be not nigh unto thee, if thou know him not, then t ſhalt bring it unto thine houſe, and it ſhall be with until thy brother ſeek after it, thou ſhalt reſtore it to him ag V. 3. In like manner ſhalt do with his aſs, and ſo ſhalt do with his raiment; and wit loſt things of thy brother's, w he hath loſt, and thou haſt fo ſhalt thou do likewiſe: thou m not hide thyſelf. V. 4. Thou not ſee thy brother's aſs or h fall down by the way, and thyſelf from them: thou ſhalt ly help him to lift them up a V. 5. The woman ſhall not that which pertaineth unto a neither ſhall a man put on a man's garment: for all that are abomination unto the thy God. Exod. xxiii. 4. If meet thine enemy's ox or h going aſtray, thou ſhalt bring it back to him again. If thou ſee the aſs of him th teth thee lying under his bu and wouldeſt forbear to help thou ſhalt ſurely help with Gen. xlvii. 14. And Joſep thered up all the money th found in the land of Egypt in the land of Canaan, fo corn which they bought: a

Q. 75. *What is forbidden in the eighth commandment?*
A. The eighth commandment forbiddeth whatsoever doth may unjustly hinder our own or our neighbour's wealth outward estate [l].

Q. 76. *Which is the ninth commandment?*
A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour* [m].

Q. 77. *What is required in the ninth commandment?*
A. The ninth commandment requireth the maintaining and promoting of truth between man and man [n], and of our own and our neighbour's good name [o], especially in witnessbearing [p].

Q. 78. *What is forbidden in the ninth commandment?*
A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name [q].

Q. 79. *Which is the tenth commandment?*
A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his*

brought the money into Pharaoh's house. V. 20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

l Prov. xxi. 17. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. Prov. xxiii. 20. Be not among wine-bibbers; among riotous eaters of flesh. V. 21. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Prov. xxviii. 19. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. Prov. iv. 28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

76. m Exod. xx. 16.

77. n Zech. viii. 16. These are the things that ye shall do, Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates.

o 3 John, ver. 12. Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record, and ye know that our record is true.

p Prov. xiv. 5. A faithful witness will not lye: but a false witness will utter lyes. V. 25. A true witness delivereth souls: but a deceitful witness speaketh lyes.

78. q 1 Sam. xvii. 28. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast

his man-ſervant, nor his maid-ſervant, nor his ox, nor his a nor any thing that is thy neighbour's [r].

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentme with our own condition [s], with a right and charitable fram of ſpirit toward our neighbour, and all that is his [t].

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all diſconten ment with our own eſtate [u], envying or grieving at t good of our neighbour [w], and all inordinate motions a affections to any thing that is his [x].

Q. 82.

haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down that thou mighteſt ſee the battle. Lev. xix. 16. Thou ſhalt not go up and down as a talebearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I am the Lord. Pſal. xv. 3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

79. [r] Exod. xx. 17.

80. [s] Heb. xiii. 5. Let your converſation be without covetouſneſs; and be content with ſuch things as ye have: for he hath ſaid, I will never leave thee, nor forſake thee. 1 Tim. vi. 6. But godlineſs with contentment is great gain.

[t] Job xxxi. 29. If I rejoiced at the deſtruction of him that hated me, or lifted up myſelf when evil found him. Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep. 1 Tim. i. 5. Now the end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned. 1 Corin. xiii. 4. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, V. 5. Doth behave itſelf unſeemly, ſeeketh her own, is not eaſily provok thinketh no evil; V. 6. Rejoic not in iniquity, but rejoiceth the truth; V. 7. Beareth all thi believeth all things, hopeth things, endureth all things.

81. [u] 1 Kings xxi. 4. And A came into his houſe heavy diſpleaſed, becauſe of the w which Naboth the Jezreelite ſpoken to him: for he had I will not give thee the inh ance of my fathers: and he him down upon his bed, and t ed away his face, and would no bread. Eſther v. 13. Ye this availeth me nothing, ſo as I ſee Mordecai the Jew ſit at the king's gate. 1 Cor. x Neither murmur ye, as ſom them alſo murmured, and deſtroyed of the deſtroyer.

[w] Gal. v. 26. Let us not b firous of vain-glory, provo one another, envying one ano James iii. 14. But if ye have envying and ſtrife in your h glory not, and lye not again truth. V. 16. For where en and ſtrife is, there is confu and every evil work.

[x] Rom. vii. 7. What ſha ſay then? Is the law ſin?

Q. 82. *Is any man able perfectly to keep the commandments God?*

A. No mere man since the fall is able in this life perfectly keep the commandments of God [y], but doth daily break m in thought, word, and deed [z].

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggra; ions, are more heinous in the sight of God than others [a].

Q. 84. *What*

id. Nay, I had not known sin by the law; for I had not wn lust, except the law had Thou shalt not covet. V. 8. sin, taking occasion by the mandment, wrought in me manner of concupiscence. For hout the law sin was dead. n. xiii. 9. For this, Thou shalt commit adultery, Thou shalt kill, Thou shalt not steal, ou shalt not bear false witness, ou shalt not covet; and if there ny other commandment, it is fly comprehended in this say- namely, Thou shalt love thy hbour as thyself. Deut. v. Neither shalt thou desire thy hbour's wife, neither shalt covet thy neighbour's house, field, or his man-servant, or maid-servant, his ox, or his or any thing that is thy hbour's.

. [y] Eccl. vii. 20. For there is a just man upon earth, that h good and sinneth not. nn i. 8. If we say that we have n, we deceive ourselves, and ruth is not in us. V. 10 If y that we have not sinned, make him a lyar, and his word t in us. Gal. v. 17. For the lusteth against the spirit, and pirit against the flesh: and are contrary the one to the ; so that ye cannot do the that ye would.

[z] Gen. vi. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. viii. 21. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. Rom. iii. 9. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.—*And so on to Verse* 21. James iii. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body:—*And so on to Verse* 13.

85. [a] Ezek. viii. 6. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? But turn thee yet again, and thou shalt see greater abominations. V. 13. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. V. 15. Then said he unto me, Hast thou seen this, O son of man? turn thee yet

again,

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in th life, and that which is to come [b].

Q. 85. *What doth God require of us that we may escape h wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us f sin, God requireth of us faith in Jesus Christ, repentance un life [c], with the diligent use of all the outward means where Christ communicateth to us the benefits of redemption [d].

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace [e], whereby recei

again, and thou shalt see greater abominations than these. 1 John v. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. Psal. lxxviii. 17. And they sinned yet more against him, by provoking the most High in the wilderness. V. 32. For all this they sinned still, and believed not for his wondrous works. V. 36. Yet they tempted and provoked the most high God, and kept not his testimonies.

84. [b] Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins? Matth. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

85. [c] Acts xx. 21. Testifying bo to the Jews, and also to the Gree repentance toward God, and fa toward our Lord Jesus Christ.

[d] Prov. ii. 1. My son, if th wilt receive my words, and h my commandments with the V. 2. So that thou incline th ear unto wisdom, and apply th heart to understanding; V. Yea, if thou criest after kn ledge, and liftest up thy voice understanding; V. 4. If thou se est her as silver, and searchest her as for hid treasures; V. Then shalt thou understand fear of the Lord, and find knowledge of God. Prov. viii. Hear instruction, and be wise, refuse it not. V. 34. Blessed is man that heareth me, watch daily at my gates, waiting at posts of my doors. V. 35. whoso findeth me, findeth life, shall obtain favour of the L V. 36. But he that sinneth ag me wrongeth his own soul: they that hate me love death. lv. 3. Incline your ear, and c unto me: hear, and your soul live; and I will make an ever ing covenant with you, even sure mercies of David.

86. [e] Heb. x. 39. But we are of them who draw back unto di

ive and reſt upon him alone for ſalvation, as he is offer-
o us in the goſpel [f].

87. *What is repentance unto life?*

Repentance unto life is a ſaving grace [g], whereby a ſin-
out of a true ſenſe of his ſin [h], and apprehenſion of the
y of God in Chriſt [i], doth, with grief and hatred of his
turn from it unto God [k], with full purpoſe of, and en-
our after, new obedience [l].

Q. 88. *What*

; but of them that believe
ſaving of the ſoul.
ohn i. 12. But as many as
ed him, to them gave he
to become the ſons of God,
to them that believe on his
. Iſa. xxvi. 3. Thou wilt
him in perfect peace, whoſe
is ſtayed on thee: becauſe
ſteth in thee. V. 4. Truſt
the Lord for ever: for in
ord JEHOVAH is everlaſting
th. Phil. iii. 9. And be found
, not having mine own righ-
eſs which is of the law, but
hich is through the faith of
, the righteouſneſs which is
d by faith. Gal. ii. 16. Know-
at a man is not juſtified by
orks of the law, but by the
f Jeſus Chriſt, even we have
d in Jeſus Chriſt; that we
be juſtified by the faith of
, and not by the works of
w; for by the works of the
all no fleſh be juſtified.

[g] Acts xi. 18. When they
theſe things they held their
and glorified God, ſaying,
hath God alſo to the Gentiles
d repentance unto life.
cts ii. 37. Now when they
this, they were pricked in
eart, and ſaid unto Peter
the reſt of the apoſtles,
nd brethren, what ſhall we
. 38. Then Peter ſaid unto
Repent, and be baptized
every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

[i] Joel ii. 12. Therefore alſo now, ſaith the Lord, Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. Jer. iii. 22. Return, ye backſliding children, and I will heal your backſlidings. Behold, we come unto thee, for thou art the Lord our God.

[k] Jer. xxxi. 18. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. V. 19. Surely after that I was turned I repented; and after that I was inſtructed I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. Ezek. xxxvi. 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall lothe yourſelves in your own ſight for your iniquities, and for your abominations.

[l] 2 Cor. vii. 11. For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, what clearing of yourſelves, yea, what indignation, yea, what fear, yea, what

Q. 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; which are made effectual to the elect for salvation [m].

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching, of the word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation [n].

Q. 90.

what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. Isa. i. 16. Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, V. 17 Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

88. [m] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: V. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Acts ii. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. V. 46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, V. 47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

89. [n] Neh. viii. 8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. 1 Cor. xiv. 24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. V. 25. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Psal. xix. 8. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Rom. xv. 4. For whatsoever things were written aforetime, were written for our learning: that we through patience and comfort of the scriptures might have hope. 2 Tim. iii. 15. And that from a child thou

Q. 90. *How is the word to be read and heard, that it may me effectual to salvation?*

A. That the word may become effectual to salvation, we ſt attend thereunto with diligence [o], preparation [p], and yer [q]; receive it with faith and love [r], lay it up in our rts [s], and practiſe it in our lives [t].

Q. 91. *How do the ſacraments become effectual means of ation?*

A. The ſacraments become effectual means of ſalvation, from any virtue in them, or in him that doth adminiſter them;

wn the holy ſcriptures, which able to make thee wiſe unto tion, through faith which is hriſt Jeſus. V. 16. All ſcrip- is given by inſpiration of God, s profitable for doctrine, for of, for correction, for in- tion in righteouſneſs; V. 17. the man of God may be per- thoroughly furniſhed unto od works. Rom. x. 13. For ever ſhall call upon the of the Lord ſhall be ſaved. How then ſhall they call on n whom they have not be- ? and how ſhall they believe n of whom they have not ? and how ſhall they hear t a preacher? V. 15. And all they preach except they t? as it is written, How ful are the feet of them that the goſpel of peace, and glad tidings of good things! But they have not all obey- goſpel. For Eſaias ſaith, who hath believed our re- V. 17. So then, faith cometh ring, and hearing by the of God. Rom. i. 16. For I aſhamed of the goſpel of for it is the power of God lvation, to every one that h, to the Jew firſt, and al- e Greek.

90. [o] Prov. viii. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

[p] 1 Pet. ii. 1. Wherefore, laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil-ſpeakings, V. 2. As new-born babes, deſire the ſincere milk of the word, that ye may grow thereby.

[q] Pſal. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

[r] Heb. iv. 2. For unto us was the goſpel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. 2 Theſſ. ii. 10. And with all deceiveableneſs of unrighteouſneſs in them that periſh: becauſe they received not the love of the truth, that they might be ſaved.

[s] Pſal. cxix. 11. Thy word have I hid in mine heart, that I might not ſin againſt thee.

[t] Luke viii. 15. But that on the good ground are they, which, in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience. James i. 25. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer

them; but only by the bleſſing of Chriſt [v], and the workin of his Spirit in them that by faith receive them [w].

Q. 92. *What is a ſacrament?*

A. A ſacrament is an holy ordinance inſtituted by Chri wherein, by ſenſible ſigns, Chriſt and the benefits of the ne covenant are repreſented, ſealed, and applied, to believers

Q. 93. *Which are the ſacraments of the new teſtament?*

A. The ſacraments of the new teſtament are, Baptiſm and the Lord's Supper [z].

Q. 94. *What is baptiſm?*

A. Baptiſm is a ſacrament, wherein the waſhing with water the name of the Father, and of the Son, and of the Holy Ghoſ

do

of the work, this man ſhall be bleſſed in his deed.

91. [u] 1 Pet. iii. 21. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God,) by the reſurrection of Jeſus Chriſt. Mat. iii. 11. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt, and with fire. 1 Cor. iii. 6. I have planted, Apollos watered: but God gave the increaſe. V. 7. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.

[w] 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit.

92. [x] Gen. xvii. 7. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed a thee. V. 10. This is my cove which ye ſhall keep between and you, and thy ſeed after t Every man-child among ſhall be circumciſed. Exod. *throughout.* 1 Cor. xi. 23. I have received of the Lord which alſo I delivered unto That the Lord Jeſus, the night in which he was betra took bread. V. 26. For as o as ye eat this bread, and this cup, ye do ſhew the L death till he come.

93. [y] Matth. xxviii. 19. G therefore, and teach all na baptizing them in the name Father, and of the Son, and Holy Ghoſt.

[z] Mat. xxvi. 26. And, as were eating, Jeſus took b and bleſſed it, and brake it gave it to his diſciples, and Take, eat; this is my body. And he took the cup, and thanks, and gave it to them ing, Drink ye all of it: V. 2 this is my blood of the new ment, which is ſhed for man the remiſſion of ſins.

94. [a] Matth. xxviii. 19. *letter* [y].]

h ſignify and ſeal our ingrafting into Chriſt, and partag of the benefits of the covenant of grace, and our enement to be the Lord's [b].

. 95. *To whom is baptiſm to be adminiſtered?*

. Baptiſm is not to be adminiſtered to any that are out he viſible church, till they profeſs their faith in Chriſt, obedience to him [c]; but the infants of ſuch as are memof the viſible church are to be baptized [d].

. 96. *What is the Lord's ſupper?*

The Lord's ſupper is a ſacrament, wherein, by giving eceiving bread and wine according to Chriſt's appoint, his death is ſhewed forth; and the worthy receivers not after a corporal and carnal manner, but by faith, partakers of his body and blood, with all his benefits, ir ſpiritual nouriſhment, and growth in grace [e].

Q. 97. *What*

m. vi. 4. Therefore we are with him by baptiſm into that, like as Chriſt was p from the dead by the the Father, even ſo we uld walk in newneſs of al. iii. 27. For as many of have been baptized into ave put on Chriſt.

Acts viii. 36. And, as they their way, they came certain water: and the ſaid, See, here is water; th hinder me to be bap. 37. And Philip ſaid, If eveſt with all thine heart, veſt. And he anſwered, believe that Jeſus Chriſt n of God. Acts ii. 38. er ſaid unto them, Re be baptized every one he name of Jeſus Chriſt, emiſſion of ſins, and ye ve the gift of the Holy

38. [*See before.*] V. 39. omiſe is unto you, and ildren, and to all that f, even as many as the Lord our God ſhall call. Gen. xvii. 10. [*See in letter* [x].] *Compared with* Col. ii. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt: V. 12. Buried with him in baptiſm; wherein alſo ye are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead. 1 Cor. vii. 14. For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband; elſe were your children unclean, but now are they holy.

96. [e] 1 Cor. xi. 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread. V. 24. And, when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. V. 25. After the ſame manner alſo he

Q. 97. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body [f], of their faith to feed upon him [g], of their repentance [h], love [i], and new obedience [k]; lest, coming unworthily, they eat and drink judgment to themselves [l].

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God [m], for things agreeable to his will [n], in the name of Christ [o], with confession of our sins [p], and thankful acknowledgment of his mercies [q].

Q. 99. *W*

took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

97. [f] 1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. V. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

[g] 2 Cor. xiii. 5. Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

[h] 1 Cor. xi. 31. For if we would judge ourselves, we should not be judged.

[i] 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, not the communion of the b of Christ? V. 17. For we b many are one bread, and on dy: for we are all partake that one bread.

[k] 1 Cor. v. 7. Purge out, t fore, the old leaven, that ye be a new lump, as ye are u vened. For even Christ our over is sacrificed for us; Therefore let us keep the not with old leaven, neither the leaven of malice and w ness; but with the unlea bread of sincerity and truth

[l] 1 Cor. xi. 28, 29. [*See ter* f.]

98. [m] Psal. lxii. 8. Trust at all times, ye people; po your heart before him: G refuge for us. Selah.

[n] 1 John v. 14. And thi confidence that we have that if we ask any thing ing to his will, he heareth

[o] John xvi. 23. And in t ye shall ask me nothing. verily, I say unto you, ever ye shall ask the Fath name, he will give it you.

[p] Psal. xxxii. 5. I ackno my sin unto thee, and

Q. 99. *What rule hath God given for our direction in prayer?*
A. The whole word of God is of use to direct us in prayer[t]: but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's Prayer*[s].

Q. 100. *What doth the preface of the Lord's prayer teach us?*
A. The preface of the Lord's prayer, (which is, *Our Father which art in heaven*[t],) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us[v]; and that we should pray with and for others[w].

Q. 101. *What do we pray for in the first petition?*
A. In the first petition (which is, *Hallowed be thy name*[x],) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known[y]: and that he would dispose all things to his own glory[z].

Q. 102. *What*

...y have I not hid: I said, I ...confess my transgressions unto the Lord: and thou forgavest ...iniquity of my sin. Selah. ...6. For this shall every one that ...odly pray unto thee in a time ...n thou mayest be found: surely ...n the floods of great waters ...shall not come nigh unto ... Dan. ix. 4. And I prayed ...o the Lord my God, and made ...confession, and said, O Lord, ...great and dreadful God, keeping ...the covenant and mercy to ...n that love him, and to them ...keep his commandments. ...Phil. iv. 6. Be careful for ...ing: but in every thing by ...er and supplication, with ...sgiving, let your requests be ...e known unto God.

...[r] 1 John v. 14. And this is ...confidence that we have in ... that if we ask any thing ac...ing to his will, he heareth us. ...Matth. vi. 9,—13. After this ...ner, therefore, pray ye, Our ...er, &c. *Compared with* Luke ...3, 4. And he said unto them, ...n ye pray, say, Our Father, &c.

100. [t] Mat. vi. 9.

[v] Rom. viii. 15. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

[w] Acts xii. 5. Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him. 1 Tim. ii. 1. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: V. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

101. [x] Mat. vi. 9.

[y] Psal. lxvii. 2. That thy way may be known upon earth, thy saving health among all nations. V. 3. Let the people praise thee, O God; let all the people praise thee.

[z] Psal. lxxxiii. *throughout.*

Q. 102. *What do we pray for in the second petition?*

A. In the second petition (which is, *Thy kingdom come*) we pray, That Satan's kingdom may be destroyed [b]; and the kingdom of grace may be advanced [c], ourselves and others brought into it, and kept in it [d]; and that the kingdom of glory may be hastened [e].

Q. 103. *What do we pray for in the third petition?*

A. In the third petition (which is, *Thy will be done in earth as it is in heaven* [f],) we pray, That God by his grace would make us able and willing to know, obey, and submit to his will in all things [g], as the angels do in heaven [h].

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition (which is, *Give us this day*

102. [a] Matth. vi. 10.

[b] Psal. lxviii. 1. Let God arise, let his enemies be scattered: let them also that hate him flee before him. V. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

[c] Rev. xii. 10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. V. 11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

[d] 2 Thess. iii. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Rom. x. 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. V. Neither pray I for these alone, for them also which shall be on me through their word.

[e] Rev. xxii. 20. He which testifieth these things saith, Surely come quickly; Amen. Even come, Lord Jesus.

103. [f] Mat. vi. 10.

[g] Psal. lxvii. *throughout.* cxix. 36. Incline my heart thy testimonies, and not to touſneſs. Mat. xxvi. 39. And went a little farther, and fell his face, and prayed, saying my Father, if it be possible this cup pass from me: nevertheless, not as I will, but as wilt. 2 Sam. xv. 25. And king said unto Zadok, Carry the ark of God into the city: shall find favour in the eyes of Lord, he will bring me again shew me both it and his habitation. Job i. 21. And (*Job*) Naked came I out of my mother womb, and naked shall I return thither; the Lord gave, and Lord hath taken away; blessed be the name of the Lord.

[h] Psal. ciii. 20. Bless the Lord ye his angels that excel in strength

aily bread [i],) we pray, That of God's free gift we may eceive a competent portion of the good things of this life, nd enjoy his bleſſing with them [k].

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition (which is, *And forgive us our bts, as we forgive our debtors* [l],) we pray, That God, for hriſt's ſake, would freely pardon all our ſins [m]; which we e the rather encouraged to aſk, becauſe by his grace we e enabled from the heart to forgive others [n].

Q. 106. *What do we pray for in the ſixth petition?*

A. In the ſixth petition (which is, *And lead us not into temtion, but deliver us from evil* [o],) we pray, That God would either

t do his commandments, hearning unto the voice of his word. 21. Bleſs ye the Lord, all ye hoſts; ye miniſters of his that his pleaſure.

04. [i] Mat. vi. 11. Prov. xxx. 8. Remove far m me vanity and lies; give neither povert, nor riches, d me with food convenient for : V. 9. Leſt I be full, and dethee, and ſay, Who is the d? or leſt I be poor, and ſteal, take the name of my God in . Gen. xxviii. 20. And Jacob ed a vow, ſaying, If God will with me, and will keep me in way that I go, and will give bread to eat, and raiment to on. 1 Tim. iv. 4. For every ture of God is good, and no to be refuſed, if it be reed with thankſgiving: V. 5. it is ſanctified by the word of and prayer.

5. [l] Mat. vi. 12. Pſal. li. 1. Have mercy upon O God, according to thy lokindneſs: according unto the itude of thy tender mercies out my tranſgreſſions. V. 2. n me thoroughly from mine ity, and cleanſe me from my ſin. V. 7. Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. V. 9. Hide thy face from my ſins; and blot out all mine iniquities. Dan. ix. 17. Now, therefore, O our God, hear thou the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lord's ſake. V. 18. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies. V. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own ſake, O my God: for thy city and thy people are called by thy name.

[n] Luke xi. 4. And forgive us our ſins; for we alſo forgive every one that is indebted to us.—Mat. xviii. 35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

106. [o] Mat. vi. 13.

either keep us from being tempted to sin [p], or support and deliver us when we are tempted [q].

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen* [r],) teacheth us to take our encouragement in prayer from God only [s], and in our prayers to praise him, ascribing kingdom, power, and glory, to him [t]. And

[p] Matth. xxvi. 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

[q] 2 Cor. xii. 7. And lest I should be exalted above measure thro' the abundance of the revelations, there was given to me a thorn in the flesh: the messenger of Satan to buffet me, lest I should be exalted above measure. V. 8. For this thing I besought the Lord thrice, that it might depart from me.

107. [r] Mat. vi. 13.

[s] Dan. ix. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. V. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. V. 8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. V. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. V. 16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. V. 17. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. V. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. V. 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God: for thy city and thy people are called by thy name.

[t] 1 Chron. xxix. 10. Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. V. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory

n teſtimony of our deſire, and aſſurance to be heard, we ay, *Amen* [v].

nd the majeſty: for all that is n the heaven and in the earth thine; thine is the kingdom, Lord, and thou art exalted as ead above all. V. 12. Both ches and honour come of thee, nd thou reigneſt over all; and thine hand is power and might; d in thine hand it is to make eat, and to give ſtrength unto . V. 13. Now, therefore, our od, we thank thee, and praiſe y glorious name.

[v] 1 Cor. xiv. 16. Elſe, when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned ſay Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? Rev. xxii. 20. He which teſtifieth theſe things ſaith, Surely I come quickly; Amen. Even ſo, come, Lord Jeſus. V. 21. The grace of our Lord Jeſus Chriſt be with you all. Amen.

The TEN COMMANDMENTS. Exod. xx.

GOD ſpake all theſe words, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe bondage.

. Thou ſhalt have no other gods before me.

I. Thou ſhalt not make unto thee any graven image, or any likeſs of any thing that is in heaven above, or that is in the earth beth, or that is in the water under the earth. Thou ſhalt not bow n thyſelf to them, nor ſerve them: for I the Lord thy God am alous God, viſiting the iniquity of the fathers upon the children o the third and fourth generation of them that hate me; and wing mercy unto thouſands of them that love me, and keep my mandments.

II. Thou ſhalt not take the name of the Lord thy God in vain: he Lord will not hold him guiltleſs that taketh his name in vain.

. Remember the ſabbath-day, to keep it holy. Six days ſhalt labour, and do all thy work. But the ſeventh day is the ſabof the Lord thy God; in it thou ſhalt not do any work, thou, hy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſernor thy cattle, nor thy ſtranger that is within thy gates. For days the Lord made heaven and earth, the ſea, and all that in is, and reſted the ſeventh day: wherefore the Lord bleſſed the th-day, and hallowed it.

Honour thy father and thy mother, that thy days may be upon the land which the Lord thy God giveth thee.

Thou ſhalt not kill.

. Thou ſhalt not commit adultery.

II. Thou ſhalt not ſteal.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet eighbour's wife, nor his man-ſervant, nor his maid-ſervant, s ox, nor his aſs, nor any thing that is thy neighbour's.

The LORD's PRAYER, Matth. vi.

OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The CREED.

I Believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell *, the third day he arose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholick church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

* *i. e.* Continued in the state of the dead, and under the power of death till the third day.

SO much of every question, both in the Larger and Shorter Catechism is repeated in the answer, as maketh every answer an entire proposition or sentence in itself; to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising as well as in it.

And albeit the substance of the doctrine comprised in that abridgment, commmoly called *The Apostles' Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself; yet it is here annexed, not as though it were composed by the apostles, or ought to be esteemed canonical scripture as the Ten Commandments, and the Lord's Prayer, (much less a prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief Sum of the Christian faith, agreeable to the word of God, and anciently received in the churches of Christ.

26 JU 57

FINIS.

THE

SUM OF SAVING KNOWLEDGE:

OR,

A BRIEF SUM

OF

CHRISTIAN DOCTRINE,

CONTAINED IN THE

HOLY SCRIPTURES,

And holden forth in the foresaid

CONFESSION of FAITH and CATECHISMS;

TOGETHER WITH THE

PRACTICAL USE THEREOF.

N vi. 37. *All that the Father hath given me shall come to me; d him that cometh to me, I will in no wise cast out.*

EDINBURGH:
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MDCCXCIII.


BRITISH MUSEUM

The CONTENTS of the SUM of SAVING KNOWLEDGE.

HEADS.

I. Our woeful condition by nature.
II. The remedy provided in Chriſt Jeſus.
III. The means provided in the covenant of grace.
IV. The bleſſings conveyed by theſe means.

The Uſe of Saving Knowledge.

1. For convincing of ſin by the law.
2. Of righteouſneſs by the law.
3. Of judgment by the law.
4. For convincing of ſin, righteouſneſs, and judgment by the goſpel.
Of righteouſneſs to be had only by faith in Chriſt.
For ſtrengthening a man's faith, &c.

Warrants and motives to believe.

1. God's hearty invitation.
2. His earneſt requeſt to be reconciled.
3. His command, charging all to believe.
4. Much aſſurance of life given to believers, &c.

Evidences of true faith.

1. Conviction of the believer's obligation to keep the moral law.
2. That the believer practiſe the rules of godlineſs and righteouſneſs.
3. That obedience to the law run in the right channel of faith in Chriſt.
4. The keeping of ſtrait communion with Chriſt, the fountain of all graces and good works.
For ſtrengthening the believer in faith and obedience, by theſe evidences.

THE SUM OF SAVING KNOWLEDGE, &c.

The Sum of Saving Knowledge may be taken up in theſe four heads: 1. The woeful condition wherein all men are by nature, through breaking of the covenant of works. 2. The remedy provided for the elect in Jeſus Chriſt by the covenant of grace. 3. The means appointed to make them partakers of this covenant. 4. The bleſſings which are effectually conveyed unto the elect by theſe means.—Which four heads are ſet down each of them in ſome few propoſitions.

HEAD I.

Our woeful condition by nature, through breaking of the covenant of works. *Hoſ.* xiii. 9. *O Iſrael, thou haſt deſtroyed thyſelf.*

THE almighty and eternal God, the Father, the Son, and the Holy Ghoſt, three diſtinct perſons in the one and the ſame undivided Godhead, equally infinite in all perfections, did, before time, moſt wiſely decree, for his own glory,

glory, whatſoever cometh to paſs in time; and doth moſt holily and infallibly execute all his decrees, without being partaker of the ſin of any creature.

II. This God, in ſix days, made all things of nothing, very good in their own kind: in ſpecial, he made all the angels holy; and he made our firſt parents, Adam and Eve, the root of mankind, both upright and able to keep the law written in their heart. Which law they were naturally bound to obey under pain of death; but God was not bound to reward their ſervice till he entered into a covenant or contract with them, and their poſterity in them, to give them eternal life, upon condition of perfect perſonal obedience; withal, threatening death in caſe they ſhould fail. This is the covenant of works.

III. Both angels and men were ſubject to the change of their own free-will, as experience proved, (God having reſerved to himſelf the incommunicable property of being naturally unchangeable;) for many angels of their own accord fell by ſin from their firſt eſtate, and became devils. Our firſt parents, being enticed by Satan, one of theſe devils ſpeaking in a ſerpent, did break the covenant of works, in eating the forbidden fruit; whereby they, and their poſterity being in their loins as branches in the root, and comprehended in the ſame covenant with them, became not only liable to eternal death, but alſo loſt all ability to pleaſe God; yea, did become by nature enemies to God, and to all ſpiritual good, and inclined only to evil continually. This is our original ſin, the bitter root of all our actual tranſgreſſions, in thought, word, and deed.

HEAD II.

The remedy provided in Jeſus Chriſt for the elect by the covenant of grace. *Hoſ.* xiii. 9. *O Iſrael, thou haſt deſtroyed thyſelf; but in me is thine help.*

I. ALbeit man, having brought himſelf into this woeful condition, be neither able to help himſelf, nor willing to be helped by God out of it, but rather inclined to lie ſtill, inſenſible of it, till he periſh; yet God, for the glory of his rich grace, hath revealed in his word a way to ſave ſinners, *viz.* by faith in Jeſus Chriſt, the eternal Son of God

by

by virtue of, and according to the tenor of the covenant of redemption, made and agreed upon between God the Father and God the Son, in the council of the Trinity, before the world began.

II. The ſum of the covenant of redemption is this: God having freely choſen unto life a certain number of loſt mankind, for the glory of his rich grace, did give them, before the world began, unto God the Son, appointed Redeemer, that, upon condition he would humble himſelf ſo far as to aſſume the human nature, of a ſoul and a body, unto perſonal union with his divine nature, and ſubmit himſelf to the law, as ſurety for them, and ſatisfy juſtice for them, by giving obedience in their name, even unto the ſuffering of the curſed death of the croſs, he ſhould ranſom and redeem them all from ſin and death, and purchaſe unto them righteouſneſs and eternal life, with all ſaving graces leading thereunto, to be effectually, by means of his own appointment, applied in due time to every one of them. This condition the Son of God (who is Jeſus Chriſt our Lord) did accept before the world began, and in the fulneſs of time came into the world, was born of the Virgin Mary, ſubjected himſelf to the law, and completely paid the ranſom on the croſs: but by virtue of the foreſaid bargain, made before the world began, he is in all ages, ſince the fall of Adam, ſtill upon the work of applying actually the purchaſed benefits unto the elect: and that he doth by way of entertaining a covenant of free grace and reconciliation with them, through faith in himſelf; by which covenant he makes over to every believer a right and intereſt to himſelf, and to all his bleſſings.

III. For the accompliſhment of this covenant of redemption, and making the elect partakers of the benefits thereof in the covenant of grace, Chriſt Jeſus was clad with the threefold office of Prophet, Prieſt, and King: made a Prophet, to reveal all ſaving knowledge to his people, and to perſuade them to believe and obey the ſame; made a Prieſt, to offer up himſelf a ſacrifice once for them all, and to intercede continually with the Father, for making their perſons and ſervices acceptable to him; and made a King, to ſubdue them to himſelf, to feed and rule them by his own appointed ordinances, and to defend them from their enemies.

HEAD

HEAD III.

The outward means appointed to make the elect partakers of this covenant, and all the reſt that are called to be inexcuſable. *Mat.* xxii. 14. *Many are called.*

I. THE outward means and ordinances, for making men partakers of the covenant of grace, are ſo wiſely diſpenſed, as the elect ſhall be infallibly converted and ſaved by them: and the reprobate, among whom they are, not to be juſtly ſtumbled. The means are eſpecially theſe four. 1. The word of God. 2. The ſacraments. 3. Kirk-government. 4. Prayer. In the word of God preached by ſent meſſengers, the Lord makes offer of grace to all ſinners, upon condition of faith in Jeſus Chriſt; and whoſoever do confeſs their ſin, accept of Chriſt offered, and ſubmit themſelves to his ordinances, he will have both them and their children received into the honour and privileges of the covenant of grace. By the ſacraments, God will have the covenant ſealed for confirming the bargain on the foreſaid condition. By kirk-government, he will have them hedged in, and helped forward unto the keeping of the covenant. And by prayer, he will have his own glorious grace, promiſed in the covenant, to be daily drawn forth, acknowledged, and employed. All which means are followed either really, or in profeſſion only, according to the quality of the covenanters, as they are true or counterfeit believers.

II. The covenant of grace, ſet down in the old teſtament before Chriſt came, and in the new ſince he came, is one and the ſame in ſubſtance, albeit different in outward adminiſtration: for the covenant in the old teſtament, being ſealed with the ſacraments of circumciſion and the paſchal lamb, did ſet forth Chriſt's death to come, and the benefits purchaſed thereby, under the ſhadow of bloody ſacrifices, and ſundry ceremonies: but ſince Chriſt came, the covenant being ſealed by the ſacraments of baptiſm and the Lord's ſupper, doth clearly hold forth Chriſt already crucified before our eyes, victorious over death and the grave, and glorious, ruling heaven and earth, for the good of his own people.

HEA

HEAD IV.

The blessings which are effectually conveyed by these means to the Lord's elect, or chosen ones.

Mat. xxii. 14. *Many are called, but few are chosen.*

I. BY these outward ordinances, as our Lord makes the reprobate inexcusable, so, in the power of his Spirit, he applies unto the elect, effectually, all saving graces purchased to them in the covenant of redemption, and maketh a change in their persons. In particular, 1. He doth convert or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections, and faculties, for giving spiritual obedience to his commands. 2. He gives them saving faith, by making them, in the sense of deserved condemnation, to give their consent heartily to the covenant of grace, and to embrace Jesus Christ unfeignedly. 3. He gives them repentance, by making them, with godly sorrow, in the hatred of sin, and love of righteousness, turn from all iniquity to the service of God. And, 4. He sanctifies them, by making them go on and persevere in faith and spiritual obedience to the law of God, manifested by fruitfulness in all duties, and doing good works, as God offereth occasion.

II. Together with this inward change of their persons, God changes also their state: for, so soon as they are brought by faith into the covenant of grace, 1. He justifies them, by imputing unto them that perfect obedience which Christ gave to the law, and the satisfaction also which upon the cross Christ gave unto justice in their name. 2. He reconciles them, and makes them friends to God, who were before enemies to God. 3. He adopts them, that they shall be no more children of Satan, but children of God, enriched with all spiritual privileges of his sons. And, last of all, after their warfare in this life is ended, he perfects the holiness and blessedness, first of their souls at their death, and then both of their souls and their bodies, being joyfully joined together again in the resurrection, at the day of his glorious coming to judgment, when all the wicked shall be sent away to hell, with Satan whom they have served: but Christ's own chosen and redeemed ones, true believers, students of holiness, shall reign with himself for ever, in the state of glorification.

THE

THE

PRACTICAL USE of SAVING KNOWLEDGE,

Contained in Scripture, and holden forth briefly in the foresaid CONFESSION of FAITH and CATECHISMS.

THE chief general use of Christian doctrine is, to convince a man of sin, and of righteousness, and of judgment, John xvi. 8. partly, by the law or covenant of works, that he may be humbled and become penitent; and partly, by the gospel or covenant of grace, that he may become an unfeigned believer in Jesus Christ, and be strengthened in his faith upon solid grounds and warrants, and give evidence of the truth of his faith by good fruits, and so be saved.

The sum of the covenant of works, or of the law, is this: "If thou do all that is commanded, and not fail in any "point, thou shalt be saved: but if thou fail, thou shalt "die." Rom. x. 5. Gal. iii. 10, 12.

The sum of the gospel, or covenant of grace and reconciliation is this: "If thou flee from deserved wrath to the "true Redeemer Jesus Christ, (who is able to save to the "uttermost all that come to God through him,) thou shalt "not perish, but have eternal life." Rom. x. 8, 9, 11.

For convincing a man of sin, of righteousness, and of judgment, by the law, or covenant of works, let these scriptures, among many more, be made use of.

I. For convincing a man of sin by the law, consider *Jer.* xvii. 9, 10.

THE heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Here the Lord teacheth these two things:

1. That the fountain of all our miscarriage, and actual sinning against God, is in the heart, which comprehendeth all

mind, will, affections, and all the powers of the soul, as they are corrupted and defiled with original sin; the mind being not only ignorant and incapable of saving truth, but also full of error and enmity against God; and the will and affections being obstinately disobedient unto all God's directions, and bent toward that only which is evil: "The heart (saith he) "is deceitful above all things, and desperately wicked," yea, and unsearchably wicked, so that no man *can know it:* and Gen. vi. 5. "Every imagination of the thoughts of "man's heart is only evil continually," saith the Lord, whose testimony we must trust in this and all other matters; and experience also may teach us, that till God make us deny ourselves, we never look to God in any thing, but fleshly self-interest alone doth rule us, and move all the wheels of our actions.

2 That the Lord bringeth our original sin, or wicked inclination, with all the actual fruits thereof, unto reckoning before his judgment-seat; "For he searcheth the "heart, and trieth the reins, to give every man according "to his ways, and according to the fruit of his doings."

Hence let every man reason thus:

"What God and my guilty conscience bear witness of, I am convinced that it is true:

"But God and my guilty conscience beareth witness, that my heart is deceitful above all things, and desperately wicked; and that all the imaginations of my heart, by nature, are only evil continually:

"Therefore I am convinced that this is true."

Thus a man may be convinced of sin by the law.

3. For convincing a man of righteousness by the law, consider *Gal.* iii. 10.

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Here the apostle teacheth us three things:

1. That, by reason of our natural sinfulness, the impossibility of any man's being justified by the works of the law is so

so certain, that whosoever do seek justification by the works of the law are liable to the curse of God for breaking of the law; "For as many as are of the works of the law "are under the curse," saith he.

2. That, unto the perfect fulfilling of the law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time, is not sufficient; for the law requireth, that "a man continue in all things which "are written in the book of the law to do them."

3. That, because no man can come up to this perfection, every man by nature is under the curse; for the law saith, "Cursed is every one that continueth not in all things which "are written in the book of the law to do them."

Now, to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath upon soul and body, both in this life, and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus:

"Whosoever, according to the covenant of works, is "liable to the curse of God for breaking the law times "and ways out of number, cannot be justified, or find "righteousness by the works of the law:

"But I, (may every man say,) according to the covenant "of works, am liable to the curse of God for breaking "the law times and ways without number:

"Therefore I cannot be justified, or have righteousness "by the works of the law."

Thus may a man be convinced of righteousness, that is not to be had by his own works, or by the law.

III. For convincing a man of judgment by the law, consider, 2 *Thess.* i. 7.

THE Lord Jesus shall be revealed from heaven with his mighty angels, V. 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ*; V. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the*

glory of his power; V. 10. *When he shall come to be glorified in his saints, and to be admired in all them that believe.*

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last day, come armed with flaming fire, to judge, condemn and destroy, all them who have not believed God, have not received the offer of grace made in the gospel, nor obeyed the doctrine thereof; but remain in their natural state, under the law or covenant of works.

Hence let every man reason thus:

"What the righteous Judge hath forewarned me shall "be done at the last day, I am sure is just judgment:

"But the righteous Judge hath forewarned me, that "if I do not believe God in time, and obey not the doc- "trine of the gospel, I shall be secluded from his presence "and his glory at the last day, and be tormented in soul "and body for ever:

"Therefore I am convinced that this is a just judgment:

"And I have reason to thank God heartily, who hath "forewarned me to flee from the wrath which is to come."

Thus every man may be, by the law or covenant of works, convinced of judgment, if he shall continue under the covenant of works, or shall not obey the gospel of our Lord Jesus.

IV. For convincing a man of sin, righteousness, and judgment, by the gospel.

AS for convincing a man of sin, and righteousness, and judgment, by the gospel, or covenant of grace, he must understand three things: 1. That not believing in Jesus Christ, or refusing of the covenant of grace offered in him, is a greater and more dangerous sin than all other sins against the law; because the hearers of the gospel not believing in Christ do reject God's mercy in Christ, the only way of freedom from sin and wrath, and will not yield to be reconciled to God. 2. Next, He must understand, that perfect remission of sin, and true righteousness, is to be had only by faith in Jesus; because God requireth no other conditions but faith; and testifies from heaven, that he is well pleased to justify sinners

ners upon this condition. 3. He muſt underſtand, that upon righteouſneſs received by faith, judgment ſhall follow, on the one hand, to the deſtroying of the works of the devil in the believer, and to the perfecting of the work of ſanctification in him with power: and that, upon refuſing to take righteouſneſs by faith in Jeſus Chriſt, judgment ſhall follow, on the other hand, to the condemnation of the miſbeliever, and deſtroying of him with Satan and his ſervants for ever.

For this end, let theſe paſſages of ſcripture, among many others, ſerve to make the greatneſs of the ſin of not believing in Chriſt appear; or, to make the greatneſs of the ſin of refuſing of the covenant of grace offered to us, in the offering of Chriſt unto us, let the fair offer of grace be looked upon as it is made, Iſa. lv. 3. *Incline your ear, and come unto me,* (ſaith the Lord:) *hear, and your ſoul ſhall live*; *and I will make an everlaſting covenant with you, even the ſure mercies of David;* that is, If ye will believe me, and be reconciled to me, I will, by covenant, give unto you Chriſt, and all ſaving graces in him: repeated Acts xiii. 34.

Again, conſider, that this general offer in ſubſtance is equivalent to a ſpecial offer made to every one in particular; as appeareth by the apoſtle's making uſe of it, Acts xvi. 31. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.* The reaſon of which offer is given, John iii. 16. *For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Seeing then this great ſalvation is offered in the Lord Jeſus, whoſoever believeth not in him, but looks for happineſs ſome other way, what doth he elſe but *obſerve lying vanities, and forſake his own mercy*, which he might have had in Chriſt? Jonah ii. 8, 9. What doth he elſe but blaſpheme God in his heart? as it is ſaid, 1 John v. 10, 11. *He that believeth not God, hath made him a lyar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son.* And that no ſin againſt the law is like unto this ſin, Chriſt teſtifies, John xv. 22. *If I had not come and ſpoken unto them, they had not had ſin: but now they have no cloak for their ſin.* This may convince a man of the greatneſs of this ſin of not believing in Chriſt.

For

or convincing a man of righteousness, to be had only by faith in Jesus Christ, consider how, *Rom.* x. 3, 4.

It is said, that the Jews, *being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God,* (and so they perished.) *For Christ is the end of the law for righteousness to every one that believeth.* And Acts xiii. 39. *By Christ Jesus all that believe are justified from all things, from which ye could not be justified by the law of Moses.* And 1 John i. 7. *The blood of Jesus Christ his Son cleanseth us from all sin.*

For convincing a man of judgment, if a man embrace this righteousness, consider 1 John iii. 8. *For this purpose the Son of God was manifested, that he might destroy the works of the devil.* And Heb. ix. 14. *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

But if a man embrace not this righteousness, his doom is pronounced, John iii. 18, 19. *He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light.*

Hence let the penitent, desiring to believe, reason thus:

"What doth suffice to convince all the elect in the world of the greatness of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the law, and from wrath due thereto; and what sufficeth to convince them that righteousness and eternal life is to be had by faith in Jesus Christ, or by consenting to the covenant of grace in him; and what sufficeth to convince them of judgment to be exercised by Christ, for destroying the works of the devil in a man, and sanctifying and saving all that believe in him, may suffice to convince me also: But what the Spirit hath said, in these or other like scriptures, sufficeth to convince the elect world of the aforesaid sin, and righteousness, and judgment: Therefore what the Spirit hath said, in these and other like scriptures, serveth to convince me thereof also."

Whereupon

Whereupon let the penitent desiring to believe take wit
him words, and say heartily to the Lord, Seeing thou saye
Seek ye my face; my soul answereth unto thee, *Thy face, Lor*
will I seek. I have hearkened unto the offer of an everlastin
covenant of all saving mercies to be had in Christ, and I
heartily embrace thy offer. Lord, let it be a bargain; *Lor*
I believe; *help my unbelief:* behold, I give myself to thee,
serve thee in all things for ever; and I hope *thy right ha*
shall save me: the Lord will perfect that which concerne
me: thy mercy, O Lord, endureth for ever; forsake n
the works of thine own hands. Thus may a man be made
unfeigned believer in Christ.

For strengthening the man's faith who ha agreed unto the covenant of grace.

BECAUSE many true believers are weak, and do mu
doubt if ever they shall be sure of the soundness
their own faith, and effectual calling, or made certain
their justification and salvation, when they see that ma
who profess faith are found to deceive themselves; let
see how every believer may be made strong in the fa
and sure of his own election and salvation upon solid groun
by sure warrants, and true evidences of faith. To this e
among many other scriptures, take these following.

1. For laying solid grounds of faith, consider 2 Pe
10. *Wherefore the rather, brethren, give diligence to m*
your calling and election sure: for if ye do these things ye
never fall.

In which words, the apostle teacheth us these four thi
for help and direction how to be made strong in the fa

1. That such as believe in Christ Jesus, and are fle
him for relief from sin and wrath, albeit they be wea
the faith, yet they are indeed children of the same Fa
with the apostles; for so he accounteth of them, whil
calleth them *brethren.*

2. That albeit we be not sure for the time of our e
tual calling and election, yet we may be made sure of b
if we use diligence; for this he presupposeth, say
"Give diligence to make your calling and election sur

3.

3. That we must not be discouraged when we see many eming believers prove rotten branches, and make defection; t we must the rather take the better heed to ourselves: Wherefore the rather, brethren, (saith he,) give all dili- gence."

4. That the way to be sure both of our effectual call- and election, is to make sure work of our faith, by ing the grounds of it solidly, and bringing forth the its of our faith in new obedience constantly: "For if e do these things, (saith he,) ye shall never fall;" derstanding by *these things* what he had said of sound h, Ver. 1, 2, 3, 4. and what he had said of the bring- out of the fruits of faith, Ver. 5, 6, 7, 8, 9.

To this same purpose, consider Rom. viii. 1. *There is, refore, now no condemnation to them which are in Christ sus, who walk not after the flesh, but after the Spirit.* V. 2. *the law of the Spirit of life in Christ Jesus hath made me from the law of sin and death.* V. 3. *For what the law d not do, in that it was weak through the flesh, God send- his own Son in the likeness of sinful flesh, and for sin con- ned sin in the flesh:* V. 4. *That the righteousness of the might be fulfilled in us, who walk not after the flesh, but the Spirit.*

Wherein the apostle teacheth us these four things, for ng of the ground of faith solidly:

. That every one is a true believer, who, in the sense of in, and fear of God's wrath, doth flee for full relief from unto Jesus Christ alone, as the only Mediator and all- cient Redeemer of men; and, being fled to Christ, doth e against his own flesh, or corrupt inclination of nature, studieth to follow the rule of God's Spirit, set down in word: for the man, whom the apostle doth here bless true believer, is a man in Christ Jesus, "who doth t walk after the flesh, but after the Spirit."

That all such persons as are fled to Christ, and do e against sin, howsoever they may be possibly exercised r the sense of wrath, and fear of condemnation, yet are in no danger; for "there is no condemnation ith he) to them that are in Christ Jesus, who walk not er the flesh, but after the Spirit."

3. That albeit the apostle himself, (brought in here for example's cause,) and all other true believers in Christ, be by nature under the law of sin and death, or under the covenant of works, (called the law of sin and death, because it bindeth sin and death upon us till Christ set us free;) yet the law of the Spirit of life in Christ Jesus, or the covenant of grace, (so called, because it doth enable and quicken man to a spiritual life through Christ,) doth set the apostle and all true believers, free from the covenant of works, or the law of sin and death; so that every man may say with him, "The law of the Spirit of life," or the covenant of grace, "hath made me free from the law of sin and "death," or covenant of works.

4. That the fountain and first ground, from whence our freedom from the curse of the law doth flow, is the covenant of redemption, passed betwixt God and God the Son as incarnate, wherein Christ takes the curse of the law upon him for sin, that the believer, who could not otherwise be delivered from the covenant of works, may be delivered from it. And this doctrine the apostle holdeth forth in these four branches: (1.) That it was utterly impossible for the law, or the covenant of works, to bring righteousness and life to the sinner, because it was weak. (2.) That this weakness and inability of the law, or covenant of works, is not the fault of the law, but the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the law, (presuppose bygone sins were forgiven:) "The law was "weak (saith he) through the flesh." (3.) That the righteousness and salvation of sinners, which was impossible to be brought about by the law, is brought to pass by sending God's own Son, Jesus Christ, in the flesh, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the elect, that they might be set free. (4.) That by no means the law loseth nothing, because the righteousness of the law is best fulfilled this way, first by Christ's giving perfect active obedience in our name unto it in all things: next by his paying in our name the penalty due to our sins in death: and, lastly, by his working of sanctification in us (who are true believers, who strive to give new obedience unto the law, and "walk not after the flesh, but after the spirit.

WARRAN

WARRANTS TO BELIEVE.

FOR building our confidence upon this solid ground these four Warrants and special Motives to believe in rist may serve.

he First whereof is *God's hearty invitation*, holden forth, *Isa.* lv. 1, 2, 3, 4, 5.

O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, wine and milk without money and without price. V. 2. *erefore do ye spend money for that which is not bread? and r labour for that which satisfieth not? hearken diligently unto and eat ye that which is good, and let your soul delight it- in fatness.* V. 3. *Incline your ear, and come unto me: , and your soul shall live; and I will make an everlasting enant with you, even the sure mercies of David.* V. 4. *old, I have given him for a witness to the people, a leader commander to the people,* &c.

lere (after setting down the precious ransom of our mption by the sufferings of Christ, and the rich bless- purchased to us thereby, in the two former chapters) Lord, in this chapter,

Maketh open offer of Christ and his grace, by procla- ion of a free and gracious market of righteousness and tion, to be had through Christ to every soul, without ption, that truly desires to be saved from sin and wrath: o, every one that thirsteth," saith he.

He inviteth all sinners, that for any reason stand at nce with God, to come and take from him riches of e, running in Christ as a river, to wash away sin, and ocken wrath: "Come ye to the waters," saith he.

Lest any should stand aback, in the sense of his own ness or unworthiness, and inability to do any good, Lord calleth upon such persons in special, saying, that hath no money, come."

He craveth no more of his merchant, but that he be d with the wares offered, which are grace, and more

grace; and that he heartily consent unto and embrace th
offer of grace, that so he may close a bargain, and a form
covenant with God; "Come, buy without money, (saith he
"come eat:" that is, consent to have, and take unto you
saving graces; make the wares your own, possess them, a
make use of all blessings in Christ; whatsoever maketh
your spiritual life and comfort, use and enjoy it free
without paying any thing for it: "Come, buy wine a
"milk without money and without price," saith he.

5. Because the Lord knoweth how much we are inclin
to seek righteousness and life by our own performances a
satisfaction, to have righteousness and life as it were by t
way of works, and how loath we are to embrace Christ Je
and to take life by way of free grace through Jesus Chri
upon the terms whereupon it is offered to us; therefore t
Lord lovingly calls us off this our crooked and unhappy w
with a gentle and timeous admonition, giving us to underst
that we shall but lose our labour in this our way: "Whe
"fore do ye spend your money (saith he) for that which
"not bread? and your labour for that which satisfieth no

6. The Lord promiseth to us solid satisfaction in the
of betaking ourselves unto the grace of Christ, even t
contentment, and fulness of spiritual pleasure, sayi
"Hearken diligently unto me, and eat ye that which
"good, and let your soul delight itself in fatness."

7. Because faith cometh by hearing, he calleth for a
ence unto the explication of the offer, and calleth for
lieving of and listening unto the truth, which is able to b
the application of saving faith, and to draw the soul to
in God: "Incline your ear, and come unto me," saith
To which end the Lord promises, that this offer being rece
shall quicken the dead sinner; and that, upon the welco
of this offer, he will close the covenant of grace with
man that shall consent unto it, even an indissolvable cov
of perpetual reconciliation and peace: "Hearken, and
"soul shall live: and I will make an everlasting covenant
"you." Which covenant he declareth, shall be in subs
the assignation, and the making over, of all the saving g
which David (who is Jesus Christ, Acts xiii. 34.) hath b
for us in the covenant of redemption; "I will make a

nant with you, (saith he,) even the sure mercies of David." By *sure mercies*, he means saving graces, such as re righteousness, peace, and joy in the Holy Ghost, adoption, sanctification, and glorification, and whatsoever belongs to godliness and life eternal.

8. To confirm and assure us of the real grant of these saving mercies, and to persuade us of the reality of the covenant betwixt God and the believer of this word, the Father hath made a fourfold gift of his eternal and only begotten Son: (1.) To be incarnate and born for our sake, of the seed of David his type; for which cause he is called here, and Acts xiii. 34. David, the true and everlasting King of Israel. This the great gift of God to man, John iv. 10. And here, *I have given him to be David*, or born of David, *to the people*.

(2.) He hath made a gift of Christ to be a witness to the people, both of the sure and saving mercies granted to the elected in the covenant of redemption, and also of the Father's willingness and purpose to apply them, and to make them fast in the covenant of reconciliation made with such as embrace the offer: "I have given him (saith the Lord here) to be a witness to the people." And truly he is a sufficient witness in this matter in many respects: 1*st*, Because he is one of the blessed Trinity, and party-contractor for us, in the covenant of redemption, before the world was. 2*dly*, He by office, as a Mediator, the Messenger of the covenant, hath gotten commission to reveal it. 3*dly*, He began actually to reveal it in Paradise, where he promised, that the seed of the woman should bruise the head of the serpent. 4*thly*, He set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. 5*thly* He gave more and more light about this covenant, speaking by his Spirit from age to age in the holy prophets. 6*thly*, He came himself in the fulness of time, and did bear witness of all things belonging to this covenant, and of God's saving mind to take believers into it; partly, by uniting our nature in one person with the divine nature; partly, by preaching the good tidings of the covenant with his own mouth; partly, by paying the price of redemption on the cross; and, lastly, by dealing still with the people, from the beginning

to this day, to draw in, and to hold in, the redeemed in th covenant.

(3.) God hath made a gift of Christ, as a leader to th people, to bring us through all difficulties, all afflictions an temptations, unto life, by this covenant: and he it is, an no other, who doth indeed lead his own unto the cove nant; and, in the covenant, all the way on unto salvatio 1. By the direction of his word and Spirit. 2. By the e ample of his own life, in faith and obedience, even to th death of the cross. 3. By his powerful working, bearin his redeemed ones in his arms, and causing them to le on him while they go up through the wilderness.

(4.) God hath made a gift of Christ unto his people, a commander: which office he faithfully exerciseth, giving to his kirk and people laws and ordinances, pasto and governors, and all necessary officers; by keeping cou and assemblies among them to see that his laws be obe ed; subduing, by his word, Spirit and discipline, his pe ple's corruptions; and, by his wisdom and power, guardi them against all their enemies whatsoever.

Hence he who hath closed bargain with God m strengthen his faith, by reasoning after this manner:

"Whosoever doth heartily receive the offer of free gra "made here to sinners thirsting for righteousness and s "vation, unto him, by an everlasting covenant, belong "Christ, the true David, with all his sure and saving merci

"But I (may the weak believer say) do heartily rece "the offer of free grace made here to sinners thirsting "righteousness and salvation:

"Therefore unto me, by an everlasting covenant, belo "eth Christ Jesus, with all his sure and saving mercies.

The second Warrant and special Motive to e brace Christ, and believe in him, is the *earn request* that God maketh to us to be rec ciled to him in Christ, holden forth, 2 Cor 19, 20, 21.

GOD was in Christ reconciling the world unto himself, imputing their trespasses unto them; and hath comm unto us the word of reconciliation. Ver. 20. *Now then we ambass*

mbassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. V. 21. *For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.*

Wherein the apostle teacheth us these nine doctrines:

1. That the elect world, or world of redeemed souls, are by nature in the estate of enmity against God: this is presupposed in the word *reconciliation*; for reconciliation, or renewing of friendship, cannot be, except betwixt those that have been at enmity.

2. That in all the time bypast, since the fall of Adam, Christ Jesus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making friendship (by his word and Spirit) betwixt himself and the elect world: "God (saith he) was in Christ reconciling the world to himself."

3. That the way of reconciliation was in all ages one and the same in substance, *viz.* by forgiving the sins of them who do acknowledge their sins and their enmity against God, and do seek reconciliation and remission of sins in Christ: "For God (saith he) was in Christ reconciling the world to himself," by way of "not imputing their trespasses unto them."

4. That the end and scope of the gospel, and whole word of God, is threefold: (1.) It serveth to make people sensible of their sins, and of their enmity against God, and of their danger if they should stand out, and not fear God's displeasure. (2.) The word of God serveth to make men acquainted with the course which God hath prepared for making friendship with them through Christ, *viz.* That if men shall acknowledge the enmity, and shall be content to enter into a covenant of friendship with God through Christ, then God will be content to be reconciled with them freely. (3.) The word of God serveth to teach men how to carry themselves towards God as friends, after they are reconciled to him, *viz.* to be loath to sin against him, and to strive heartily to obey his commandments: and therefore the word of God here is called *the word of reconciliation*, because it teacheth what need we have of reconciliation, and how to make it,

and how to keep the reconciliation or friendship, being made, with God through Christ.

5. That albeit the hearing, believing, and obeying of this word, doth belong to all those to whom this gospel doth come, yet the office of preaching of it with authority belongeth to none but to such only as God doth call to his ministry, and sendeth out with commission for this work. This the apostle holdeth forth, Ver. 19. in these words, "He hath committed to us the word of reconciliation."

6. That the ministers of the gospel should behave themselves as Christ's messengers, and should closely follow their commission set down in the word, Mat. xxviii. 19, 20. and, when they do so, they should be received by the people as ambassadors from God; for here the apostle, in all the names, saith, "We are ambassadors for Christ, as though "God did beseech you by us."

7. That ministers, in all earnestness of affections, should deal with people to acknowledge their sins, and their natural enmity against God, more and more seriously; and consent to the covenant of grace and embassage of Christ more and more heartily; and to evidence more and more clearly their reconciliation, by a holy carriage before God. This he holdeth forth when he saith, "We pray you be "reconciled to God."

8. That in the ministers' affectionate dealing with the people, the people should consider that they have to do with God and Christ, requesting them by the ministers to be reconciled. Now, there cannot be a greater inducement to break a sinner's hard heart than God's making a request to him for friendship; for when it became us, who have done so many wrongs to God, to seek friendship of God, he prevenieth us: and (O wonder of wonders!) he requesteth us to be content to be reconciled to him; and therefore must fearful wrath must abide them who do set light by this request, and do not yield when they hear ministers with commission, saying, "We are ambassadors for Christ, "though God did beseech you by us: we pray you "Christ's stead, be ye reconciled to God."

9. To make it appear how it cometh to pass that the covenant of reconciliation should be so easily made up

twixt God and a humble sinner fleeing to Christ, the apostle leads us up to the cause of it, holden forth in the covenant of redemption, the sum whereof is this: "It is agreed betwixt God and the Mediator Jesus Christ the Son of God, surety for the redeemed, as parties-contractors, that the sins of the redeemed should be imputed to innocent Christ, and he both condemned and put to death for them, upon this very condition, that whosoever heartily consents unto the covenant of reconciliation offered through Christ, shall, by the imputation of his obedience unto them, be justified and holden righteous before God; for God hath made Christ, *who knew no sin, to be sin for us*, saith the apostle, *that we might be made the righteousness of God in him.*"

Hence may a weak believer strengthen his faith, by reasoning from this ground after this manner:

"He that, upon the loving request of God and Christ, made to him by the mouth of ministers, (having commission to that effect,) hath embraced the offer of perpetual reconciliation through Christ, and doth purpose, by God's grace, as a reconciled person, to strive against sin, and to serve God to his power constantly, may be as sure to have righteousness and eternal life given to him, for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him:

"But I, (may the weak believer say,) upon the loving request of God and Christ, made to me by the mouth of his ministers, have embraced the offer of perpetual reconciliation through Christ, and do purpose, by God's grace, as a reconciled person, to strive against sin, and to serve God to my power constantly:

"Therefore I may be as sure to have righteousness and eternal life given to me, for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him."

The third Warrant and special Motive to believe in Christ, is the strait and *awful command of God*, charging all the hearers of the gospel to approach to Christ in the order set down by him, and to believe in him; holden forth, 1 *John* iii. 23.

THIS is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Wherein the apostle giveth us to understand these five doctrines:

1. That if any man shall not be taken with the sweet invitation of God, nor with the humble and loving request of God, made to him to be reconciled, he shall find he hath to do with the sovereign authority of the highest Majesty: for "this is his commandment, that we believe in him," saith he.

2. That if any man look upon this commandment as he hath looked heretofore upon the neglected commandments of the law, he must consider that this is a command of the gospel posterior to the law, given for making use of the remedy of all sins; which, if it be disobeyed, there is no other command to follow but this, "Go, ye cursed, into the everlasting fire of hell;" for "this is his commandment," the obedience of which is most pleasant in his sight, V. 22, and without which it is impossible to please him, Heb. xi. 6.

3. That every one who heareth the gospel must make conscience of the duty of lively faith in Christ: the weak believer must not think it presumption to do what is commanded; the person inclined to desperation must take to himself, and think upon obedience unto this sweet and saving command; the strong believer must dip yet more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command; yea, the most impenitent, profane, and wicked person, must not thrust out himself, nor be thrust out by others, from orderly aiming at this duty, how desperate soever his condition seem to be; for he that

command

commands all men to believe in Christ, doth thereby command all men to believe that they are damned and lost without Christ: he thereby commands all men to acknowledge their sins, and their need of Christ, and in effect commands all men to repent, that they may believe in him. And whosoever do refuse to repent of their bygone sins are guilty of disobedience to this command given to all hearers, but especially to those that are within the visible church: for "this "is his commandment, that we should believe on the name "of his Son Jesus Christ," saith he.

4. That he who obeyeth this commandment hath built his salvation on a solid ground: for, 1*st*, He hath found the promised Messiah completely furnished with all perfections unto the perfect execution of the offices of Prophet, Priest, and King; for he is that Christ in whom the man doth believe. 2*d*, He hath embraced a Saviour, who is able to save to the uttermost, yea, and who doth effectually save every one that cometh to God through him; for he is Jesus, the true Saviour of his people from their sins. 3*d*, He that obeyeth this command hath built his salvation on the Rock, that is, on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving faith, and of spiritual worship: for "this is "his command, (saith he,) that we believe in the name of "his Son Jesus Christ."

5. That he who hath believed on Jesus Christ, though he be freed from the curse of the law, is not freed from the command and obedience of the law, but tied thereunto by a new obligation, and a new command from Christ; which new command from Christ importeth help to obey the command; unto which command from Christ the Father addeth his authority and command also; for "this is his command-"ment, (saith John,) that we believe on the name of his Son "Jesus Christ, and love one another, as he hath commanded "us." The first part of which command, injoining belief in him, necessarily implieth love to God, and so obedience to the first table; for believing in God, and loving God, are inseparable; and the second part of the command injoineth love to our neighbour, (especially to the household of faith,) and so obedience to the second table of the law.

Hence may a weak believer ſtrengthen himſelf, by reaſoning from this ground after this manner:

"Whoſoever, in the ſenſe of his own ſinfulneſs, and fear "of God's wrath, at the command of God is fled to Jeſus "Chriſt, the only remedy of ſin and miſery, and hath enga- "ged his heart to the obedience of the law of love, his faith "is not preſumptuous or dead, but true and ſaving faith:

"But I, (may the weak believer ſay,) in the ſenſe of my "own ſinfulneſs, and fear of God's wrath, am fled to Jeſus "Chriſt, the only remedy of ſin and miſery, and have en- "gaged my heart to the obedience of the law of love:

"Therefore my faith is not a preſumptuous and dead "faith, but true and ſaving faith."

The fourth Warrant and ſpecial Motive to believe in Chriſt, is *much aſſurance of life* given in caſe men ſhall obey the command of believing; and a *fearful certification* of deſtruction, in caſe they obey not; holden forth *John* iii. 35.

THE Father loveth the Son, and hath given all things into his hand. Ver. 36. *He that believeth on the Son hath everlaſting life: and he that believeth not the Son ſhall not ſee life but the wrath of God abideth on him.*

Wherein are holden forth to us theſe five following doctrines:

1. That the Father is well ſatisfied with the undertaking of the Son, entered Redeemer and Surety, to pay the ranſom of believers, and to perfect them in holineſs and ſalvation. "The Father loveth the Son," ſaith he; *viz.* as he ſtandeth Mediator in our name, undertaking to perfect our redemption in all points: the Father loveth him, that is, doth heartily accept his offer to do the work, and is well pleaſed with him; his ſoul delighteth in him, and reſteth upon him, and maketh him, in this his office, the "receptacle of love, and grace, and "good will," to be conveyed by him to believers in him.

2. That, for fulfilling of the covenant of redemption, the Father hath given to the Son (as he ſtandeth in the capacity

of the Mediator, or as he is God incarnate, the word made flesh) all authority in heaven and earth, all furniture of the riches of grace, and of spirit and life, with all power and ability, which the union of the divine nature with the human, or which the fulness of the Godhead dwelling substantially in his human nature, or which the indivisible all-sufficiency and omnipotency of the inseparable every where present Trinity, doth import, or the work of redemption can require: "The Father (saith he) hath given all things into the Son's hand," to wit, for accomplishing his work.

3. Great assurance of life is holden forth to all who shall heartily receive Christ, and the offer of the covenant of grace and reconciliation through him: "He that believeth on the Son (saith he) hath everlasting life;" for it is made sure unto him, *1st*, In God's purpose and irrevocable decree, that the believer is a man elected to life. *2d*, By effectual calling of him unto life by God, who, as he is faithful, so will also do it. *3d*, By promise and everlasting covenant, sworn by God, to give the believer strong consolation in life and death upon immutable grounds. *4th*, By a pawn and instalment under the great seal of the sacrament of the Lord's supper, so oft as the believer shall come to receive the symbols and pledges of life. *5th*, In Christ the fountain and head of life, who is entered in possession, as attorney for believers; in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spiritual life and regeneration, which is a kingdom, consisting in righteousness, peace, and joy in the Holy Ghost, erected within the believer, as earnest of the full possession of everlasting life.

4. A fearful certification is given, if a man receive not the doctrine concerning righteousness and eternal life to be had by Jesus Christ: "He that believeth not the Son shall not see life," that is, not so much as understand what it meaneth.

5. He further certifieth, that if a man receive not the doctrine of the Son of God, he shall be burdened twice with the wrath of God; once, as a born rebel by nature, he shall bear the curse of the law, or the covenant of works; and then he shall endure a greater condemnation, in respect that he being come into the world, and offered to him, he hath

rejected

rejected it, and loveth darkneſs rather than light: an this double wrath ſhall be faſtened and fixed immov ably upon him, ſo long as he remaineth in the conditio of miſbelief: "The wrath of God abideth on him ſaith he.

Hence may the weak believer ſtrengthen his faith, reaſoning from this ground after this manner:

"Whoſoever believeth the doctrine delivered by t
"Son of God, and findeth himſelf partly drawn powe
"fully to believe in him by the ſight of life in him, a
"partly driven by the fear of God's wrath to adhere un
"him, may be ſure of right and intereſt to life eter
"through him:

"But ſinful and unworthy I (may the weak belie
"ſay) do believe the doctrine delivered by the Son of G
"and do feel myſelf partly drawn powerfully to believe
"him by the ſight of life in him, and partly driven by
"fear of God's wrath to adhere unto him:

"Therefore I may be ſure of my right and intereſt
"to eternal life through him."

THE EVIDENCES OF TRUE FAITH.

SO much for the laying the grounds of faith, and rants to believe. Now, for evidencing of true faith fruits, theſe four things are requiſite: 1. That the beli be ſoundly convinced in his judgment of his obliga to keep the whole moral law all the days of his life; that not the leſs, but ſo much the more, as he is deliv by Chriſt from the covenant of works and curſe of the 2. That he endeavour to grow in the exerciſe and practice of godlineſs and righteouſneſs. 3. That the co of his new obedience run in the right channel, th through faith in Chriſt, and through a good conſci to all the duties of love towards God and man. 4. he keep ſtrait communion with the fountain Chriſt from whom grace muſt run along, for furniſhing of fruits.

For the first, *viz.* To convince the believer, in his judgment, of his obligation to keep the moral law, among many passages, take *Mat.* v. 16.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Ver. 17. *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.* V. 18. *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.* Ver. 19. *Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.* Ver. 20. *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

Wherein our Lord,

1. Giveth commandment to believers, justified by faith, to give evidence of the grace of God in them before men, by doing good works: "Let your light so shine before men, (saith he,) that they may see your good works."

2. He induceth them so to do, by shewing, that albeit they be not justified by works, yet spectators of their good works may be converted or edified; and so glory may redound to God by their good works, when the witnesses thereof "shall glorify your Father which is in heaven."

3. He gives them no other rule for their new obedience but the moral law, set down and explicated by Moses and the prophets: "Think not (saith he) that I am come to destroy the law or the prophets."

4. He gives them to understand, that the doctrine of grace, or freedom from the curse of the law by faith in him, is daily mistaken by men's corrupt judgments, as if it did loose or slacken the obligation of believers to obey the commands, or to be subject to the authority of the law; and that this error is indeed a destroying of the law and of the prophets, which he will in no case ever endure in any of his disciples, as so contrary to the end of his coming, which is first to sanctify,

ſanctify, and then to ſave believers: "Think not (ſaith he) "that I am come to deſtroy the law or the prophets."

5. He teacheth, that the end of the goſpel and covenant of grace is to procure men's obedience unto the moral law: "I am come (ſaith he) to fulfil the law and the prophets."

6. That the obligation of the moral law, in all points unto all holy duties, is perpetual, and ſhall ſtand to the world's end, that is, "till heaven and earth paſs away."

7. That as God hath had a care of the ſcriptures from the beginning, ſo ſhall he have a care of them ſtill to the world's end, that there ſhall not one jot or one tittle of the ſubſtance thereof be taken away; ſo ſaith the text, V. 18.

8. That as the breaking of the moral law, and defending the tranſgreſſions thereof to be no ſin, doth exclude men both from heaven, and juſtly alſo from the fellowſhip of the true kirk; ſo the obedience of the law, and teaching others to do the ſame, by example, counſel, and doctrine according to every man's calling, proveth a man to be a true believer, and in great eſtimation with God, and worthy to be much eſteemed of by the true church, V. 19.

9. That the righteouſneſs of every true Chriſtian muſt be more than the righteouſneſs of the ſcribes and Phariſees; for the ſcribes and Phariſees, albeit they took great pains to discharge ſundry duties of the law, yet they cutted ſhort the true poſition thereof, that it might the leſs condemn their practice; they ſtudied the outward part of the duty, but neglected the inward and ſpiritual part; they diſcharged ſome meaner duties carefully, but neglected judgment, mercy, and the love of God: in a word, they went about to eſtabliſh their own righteouſneſs, and rejected the righteouſneſs of God by faith in Jeſus. But a true Chriſtian muſt have more than all this; he muſt acknowledge the full extent of the ſpiritual meaning of the law, and have a reſpect to all the commandments, and labour to cleanſe himſelf from all filthineſs of fleſh and ſpirit, and "not lay weight upon what "ſervice he hath done, or ſhall do," but clothe himſelf with the imputed righteouſneſs of Chriſt, which only can hide his nakedneſs, or elſe he cannot be ſaved; ſo ſaith the text, "Except your righteouſneſs," &c.

The second thing requisite to evidence true faith is, that the believer endeavour to put the rules of godliness and righteousness in practice, and to grow in the daily exercise thereof; holden forth, 2 *Pet.* i. 5.

AND besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; V. 6. *And to knowledge, temperance; and to temperance, patience; and to patience, godliness;* V. 7. *And to godliness, brotherly-kindness; and to brotherly-kindness, charity.* V. 8. *For if these things be you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

Wherein, 1. The apostle teacheth believers, for evidencing precious faith in themselves, to endeavour to add to their th seven other sister graces. The first is Virtue, or the ive exercise and practice of all moral duties, that so faith y not be idle, but put forth itself in work. The second is owledge, which serves to furnish faith with information he truth to be believed, and to furnish virtue with direction at duties are to be done, and how to go about them pru-tly. The third is Temperance, which serveth to moderate use of all pleasant things, that a man be not clogged rewith, nor made unfit for any duty whereto he is called. e fourth is Patience, which serveth to moderate a man's ctions, when he meeteth with any difficulty or unpleasant g; that he neither weary for pains required in well-doing, faint when the Lord chastiseth him, nor murmur when rosseth him. The fifth is Godliness, which may keep him n all the exercises of religion, inward and outward; reby he may be furnished from God for all other duties ch he hath to do. The sixth is Brotherly-kindness, which peth estimation of, and affection to, all the household of , and to the image of God in every one wheresoever it en. The seventh is Love, which keepeth the heart in iness to do good to all men, whatsoever they be, upon ccasions which God shall offer.

2. Albeit

2. Albeit it be true, that there is much corruption an infirmity in the godly, yet the apostle will have men u rightly endeavouring, and doing their best, as they a able, to join all these graces one to another, and to grow the measure of exercising them: "Giving all diligenc " (saith he,) add to your faith," &c.

3. He assureth all professed believers, that as they sh profit in the obedience of this direction, so they shall pr fitably prove the soundness of their own faith; and, if th want these graces, that they shall be found blind deceiv of themselves, Ver. 9.

The third thing requisite to evidence true fait is, that obedience to the law run in the rig channel, that is, through faith in Christ, & holden forth, 1 *Tim.* i. 5.

NOW, the end of the commandment is love, out of a p heart, and of a good conscience, and of faith unfeigned.

Wherein the apostle teacheth these seven doctrines:

1. That the obedience of the law must flow from lo and love from a pure heart, and a pure heart from a g conscience, and a good conscience from faith unfeign this he makes the only right channel of good works: " " end of the law is love," &c.

2. That the end of the law is not that men may be justi by their obedience of it, as the Jewish doctors did fa teach; for it is impossible that sinners can be justified by law, who, for every transgression, are condemned by the " For the end of the law is (not such as the Jewish doc " taught, but) love, out of a pure heart," &c.

3. That the true end of the law preached unto the pe is, that they, by the law, being made to see their defe condemnation, should flee to Christ unfeignedly, to b stified by faith in him; so saith the text, while it ma love to flow through faith in Christ.

4. That no man can set himself in love to obey the excepting as far as his conscience is quieted by faith,

see

eking to be quieted in Christ: For "the end of the law is love, out of a good conscience, and faith unfeigned."

5. That feigned faith goeth to Christ without reckoning ith the law, and so wants an errand; but unfeigned faith eckoneth with the law, and is forced to flee for refuge un- Christ, as the end of the law for righteousness, so often it finds itself guilty for breaking of the law: "For the end of the law is faith unfeigned."

6. That the fruits of love may come forth in act partilarly, it is necessary that the heart be brought to the haed of all sin and uncleanness, and to a stedfast purpose to llow all holiness universally: "For the end of the law is love, out of a pure heart."

7. That unfeigned faith is able to make the conscience od, and the heart pure, and the man lovingly obedient the law; for when Christ's blood is seen by faith to quiet tice, then the conscience becometh quiet also, and will t suffer the heart to entertain the love of sin, but sets the n on work to fear God for his mercy, and to obey all his mmandments out of love to God, for his free gift of jusfication, by grace bestowed on him: "For this is the nd of the law indeed," whereby it obtaineth of a man re obedience than any other way.

he fourth thing requisite to evidence true faith is, the *keeping strait communion with Christ*, the fountain of all graces, and of all good works; holden forth *John* xv. 5.

AM the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for w.thme ye can do nothing.

herein Christ, in a similitude from a vine-tree, teacheth us, . That by nature we are wild barren briers, till we be nged by coming unto Christ; and that Christ is that noble -tree, having all life and sap of grace in himself, and able hange the nature of every one that cometh to him, and ommunicate spirit and life to as many as shall believe in "I am the vine, (saith he,) and ye are the branches."

2. That

2. That Christ loveth to have believers so united unt him, as that they be not separated at any time by unbelie and that there may be a mutual inhabitation of them in hi by faith and love; and of him in them by his word a Spirit; for he joineth these together, "If ye abide in m "and I in you," as things inseparable.

3. That except a man be ingrafted into Christ, and unite to him by faith, he cannot do any the least good works of h own strength; yea, except in as far as a man doth draw spi and life from Christ by faith, the work which he doeth naughty and null in point of goodness in God's estimatio "For without me (saith he) ye can do nothing."

4. That this mutual inhabitation is the fountain and infallible cause of constant continuing and abounding in we doing: For "he that abideth in me, and I in him, (saith h "the same beareth much fruit." Now, as our abiding Christ presupposeth three things, *1st*, That we have hea the joyful sound of the gospel making offer of Christ to who are lost sinners by the law: *2d*, That we have heart embraced the gracious offer of Christ: *3d*, That by receivi of him we are become the sons of God, John i. 12. and incorporated into his mystical body, that he may dwell us as his temple, and we dwell in him as in the residence righteousness and life: so our abiding in Christ import other three things, (1.) An employing of Christ in all addresses to God, and in all our undertakings of whatsoe piece of service to him. (2.) A contentedness with his ficiency, without going out from him to seek righteousn or life, or furniture in any case, in our own or any of creatures' worthiness. (3.) A fixedness in our believing him, a fixedness in our employing and making use of h and a fixedness in our contentment in him, and adher to him, so that no allurement, no temptation of Satan the world, no terror nor trouble, may be able to drive spirits from firm adherence to him, or from the confe avowing of his truth, and obeying his commands, who l loved us, and given himself for us; and in whom not our life is laid up, but also the fulness of the Godhead d eth bodily, by reason of the substantial and personal u of the divine and human nature in him.

H

Hence let every watchful believer, for ſtrengthening himſelf in faith and obedience, reaſon after this manner:

"Whoſoever doth daily employ Chriſt Jeſus for cleanſing his conſcience and affections from the guiltineſs and filthineſs of ſins againſt the law, and for enabling him to give obedience to the law in love, he hath the evidence of true faith in himſelf:

"But I (may every watchful believer ſay) do daily employ Jeſus Chriſt for cleanſing my conſcience and affections from the guiltineſs and filthineſs of ſins againſt the law, and for enabling of me to give obedience to the law in love:

"Therefore I have the evidence of true faith in myſelf."

And hence alſo let the ſleepy and ſluggiſh believer reaſon, for his own upſtirring, thus:

"Whatſoever is neceſſary for giving evidence of true faith, I ſtudy to do it, except I would deceive myſelf and periſh:

"But to employ Chriſt Jeſus daily for cleanſing of my conſcience and affections from the guiltineſs and filthineſs of ſins againſt the law, and for enabling me to give obedience to the law in love, is neceſſary for evidencing of true faith in me:

"Therefore this I muſt ſtudy to do, except I would deceive myſelf and periſh."

And, *laſtly*, Seeing Chriſt himſelf hath pointed this forth an undoubted evidence of a man elected of God unto life, and given to Jeſus Chriſt to be redeemed, "if he come unto him," that is, cloſe covenant, and keep communion with him, as he teacheth us, John vi. 37. ſaying, "All that the Father hath given me ſhall come to me; and him that cometh to me I will in no wiſe caſt out;" let every perſon, who doth not in earneſt make uſe of Chriſt for remiſſion of ſin, and amendment of life, reaſon hence, and from the whole premiſes, after this manner, that his conſcience may be awakened:

"Whoſoever is neither by the law, nor by the goſpel, ſo convinced of ſin, righteouſneſs and judgment, as to make him come to Chriſt, and employ him daily for remiſſion

"of

" of sin, and amendment of life, he wanteth not only a
" evidence of saving faith, but also all appearance of h
" election, so long as he remaineth in this condition:

" But I (may every impenitent person say) am neithe
" by the law nor gospel so convinced of sin, righteousne
" and judgment, as to make me come to Christ, and em
" ploy him daily for remission of sin, and amendment
" life:

" Therefore I want not only all evidence of saving fait
" but also all appearance of my election, so long as I r
" main in this condition."

FINIS.

26 JU 57

THE

CONFESSION OF FAITH

OF THE

KIRK OF SCOTLAND:

OR, THE

NATIONAL COVENANT.

WITH

Deſignation of ſuch ACTS of PARLIAMENT as are expedient for juſtifying the Union after mentioned.

H. XXIV. 25. *So Joſhua made a covenant with the people that day, nd ſet them a ſtatute and an ordinance in Shechem.*

INGS XI. 17. *And Jehoiada made a covenant between the Lord nd the king and the people, that they ſhould be the Lord's people; etween the king alſo and the people.*

XLIV. 5. *One ſhall ſay, I am the Lord's; and another ſhall call imſelf by the name of Jacob; and another ſhall ſubſcribe with s hand unto the Lord, and ſurname himſelf by the name of rael.*

EDINBURGH:

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MDCCXCIII.


BRITISH MUSEUM

ſſembly at EDINBURGH, *Auguſt* 30. 1639. *Seſſ.* 23.

t ordaining, by Eccleſiaſtical Authority, the Subſcription of the CONFESSION OF FAITH *and* COVENANT, *with the* ASSEMBLY'S *Declaration.*

HE General Aſſembly, conſidering the great happineſs which may flow from a full and perfect union of this kirk and king-, by joining of all in one and the ſame Covenant with God, with King's Majeſty, and amongſt ourſelves, having, by our great oath, ered the uprightneſs and loyalty of our intentions in all our pro-ings; and having withal ſupplicated his Majeſty's high Commiſ-r, and the Lords of his Majeſty's honourable privy council, to in, by act of council, all the lieges in time coming to ſubſcribe Confeſſion of Fath and Covenant; which, as a teſtimony of our ty to God, and loyalty to our King, we have ſubſcribed: And g his Majeſty's high Commiſſioner, and the Lords of his Majeſty's urable privy council, have granted the deſire of our ſupplication, ning, by civil authority, all his Majeſty's lieges, in time coming, bſcribe the foreſaid Covenant; that our union may be the more nd perfect, we, by our act and conſtitution eccleſiaſtical, do ap-the foreſaid Covenant in all the heads and clauſes thereof; and n of new, under all eccleſiaſtical cenſure, That all the maſters of rſities, colleges, and ſchools, all ſcholars at the paſſing of their es, all perſons ſuſpected of Papiſtry, or any other error, and, , all the members of this kirk and kingdom, ſubſcribe the ſame, theſe words prefixed to their ſubſcription, "The article of this ant, which was at the firſt ſubſcription referred to the deter-ion of the General Aſſembly, being determined; and thereby e articles of Perth, the government of the kirk by biſhops, the laces and power of kirkmen, upon the reaſons and grounds ned in the acts of the General Aſſembly, declared to be un-within this kirk; we ſubſcribe according to the determination d." And ordain the Covenant, with this declaration, to be n the regiſters of the Aſſemblies of this kirk, general, provin-d preſbyterial, *ad perpetuam rei memoriam*. And in all humi-pplicate his Majeſty's high Commiſſioner, and the honourable of Parliament, by their authority, to ratify and enjoin the under all civil pains; which will tend to the glory of God, pre-on of religion, the King's Majeſty's honour, and perfect peace kirk and kingdom.

CHARLES I. Parl. 2. Act 5.

Act anent the Ratification of the Covenant and of the Assembly's Supplication, Act Council, and Act of Assembly, concerni the Covenant.

At EDINBURGH, *June* 11. 1640.

THE Estates of Parliament, presently convened by Majesty's special authority, considering the supplica of the General Assembly at Edinburgh, the 12th of Au 1639, to his Majesty's high Commissioner, and the Lord his Majesty's honourable privy council; and the act of co cil of the 30th of August 1639, containing the answer of said supplication; and the Act of the said General Assem ordaining, by their ecclesiastical constitution, the subscrip of the Confession of Faith and Covenant mentioned in supplication: And withal, having supplicated his Majes ratify and enjoin the same by his royal authority, unde civil pains, as tending to the glory of God, the preserva of religion, the King's Majesty's honour, and the pe peace of this kirk and kingdom; do ratify and approv said supplication, act of Council, and act of Assembly; conform thereto, ordain and command the said Confe and Covenant to be subscribed by all his Majesty's subje what rank and quality soever, under all civil pains; ordain the said supplication, act of Council, and act o Assembly, with the whole Confession and Covenant ins be insert and registrate in the acts and books of parliam and also ordain the samen to be presented at the entry of parliament, and, before they proceed to any other act the same be publickly read, and sworn by the whole me of parliament claiming voice therein; otherwise the re to subscribe and swear the same shall have no place no in parliament: And sicklike, ordain all judges, magis or other officers, of whatsoever place, rank, or qualit ministers at their entry, to swear and subscribe the Covenant, whereof---the tenor follows:

THE

NATIONAL COVENANT;

OR,

THE CONFESSION OF FAITH:

bſcribed at firſt by the King's Majeſty, and his houſehold, in the year 1580; *thereafter by perſons of all ranks in the year* 1581, *by ordinance of the Lords of ſecret council, and acts of the General Aſſembly: ſubſcribed again by all ſorts of perſons in the year* 1590, *by a new ordinance of council, at the deſire of the General Aſſembly; with a general bond for the maintaining of the true Chriſtian religion, and the King's perſon; and, together with a reſolution and promiſe, for the cauſes after expreſſed, to maintain the true religion, and the King's Majeſty, according to the foreſaid Confeſſion and acts of Parliament, ſubſcribed by Barons, Nobles, Gentlemen, Burgeſſes, Miniſters, and Commons, in the year* 1638: *approven by the General Aſſembly* 1638 *and* 1639; *and ſubſcribed again by perſons of all ranks and qualities in the year* 1639, *by an ordinance of council, upon the ſupplication of the General Aſſembly, and act of the General Aſſembly, ratified by an act of Parliament* 1640; *and ſubſcribed by King* Charles II. *at* Spey, June 23. 1650, *and* Scoon, January 1. 1651.

WE all and every one of us underwritten, proteſt, That, after long and due examination of our own conſciences in matters of true and falſe religion, we are now thoroughly moved in the truth by the Word and Spirit of God; and therefore we believe with our hearts, confeſs with our mouths, ſubſcribe with our hands, and conſtantly affirm, before God and the whole world, that this only is the true Chriſtian faith and religion, pleaſing God, and bringing ſalvation to man, which now is, by the mercy of God, revealed to the world

by the preaching of the bleſſed evangel; and is received believed and defended, by many and ſundry notable kirks and realms, but chiefly by the kirk of Scotland, the King's Majeſty, and three Eſtates of this realm, as God's eterna truth, and only ground of our ſalvation; as more particularly is expreſſed in the Confeſſion of our Faith, eſtabliſhe and publickly confirmed by ſundry acts of Parliaments, an now of a long time hath been openly profeſſed by the King Majeſty, and whole body of this realm both in burgh an land. To the which Confeſſion and Form of Religion w willingly agree in our conſcience in all points, as unto God undoubted truth and verity, grounded only upon his writte word: And, therefore, we abhor and deteſt all contrar religion and doctrine; but chiefly all kind of Papiſtry general and particular heads, even as they are now damne and confuted by the Word of God and kirk of Scotland But, in ſpecial, we deteſt and refuſe the uſurped authority that Roman Antichriſt upon the ſcriptures of God, upon t kirk, the civil magiſtrate, and conſciences of men; all tyrannous laws made upon indifferent things againſt Chriſtian liberty; his erroneous doctrine againſt the ſuffi ency of the written word, the perfection of the law, t office of Chriſt, and his bleſſed evangel; his corrupted d trine concerning original ſin, our natural inability, and reb lion to God's law, our juſtification by faith only, our imp fect ſanctification and obedience to the law; the natu number, and uſe of the holy ſacraments; his five baſta ſacraments, with all his rites, ceremonies, and falſe d trine, added to the miniſtration of the true ſacraments wi out the word of God; his cruel judgment againſt infa departing without the ſacrament; his abſolute neceſſity baptiſm; his blaſphemous opinion of tranſubſtantiation, real preſence of Chriſt's body in the elements, and receiv of the ſame by the wicked, or bodies of men; his diſpe tions with ſolemn oaths, perjuries, and degrees of marri forbidden in the word; his cruelty againſt the innocent vorced; his deviliſh maſs; his blaſphemous prieſthood; profane ſacrifice for ſins of the dead and the quick; his nonization of men; calling upon angels or ſaints depa worſhipping of imagery, relicks, and croſſes; dedicating

kirks, altars, days; vows to creatures; his purgatory, pray-
rs for the dead; praying or ſpeaking in a ſtrange language,
with his proceſſious, and blaſphemous litany, and multitude
f advocates or mediators; his manifold orders, auricular
onfeſſion; his deſperate and uncertain repentance; his ge-
eral and doubtſome faith; his ſatisfactions of men for their
ins; his juſtification by works, *opus operatum*, works of
upererogation, merits, pardons, peregrinations and ſtations;
is holy water, baptizing of bells, conjuring of ſpirits, croſs-
ng, ſayning, anointing, conjuring, hallowing of God's good
reatures, with the ſuperſtitious opinion joined therewith;
is worldly monarchy, and wicked hierarchy; his three ſo-
mn vows, with all his ſhavellings of ſundry ſorts; his er-
neous and bloody decrees made at Trent, with all the
bſcribers or approvers of that cruel and bloody band con-
red againſt the kirk of God. And, finally, we deteſt all
s vain allegories, rites, ſigns, and traditions, brought in
e kirk, without or againſt the word of God, and doctrine
this true reformed kirk; to the which we join ourſelves
llingly, in doctrine, faith, religion, diſcipline, and uſe of
e holy ſacraments, as lively members of the ſame in
riſt our head; promiſing and ſwearing, by the great
ame of the LORD our GOD, that we ſhall continue in
e obedience of the doctrine and diſcipline of this kirk *,
d ſhall defend the ſame, according to our vocation and
wer, all the days of our lives; under the pains contained
the law, and danger both of body and ſoul in the day
God's fearful judgment.

And ſeeing that many are ſtirred up by Satan, and that
man Antichriſt, to promiſe, ſwear, ſubſcribe, and for a
e uſe the holy ſacraments in the kirk deceitfully, againſt
ir own conſcience; minding hereby, firſt, under the ex-
nal cloak of religion, to corrupt and ſubvert ſecretly God's
e religion within the kirk; and afterward, when time may
ve, to become open enemies, and perſecutors of the ſame,

* The Confeſſion, which was ſubſcribed at Halyrud-houſe, the
of February 1587-8, by the King, Lenox, Huntly, the Chan-
r, and about ninety-five other perſons, hath here added,
reeing to the word." Sir John Maxwell of Pollock hath the
nal parchment.

by the preaching of the bleſſed evangel; and is received believed and defended, by many and ſundry notable kirk and realms, but chiefly by the kirk of Scotland, the King Majeſty, and three Eſtates of this realm, as God's eterna truth, and only ground of our ſalvation; as more particu larly is expreſſed in the Confeſſion of our Faith, eſtabliſhe and publickly confirmed by ſundry acts of Parliaments, an now of a long time hath been openly profeſſed by the King Majeſty, and whole body of this realm both in burgh an land. To the which Confeſſion and Form of Religion w willingly agree in our conſcience in all points, as unto God undoubted truth and verity, grounded only upon his writte word: And, therefore, we abhor and deteſt all contra religion and doctrine; but chiefly all kind of Papiſtry general and particular heads, even as they are now damn and confuted by the Word of God and kirk of Scotlan But, in ſpecial, we deteſt and refuſe the uſurped authority that Roman Antichriſt upon the ſcriptures of God, upon t kirk, the civil magiſtrate, and conſciences of men; all tyrannous laws made upon indifferent things againſt Chriſtian liberty; his erroneous doctrine againſt the ſuff ency of the written word, the perfection of the law, office of Chriſt, and his bleſſed evangel; his corrupted d trine concerning original ſin, our natural inability, and re lion to God's law, our juſtification by faith only, our imp fect ſanctification and obedience to the law; the nat number, and uſe of the holy ſacraments; his five baſt ſacraments, with all his rites, ceremonies, and falſe d trine, added to the miniſtration of the true ſacraments w out the word of God; his cruel judgment againſt inf departing without the ſacrament; his abſolute neceſſit baptiſm; his blaſphemous opinion of tranſubſtantiation real preſence of Chriſt's body in the elements, and recei of the ſame by the wicked, or bodies of men; his diſpe tions with ſolemn oaths, perjuries, and degrees of marr forbidden in the word; his cruelty againſt the innocen vorced; his deviliſh maſs; his blaſphemous prieſthood profane ſacrifice for ſins of the dead and the quick; hi nonization of men; calling upon angels or ſaints depa worſhipping of imagery, relicks, and croſſes; dedicati

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worldly monarchy, and wicked hierarchy; his three ſo-
n vows, with all his ſhavellings of ſundry ſorts; his er-
neous and bloody decrees made at Trent, with all the
ſcribers or approvers of that cruel and bloody band con-
ed againſt the kirk of God. And, finally, we deteſt all
vain allegories, rites, ſigns, and traditions, brought in
kirk, without or againſt the word of God, and doctrine
his true reformed kirk; to the which we join ourſelves
lingly, in doctrine, faith, religion, diſcipline, and uſe of
holy ſacraments, as lively members of the ſame in
iſt our head; promiſing and ſwearing, by the great
me of the LORD our GOD, that we ſhall continue in
obedience of the doctrine and diſcipline of this kirk *,
ſhall defend the ſame, according to our vocation and
er, all the days of our lives; under the pains contained
he law, and danger both of body and ſoul in the day
God's fearful judgment.

nd ſeeing that many are ſtirred up by Satan, and that
nan Antichriſt, to promiſe, ſwear, ſubſcribe, and for a
uſe the holy ſacraments in the kirk deceitfully, againſt
r own conſcience; minding hereby, firſt, under the ex-
al cloak of religion, to corrupt and ſubvert ſecretly God's
religion within the kirk; and afterward, when time may
, to become open enemies, and perſecutors of the ſame,

* The Confeſſion, which was ſubſcribed at Halyrud-houſe, the
of February 1587-8, by the King, Lenox, Huntly, the Chan-
, and about ninety-five other perſons, hath here added,
eeing to the word." Sir John Maxwell of Pollock hath the
al parchment.

under vain hope of the Pope's diſpenſation, deviſed againſt the word of God, to his greater confuſion, and their double condemnation in the day of the Lord Jeſus; we, therefore willing to take away all ſuſpicion of hypocriſy, and of ſuch double dealing with God and his kirk, proteſt, and call the Searcher of all hearts for witneſs, that our minds and hearts do fully agree with this our confeſſion, promiſe, oath, and ſubſcription: ſo that we are not moved with any worldly reſpect, but are perſuaded only in our conſcience, through the knowledge and love of God's true religion imprinted in our hearts by the Holy Spirit, as we ſhall anſwer to him in the day when the ſecrets of all hearts ſhall be diſcloſed.

And becauſe we perceive, that the quietneſs and ſtability of our religion and kirk doth depend upon the ſafety and good behaviour of the King's Majeſty, as upon a comfortable inſtrument of God's mercy granted to this country, for the maintaining of his kirk, and miniſtration of juſtice amongſt us; we proteſt, and promiſe with our hearts, under the ſame oath, hand-writ and pains, that we ſhall defend his perſon and authority with our goods, bodies, and lives, in the defence of Chriſt his evangel, liberties of our country, miniſtration of juſtice, and puniſhment of iniquity, againſt all enemies within this realm or without, as we deſire our God to be a ſtrong and merciful defender to us in the day of our death, and coming of our Lord Jeſus Chriſt, to whom, with the Father, and the Holy Spirit, be all honour and glory eternally. *Amen.*

LIKEAS many acts of parliament, not only in general abrogate, annul, and reſcind, all laws, ſtatutes, acts, conſtitutions, canons civil or municipal, with all other ordinances and practique penalties whatſoever, made in prejudice of the true religion, and profeſſors thereof; or of the true kirk, diſcipline, juriſdiction, and freedom thereof; or in favour of idolatry and ſuperſtition, or of the Papiſtical kirk: As Act 31. Parl. 1. Act 23. Parl. 11. Act 114. Parl. 12. of King James VI. that Papiſtry and ſuperſtition may be utterly ſuppreſſed, according to the intention of the acts of parliament repeated in the 5th Act, Parl. 20. King James VI. And to that end they ordain all Papiſts and prieſts to be pun-

ith manifold civil and eccleſiaſtical pains, as adverſaries to od's true religion, preached, and by law eſtabliſhed, within is realm, Act 24. Parl. 11. King James VI.; as common ene- ies to all Chriſtian government, Act 18. Parl. 16. King mes VI.; as rebellers and gainſtanders of our ſovereign rd's authority, Act 47. Parl. 3. King James VI.; and as olaters, Act 104. Parl. 7. King James VI.; but alſo in par- ular, by and attour the Confeſſion of Faith, do aboliſh and ndemn the Pope's authority and juriſdiction out of this land, d ordains the maintainers thereof to be puniſhed; Act 2. rl. 1. Act 51. Parl. 3. Act 106. Parl 7. Act 114. Parl. 12. ng James VI. do condemn the Pope's erroneous doctrine, any other erroneous doctrine repugnant to any of the ar- es of the true and Chriſtian religion, publickly preached, l by law eſtabliſhed, in this realm, and ordains the ſpreaders d makers of books or libels, or letters or writs of that na- e, to be puniſhed; Act 46. Parl. 3. Act 106. Parl. 7. Act 24. rl. 11. King James VI. do condemn all baptiſm conform the Pope's kirk, and the idolatry of the maſs, and ordains ſayers, wilful hearers, and concealers of the maſs, the intainers and reſetters of the prieſts, Jeſuits, trafficking piſts, to be puniſhed without any exception or reſtriction; 5. Parl. 1. Act 120. Parl. 12. Act 164. Parl. 13. Act 193. l. 14. Act 1. Parl. 19. Act 5. Parl. 20. King James VI. do demn all erroneous books and writs containing erroneous trine againſt the religion preſently profeſſed, or contain- ſuperſtitious rites and ceremonies Papiſtical, whereby the ple are greatly abuſed, and ordains the home-bringers of m to be puniſhed; Act 25. Parl. 11. King James VI. do demn the monuments and dregs of bygone idolatry, as g to croſſes, obſerving the feſtival days of ſaints, and other ſuperſtitious and Papiſtical rites, to the diſhonour God, contempt of true religion, and foſtering of great r among the people; and ordains the uſers of them to uniſhed for the ſecond fault as idolaters, Act 104. Parl. 7. g James VI.

ikeas many acts of parliament are conceived for mainte- e of God's true and Chriſtian religion, and the purity eof, in doctrine and ſacraments of the true church of the liberty and freedom thereof, in her national, ſynodal

aſſemblies, preſbyteries, ſeſſions, policy, diſcipline, and juri
diction thereof, as that purity of religion, and liberty of th
church was uſed, profeſſed, exerciſed, preached, and confeſſe
according to the reformation of religion in this realm: A
for inſtance, the 99th Act, Parl. 7. Act 25. Parl. 11. Act 11
Parl. 12. Act 160. Parl. 13. of King James VI. ratified by th
4th Act of King Charles; ſo that the 6th Act, Parl. 1. an
68th Act, Parl. 6. of King James VI. in the year of God 157
declare the miniſters of the bleſſed evangel, whom God
his mercy had raiſed up, or hereafter ſhould raiſe, agreei
with them that then lived, in doctrine and adminiſtration
the ſacraments; and the people that profeſſed Chriſt, as
was then offered in the evangel, and doth communicate w
the holy ſacraments (as in the reformed kirks of this rea
they were preſently adminiſtrate) according to the Confeſſi
of Faith, to be the true and holy kirk of Chriſt Jeſus with
this realm; and decerns and declares all and ſundry, w
either gainſay the word of the evangel received and
proved, as the heads of the Confeſſion of Faith, profeſſed
parliament in the year of God 1560, ſpecified alſo in
firſt parliament of King James VI. and ratified in this p
ſent parliament, more particularly do expreſs; or that ref
the adminiſtration of the holy ſacraments, as they were th
miniſtrated; to be no members of the ſaid kirk within
realm, and true religion preſently profeſſed, ſo long as th
keep themſelves ſo divided from the ſociety of Chriſt's bo
And the ſubſequent Act 69. Parl. 6. of King James
declares, That there is no other face of kirk, nor other f
of religion, than was preſently at that time, by the favou
God, eſtabliſhed within this realm; "Which therefor
"ever ſtyled God's true religion, Chriſt's true religion,
"true and Chriſtian religion, and a perfect religion;" wh
by manifold acts of parliament, all within this realm
bound to profeſs, to ſubſcribe the articles thereof, the C
feſſion of Faith, to recant all doctrine and errors repug
to any of the ſaid articles, Act 4. and 9. Parl. 1. Acts 45
47. Parl. 3. Act 71. Parl. 6. Act 106. Parl. 7. Act 24. Parl.
Act 123. Parl. 12. Act 194. and 197. Parl. 14. of K
James VI. And all magiſtrates, ſheriffs, *&c.* on the one p
are ordained to ſearch, apprehend, and puniſh all co
ve

eners: For inſtance, Act 5. Parl. 1. Act 104. Parl. 7. Act 25. arl. 11. King James VI.; and that notwithſtanding of the ing's Majeſty's licences on the contrary, which are diſchar-ed, and declared to be of no force, in ſo far as they tend in ny wiſe to the prejudice and hinder of the execution of the ts of parliament againſt Papiſts and adverſaries of true re-gion, Act 106. Parl. 7. King James VI. On the other part, the 47th Act, Parl. 3. King James VI. it is declared and dained, Seeing the cauſe of God's true religion and his ighneſs's authority are ſo joined, as the hurt of the one is mmon to both; that none ſhall be reputed as loyal and ithful ſubjects to our ſovereign Lord, or his authority, but punishable as rebellers and gainſtanders of the ſame, who all not give their confeſſion, and make their profeſſion of e ſaid true religion: and that they, who, after defection, all give the confeſſion of their faith of new, they ſhall pro-ſe to continue therein in time coming, to maintain our ſo-reign's Lord's authority, and at the uttermoſt of their power fortify, aſſiſt, and maintain, the true preachers and pro-ſors of Chriſt's religion, againſt whatſoever enemies and nſtanders of the ſame; and namely, againſt all ſuch, of atſoever nation, eſtate or degree, they be of, that have ned and bound themſelves, or have aſſiſted, or aſſiſt, to ſet ward and execute the cruel decrees of the council of Trent, trary to the true preachers and profeſſors of the word of d; which is repeated, word by word, in the articles of pa-cation at Perth, the 23d of February 1572, approved by liament the laſt of April 1573, ratified in Parliament 1587, related Act 123. Parl. 12. of King James VI.; with this tion, "That they are bound to reſiſt all treaſonable up-ars and hoſtilities raiſed againſt the true religion, the ing's Majeſty, and the true profeſſors."

ikeas all lieges are bound to maintain the King's Majeſty's l perſon and authority, the authority of Parliaments, out the which neither any laws or lawful judicatories e eſtabliſhed, Act 130. and 131. Parl. 8. King James VI. the ſubjects' liberties, who ought only to live and be go-ed by the King's laws, the common laws of this realm arly, Act 48. Parl. 3. King James I. Act 79. Parl. 6. James IV.; repeated in the Act 131. Parl. 8. King

James VI.; which if they be innovated and prejudged, the commiſſion anent the union of the two kingdoms of Scotland and England, which is the ſole act of the 17th Parl. of King James VI. declares, Such confuſion would enſue as this realm could be no more a free monarchy; becauſe, by the fundamental laws, ancient privileges, offices, and liberties of this kingdom, not only the princely authority of his Majeſty's royal deſcent hath been theſe many ages maintained, but alſo the people's ſecurity of their lands, living, rights, offices, liberties and dignities, preſerved. And therefore, for the preſervation of the ſaid true religion, laws and liberties of this kingdom, it is ſtatute by the 8th Act, Parl. repeated in the 99th Act, Parl. 7. ratified in the 23d Act Parl. 11. and 114th Act, Parl. 12. of King James VI. and 4th Act, Parl. 1. of King Charles I. "That all Kings and Princes at their coronation, and reception of their princely authority, ſhall make their faithful promiſe by their ſolemn oath, in the preſence of the eternal God, that, enduring the whole time of their lives, they ſhall ſerve the ſame eternal God to the uttermoſt of their power, according as he hath required in his moſt holy word, contained in the Old and New Teſtaments; and according to the ſame word, ſhall maintain the true religion of Chriſt Jeſus, the preaching of his holy word, the due and right miniſtration of the ſacraments now received and preached within this realm, (according to the Confeſſion of Faith immediately preceding) and ſhall aboliſh and gainſtand all falſe religion contrary to the ſame; and ſhall rule the people committed to their charge according to the will and command of God revealed in his foreſaid word, and according to the laudable laws and conſtitutions received in this realm, nowiſe repugnant to the ſaid will of the eternal God; and ſhall procure, to the uttermoſt of their power, to the kirk of God, and whole Chriſtian people, true and perfect peace in all time coming; and that they ſhall be careful to root out of their empire all hereticks and enemies to the true worſhip of God, that ſhall be convicted by the true kirk of God of the foreſaid crimes." Which was alſo obſerved by his Majeſty, at his coronation in Edinburgh 1633, as may be ſeen in the order of the coronation.

In obedience to the commandment of God, conform to the practice of the godly in former times, and according to the laudable example of our worthy and religious progenitors, and of many yet living amongſt us, which was warranted alſo by act of council, commanding a general band to be made, and ſubſcribed by his Majeſty's ſubjects of all ranks, for two cauſes: One was, For defending the true religion, as it was then reformed, and is expreſſed in the Confeſſion of Faith above written, and a former large Confeſſion eſtabliſhed by ſundry acts of lawful General Aſſemblies and of Parliaments, unto which it hath relation, ſet down in publick Catechiſms; and which had been for many years, with a bleſſing from Heaven, preached and profeſſed in this kirk and kingdom, as God's undoubted truth, grounded only upon his written word. The other cauſe was, For maintaining the King's Majeſty, his perſon and eſtate; the true worſhip of God and the King's authority being ſo ſtraitly joined, as that they had the ſame friends and common enemies, and did ſtand and fall together. And, finally, being convinced in our minds, and confeſſing with our mouths, that the preſent and ſucceeding generations in this land are bound to keep the foreſaid national oath and ſubſcription inviolable:

We Noblemen, Barons, Gentlemen, Burgeſſes, Miniſters, and Commons, under ſubſcribing, conſidering diverſe times before, and eſpecially at this time, the danger of the true reformed religion, of the King's honour, and of the publick peace of the kingdom, by the manifold innovations and evils, generally contained, and particularly mentioned, in our late ſupplications, complaints and proteſtations; do hereby profeſs, and before God, his angels, and the world, ſolemnly declare, That with our whole heart we agree and reſolve all the days of our life conſtantly to adhere unto and to defend the foreſaid true religion, and (forbearing the practice of all novations already introduced in the matters of the worſhip of God, or approbation of the corruptions of the publick government of the kirk, or civil places and power of kirkmen, till they be tried and allowed in free Aſſemblies and in Parliaments) to labour, by all all means lawful, to recover the purity and liberty of the Goſpel, as it was eſtabliſhed and profeſſed before the foreſaid novations. And becauſe, after due examination,

nation, we plainly perceive, and undoubtedly believe, that the innovations and evils contained in our supplications, complaints and protestations, have no warrant of the word of God, are contrary to the articles of the foresaid Confession, to the intention and meaning of the blessed reformers of religion in this land, to the above-written acts of parliament, and do sensibly tend to the re-establishing of the Popish religion and tyranny, and to the subversion and ruin of the true reformed religion, and of our liberties, laws and estates; we also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid novations and evils, no less than if every one of them had been expressed in the foresaid Confessions; and that we are obliged to detest and abhor them, amongst other particular heads of Papistry abjured therein. And therefore, from the knowledge and conscience of our duty to God, to our king and country, without any worldly respect or inducement, so far as human infirmity will suffer, wishing a further measure of the grace of God for this effect; we promise and swear, by the GREAT NAME OF THE LORD OUR GOD, to continue in the profession and obedience of the foresaid religion; and that we shall defend the same, and resist all the contrary errors and corruptions, according to our vocation and to the uttermost of that power that God hath put in our hands, all the days of our life.

And in like manner, with the same heart, we declare before God and men, That we have no intention nor desire to attempt any thing that may turn to the dishonour of God, or to the diminution of the King's greatness and authority; but on the contrary, we promise and swear, That we shall, to the uttermost of our power, with our means and lives, stand to the defence of our dread Sovereign the King's Majesty his person and authority, in the defence and preservation of the foresaid true religion, liberties and laws of the kingdom; and also to the mutual defence and assistance every one of us to another, in the same cause of maintaining the true religion and his Majesty's authority, with our best counsel, our bodies, means, and whole power, against all sorts of persons whatsoever; so that whatsoever shall be done to the least of us in that cause, shall be taken as done to us all in general, a

o every one of us in particular. And that we ſhall neither, irectly nor indirectly, ſuffer ourſelves to be divided or with-rawn, by whatſoever ſuggeſtion, combination, allurement r terror, from this bleſſed and loyal conjunction; nor ſhall aſt in any let or impediment that may ſtay or hinder any ch reſolution as by common conſent ſhall be found to con-uce for ſo good ends; but, on the contrary, ſhall by all lawful eans labour to further and promote the ſame: And if any ch dangerous and diviſive motion be made to us by word writ, we, and every one of us, ſhall either ſuppreſs it, or, need be, ſhall incontinent make the ſame known, that it ay be timeouſly obviated. Neither do we fear the foul perſions of rebellion, combination, or what elſe our adver-ies, from their craft and malice, would put upon us; ſee-g what we do is ſo well warranted, and ariſeth from an un-gned deſire to maintain the true worſhip of God, the jeſty of our King, and the peace of the kingdom, for the mmon happineſs of ourſelves and our poſterity.

And becauſe we cannot look for a bleſſing from God upon proceedings, except with our profeſſion and ſubſcription join ſuch a life and converſation as beſeemeth Chriſtians o have renewed their covenant with God; we therefore hfully promiſe for ourſelves, our followers, and all others er us, both in publick, and in our particular families, and ſonal carriage, to endeavour to keep ourſelves within the ndsof Chriſtian liberty, and to be good examples to others ll godlineſs, ſoberneſs, and righteouſneſs, and of every we owe to God and man.

nd that this our union and conjunction may be obſer-without violation, we call the LIVING GOD, THE RCHER OF OUR HEARTS, to witneſs, who knoweth to be our ſincere deſire and unfeigned reſolution, as ſhall anſwer to JESUS CHRIST in the great day, and r the pain of God's everlaſting wrath, and of infamy loſs of all honour and reſpect in this world: Moſt hum-eſeeching the LORD to ſtrengthen us by his HOLY IT for this end, and to bleſs our deſires and proceed-with a happy ſucceſs; that religion and righteouſneſs flouriſh in the land, to the glory of GOD, the ho-of our King, and peace and comfort of us all. In

witneſs

witneſs whereof, we have ſubſcribed with our hands all the premiſes.

THE article of this covenant, which was at the firſt ſubſcription referred to the determination of the General Aſſembly, being now determined; and thereby the five articles of Perth, the government of the kirk by biſhops, and the civil places and power of kirkmen, upon the reaſons and grounds contained in the acts of the General Aſſembly, declared to be unlawful within this kirk, we ſubſcribe according to the determination aforeſaid.

FINIS.

26 JU 57

THE
SOLEMN LEAGUE AND COVENANT,
FOR
REFORMATION and DEFENCE of RELIGION,
THE
HONOUR and HAPPINESS of the KING,
AND
The Peace and Safety of the THREE KINGDOMS
OF
SCOTLAND, ENGLAND, and IRELAND.

Taken and ſubſcribed ſeveral Times by King CHARLES II. and by all Ranks in the ſaid Three Kingdoms.

WITH

An Act of the General Aſſembly 1643, and an Act of Parliament 1644, ratifying and approving the ſaid LEAGUE and COVENANT.

JER. l. 5. *Come, and let us join ourſelves to the Lord in a perpetual covenant, that ſhall not be forgotten.*

PROV. xxv. 5. *Take away the wicked from before the king, and his throne ſhall be eſtabliſhed in righteouſneſs.*

2 CHRON. xv. 15. *And all Judah rejoiced at the oath: for they had ſworn with all their heart.*

GAL. iii. 15.——*Though it be but a man's covenant, yet if it be confirmed* by an oath, *no man diſannulleth or addeth thereto.*

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MDCCXCIII.


BRITISH MUSEUM

Assembly at EDINBURGH, *August* 17. 1643. *Sess.* 14.

The General Assembly's Approbation of the SOLEMN LEAGUE and COVENANT.

THE Assembly having recommended unto a Committee appointed by them to join with the Committee of the onourable Convention of Estates, and the Commissioners the Honourable Houses of the Parliament of England, bringing the kingdoms to a more near conjunction and ion, received from the foresaid Committees the Covent after mentioned, as the result of their consultations: d, having taken the same as a matter of so publick conrnment, and so deep importance doth require, unto their aveſt consideration, did, with all their hearts, and with beginnings of the feelings of that joy, which they did d in so great measure upon the renovation of the Nanal Covenant of this kirk and kingdom, All with one ce approve and embrace the same, as the most powerful an, by the blessing of GOD, for settling and preserving true Protestant religion with perfect peace in his Maty's dominions, and propagating the same to other nans, and for establishing his Majesty's throne to all ages generations. And therefore, with their best affections, ommend the same to the Honourable Convention of ates, that, being examined and approved by them, it be sent with all diligence to the kingdom of England, , being received and approven there, the same may with publick humiliation, and all religious and answer- solemnity, sworn and subscribed by all true professors he reformed religion, and all his Majesty's good sub- in both kingdoms.

A. JOHNSTOUN.

CHARLES I.

CHARLES I. Parl. 3. Seſſ. 1. Act 5.

Act anent the Ratification of the calling of the Convention, Ratification of the League and Covenant, Articles of Treaty betwixt the kingdoms of Scotland and England, and remanent Acts of the Convention of Eſtates and Committee thereof.

At EDINBURGH, *July* 15. 1644.

THE Eſtates of Parliament, preſently convened by virtue of the laſt act of the laſt Parliament holden by his Majeſty, and the three Eſtates, in *anno* 1641, conſidering that the Lords of His Majeſty's privy Council, and Commiſſioners for conſerving the articles of the treaty, having, according to their intereſts and truſt committed to them by his Majeſty and Eſtates of Parliament, uſed all means, by ſupplications, remonſtrances, and ſending of commiſſioners, for ſecuring the peace of this kingdom, and removing the unhappy diſtractions betwixt his Majeſty and his ſubjects of England, in ſuch a way as might ſerve moſt for his Majeſty's honour, and good of both kingdoms: And their humble and dutiful endeavours for ſo good ends having proven ineffectual, and their offer of mediation and interceſſion being refuſed by his Majeſty; and thereby finding the weight and difficulty of affairs, and the charge lying on them to be greater than they could bear; did, therefore, in the month of May 164[illegible] meet together with the Commiſſioners for the common burdens, that, by joint advice, ſome reſolution might be taken therein; and in reſpect of the danger immenent to the true Proteſtant religion, his Majeſty's honour, and peace of the kingdoms, by the multitude of Papiſts and their adherents in arms in England and Ireland, and of many other public and important affairs, which could not admit delay, and did require the advice of the repreſentative body of the kingdom; appointed and cauſed indict a meeting of the Convention of Eſtates (his Majeſty having formerly refuſed the hum[illegible]

umble desires for a parliament) to be on the 22d of June llowing; which diet being frequently kept by the Noble- en, Commissioners of shires and burghs, and they finding ese dangers against this kirk and state still increasing, re- lved, after serious deliberation and advice of the General ssembly, and joint concurrence of the Commissioners autho- zed by the Parliament of England, that one of the chiefest medies for preventing of these and the like dangers, for eservation of religion, and both kingdoms from ruin and struction, and for procuring of peace, That both kingdoms ould, for these ends, enter into Covenant; which was accord- gly drawn up, and cheerfully embraced and allowed.---And, last, a treaty was agreed unto by both kingdoms, concern- g the said Covenant, and assistance craved from this king- m by the kingdom of England, in pursuance of the ends pressed therein:---And the Estates being still desirous to all good means, that, without the effusion of more blood, re may be such a blessed pacification betwixt his Majesty d his subjects, as may tend to the good of religion, his jesty's true honour and safety, and happiness of his people, , therefore, give commission to John Earl of Loudon, rd Chancellor, Lord Maitland, Lord Waristoun, and Mr. bert Barclay, to repair to England, and endeavour the ctuating of these ends contained in the Covenant and eaties, conform to their instructions.---

And the said Estates having taken the proceedings above tten to their consideration, do find and declare, That the rds of Council, and conservers of peace, did behave them- es as faithful counsellors, loyal subjects, and good patriots, endering their humble endeavours for removing the di- ctions betwixt his Majesty and his subjects, and in calling Commissioners for the common burdens, and, by joint ice, appointing the late meeting of Convention, wherein y have approven themselves answerable to the duty of r places, and that trust committed to them; and therefore fies and approves their whole proceedings therein, and lares the said Convention was lawfully called, and also full free in itself, consisting of all the members thereof, as Convention hath been at any time bygone; and ratifies approves the several acts made by them, or their com-

mittee,

mittee, for enjoining the covenant.——And alſo, the ſa
Eſtates of Parliament (but prejudice of the premiſſes, and
the general ratification above mentioned) ratifies, approve
and confirms the foreſaid mutual League and Covena
concerning the reforma-ion and defence of religion, the h
nour and happineſs of the King, and the peace and ſaf
of the three kingdoms of Scotland, England, and Irelan
together with the acts of the Kirk and Eſtate authorizi
the ſame League and Covenant; together alſo with t
foreſaid articles of treaty agreed upon betwixt the ſaid Co
miſſioners of the Convention of Eſtates of Scotland and t
Commiſſioners of both the Houſes of Parliament of En
land, concerning the ſaid Solemn League and Covenant.
And the ſaid Eſtates ordain the ſame acts, with the Leag
and Covenant above ſpecified, acts authorizing the ſa
and the articles of treaty foreſaid, to have the full force a
ſtrength of perfect laws and acts of parliament, and to
obſerved by all his Majeſty's lieges, conform to the ten
thereof reſpective. Of the which League and Covenant,
the tenor follows:

THE SOLEMN LEAGUE AND COVENANT, FOR

formation and defence of Religion, the honour and happineſs of the King, and the peace and ſafety of the three kingdoms of Scotland, England, and Ireland; agreed upon by Commiſſioners from the Parliament and Aſſembly of Divines in England, with Commiſſioners of the Convention of Eſtates, and General Aſſembly in Scotland; approved by the General Aſſembly of the Church of Scotland, and by both Houſes of Parliament and Aſſembly of Divines in England, and taken and ſubſcribed by them, anno 1643; *and thereafter, by the ſaid authority, taken and ſubſcribed by all ranks in Scotland and England the ſame year; and ratified by Act of the Parliament of Scotland,* anno 1644: *And again renewed in Scotland, with an Acknowledgment of Sins, and Engagement to Duties, by all ranks,* anno 1648, *and by Parliament* 1649; *and taken and ſubſcribed by* King Charles II. *at* Spey, June 3. 1650; *and at* Scoon, January 1. 1651.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeſſes, Miniſters of the Goſpel, and Commons of orts, in the kingdoms of Scotland, England, and Ireland, he providence of GOD living under one King, and being ne reformed religion, having before our eyes the glory OD, and the advancement of the kingdom of our Lord Saviour JESUS CHRIST, the honour and happineſs of the 's Majeſty and his poſterity, and the true publick liberty, y, and peace of the kingdoms, wherein every one's private ition is included: And calling to mind the treacherous bloody plots, conſpiracies, attempts, and practices, of the nies of GOD, againſt the true religion and profeſſors eof in all places, eſpecially in theſe three kingdoms, ever the reformation of religion; and how much their rage, r, and preſumption, are of late, and at this time, increand exerciſed, whereof the deplorable ſtate of the church ingdom of Ireland, the diſtreſſed eſtate of the church and

and kingdom of England, and the dangerous eſtate of th
church and kingdom of Scotland, are preſent and public
teſtimonies; we have now at laſt, (after other means
ſupplication, remonſtrance, proteſtation, and ſufferings,) fo
the preſervation of ourſelves and our religion from utter ru
and deſtruction, according to the commendable practice
theſe kingdoms in former times, and the example of GOD
people in other nations; after mature deliberation, reſolve
and determined to enter into a mutual and Solemn Leag
and Covenant, wherein we all ſubſcribe, and each one
us for himſelf, with our hands lifted up to the moſt Hig
GOD, do ſwear,

I. THAT we ſhall ſincerely, really, and conſtant
through the grace of GOD, endeavour, in our
veral places and callings, the preſervation of the reform
religion in the Church of Scotland, in doctrine, worſhi
diſcipline, and government, againſt our common enemie
the reformation of religion in the kingdoms of England a
Ireland, in doctrine, worſhip, diſcipline, and governme
according to the word of GOD, and the example of the b
reformed Churches; and ſhall endeavour to bring t
Churches of GOD in the three kingdoms to the near
conjunction and uniformity in religion, confeſſion of fai
form of church-government, directory for worſhip and
techiſing; that we, and our poſterity after us, may, as b
thren, live in faith and love, and the Lord may delight
dwell in the midſt of us.

II. That we ſhall, in like manner, without reſpect of p
ſons, endeavour the extirpation of Popery, Prelacy, (that
church-government by Archbiſhops, Biſhops, their Chanc
lors and Commiſſaries, Deans, Deans and Chapters, Ar
deacons, and all other eccleſiaſtical Officers depending
that hierarchy,) ſuperſtition, hereſy, ſchiſm, profaneneſs,
whatſoever ſhall be found to be contrary to ſound doctr
and the power of godlineſs; leſt we partake in other me
ſins, and thereby be in danger to receive of their plagu
and that the Lord may be one, and his name one, in
three kingdoms.

III.

III. We ſhall, with the ſame ſincerity, reality, and con-ncy, in our ſeveral vocations, endeavour, with our eſtates l lives, mutually to preſerve the rights and privileges of parliaments, and the liberties of the kingdoms; and to eſerve and defend the King's Majeſty's perſon and autho-y, in the preſervation and defence of the true religion, and erties of the kingdoms; that the world may bear witneſs h our conſciences of our loyalty, and that we have no oughts or intentions to diminiſh his Majeſty's juſt power l greatneſs.

V. We ſhall alſo, with all faithfulneſs, endeavour the diſ-ery of all ſuch as have been or ſhall be incendiaries, ma-nants, or evil inſtruments, by hindering the reformation of gion, dividing the King from his people, or one of the gdoms from another, or making any faction or parties ongſt the people, contrary to this League and Covenant; they may be brought to publick trial, and receive condign iſhment, as the degree of their offences ſhall require or erve, or the ſupreme judicatories of both kingdoms re-ſtively, or others having power from them for that effect, l judge convenient.

. And whereas the happineſs of a bleſſed peace between e kingdoms, denied in former times to our progenitors, y the good providence of GOD, granted unto us, and been lately concluded and ſettled by both parliaments; hall each one of us, according to our place and intereſt, eavour that they may remain conjoined in a firm peace union to all poſterity; and that juſtice may be done the wilful oppoſers thereof, in manner expreſſed in recedent article.

. We ſhall alſo, according to our places and callings, in common cauſe of religion, liberty, and peace of the doms, aſſiſt and defend all thoſe that enter into this gue and Covenant in the maintaining and purſuing eof; and ſhall not ſuffer ourſelves, directly or indirectly, hatſoever combination, perſuaſion, or terror, to be divi-nd withdrawn from this bleſſed union and conjunction, her to make defection to the contrary part, or to give lves to a deteſtable indifferency or neutrality in this cauſe ſo much concerneth the glory of GOD, the good of

the

the kingdom, and honour of the King; but ſhall, all the da
of our lives, zealouſly and conſtantly continue therein again
all oppoſition, and promote the ſame according to our pow
againſt all lets and impediments whatſoever; and what
are not able ourſelves to ſuppreſs or overcome we ſhall
veal and make known, that it may be timely prevented
removed: All which we ſhall do as in the ſight of GOD

And, becauſe theſe kingdoms are guilty of many ſins a
provocations againſt GOD, and his Son JESUS CHRIST, as
too manifeſt by our preſent diſtreſſes and dangers, the fru
thereof; we profeſs and declare, before GOD and the wor
our unfeigned deſire to be humbled for our own ſins, a
for the ſins of theſe kingdoms; eſpecially, that we have
as we ought valued the ineſtimable benefit of the goſp
that we have not laboured for the purity and power there
and that we have not endeavoured to receive CHRIST
our hearts, nor to walk worthy of him in our lives; wh
are the cauſes of other ſins and tranſgreſſions ſo much
bounding amongſt us; and our true and unfeigned purp
deſire, and endeavour for ourſelves, and all others un
our power and charge, both in publick and in private, i
duties we owe to GOD and man, to amend our lives,
each one to go before another in the example of a rea
formation; that the Lord may turn away his wrath and
vy indignation, and eſtabliſh theſe churches and kingd
in truth and peace. And this Covenant we make in
preſence of ALMIGHTY GOD, the Searcher of all hea
with a true intention to perform the ſame, as we ſhall
ſwer at that great day, when the ſecrets of all hearts
be diſcloſed; moſt humbly beſeeching the LORD to ſtren
en us by his HOLY SPIRIT for this end, and to bleſs our
ſires and proceedings with ſuch ſucceſs, as may be deli
ance and ſafety to his people, and encouragement to o
Chriſtian churches, groaning under, or in danger of,
yoke of antichriſtian tyranny, to join in the ſame or
aſſociation and covenant, to the glory of GOD, the enla
ment of the kingdom of JESUS CHRIST, and the peace
tranquillity of Chriſtian kingdoms and commonwealth

26 JU 57

FINIS.

A

SOLEMN ACKNOWLEDGMENT

OF

PUBLICK SINS

AND

BREACHES OF THE COVENANT;

AND

A SOLEMN ENGAGEMENT

TO

ALL THE DUTIES CONTAINED THEREIN;

NAMELY,

Those which do in a more special Way relate unto the Dangers of these Times.

TOGETHER WITH

The Act of the Commission of the General Assembly 1648, and Act of Parliament 1649, for renewing the League and Covenant.

EDINBURGH:

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MDCCXCIII.


BRITISH MUSEUM

ct of the Commiſſion of the General Aſſembly, for renewing the Solemn League and Covenant.

Edinburgh, October 6. 1648.

HE Commiſſion of the General Aſſembly conſidering, that a great part of this land have involved themſelves many and groſs breaches of the Solemn League and Covent; and that the hands of many are grown ſlack in following and purſuing the duties contained therein; and that many, o, not being come to ſufficient age, when it was firſt ſworn d ſubſcribed, have not hitherto been received into the ne; do, upon theſe, and other grave and important conerations, appoint and ordain the Solemn League and Covent to be renewed throughout all the congregations of this gdom. And, becauſe it is a duty of great weight and nſequence, miniſters, after the ſight hereof, would be care- to take pains, in their doctrine and otherwiſe, that their ple may be made ſenſible of theſe things wherein they e broken the Covenant, and be prepared for the re- wing thereof with ſuitable affections and diſpoſitions. d, that theſe things may be the better performed, we e thought it neceſſary to condeſcend upon a Solemn knowledgment of Publick Sins and Breaches of the Covet, and a Solemn Engagement to all the Duties contained rein, namely, thoſe which do in a more ſpecial way relate o the Dangers of theſe times: And this Solemn Acknowgment and Engagement, ſent herewith, ſhall be made uſe and the League and Covenant ſhall be renewed in ſuch nner as follows: *Firſt*, There ſhall be an intimation of a mn publick humiliation and faſt the ſecond Sabbath of ember, to be kept upon the next Thurſday, and the Lord's thereafter; at which intimation, the League and Cove-, and the Publick Acknowledgment of Sins, and Engage- t unto Duties, are to be publickly read by the miniſter, e audience of all the people; and they are to be exhorted get copies thereof, that they may be made acquainted ewith; and the humiliation and faſt is to be kept the Thurſday thereafter, in reference to the breaches of the nant, contained in the ſolemn publick Acknowledgment, e cauſes thereof; and the next Lord's day thereafter, h is alſo to be ſpent in publick humiliation and faſting,

immediately after the ſermon, which is to be applied to th
buſineſs of that day, the Publick Acknowledgment and En
gagement is again to be publickly read; and thereafter praye
is to be made, containing the confeſſion of the breaches men
tioned therein, and begging mercy for theſe ſins, and ſtrengt
of God for renewing the covenant in ſincerity and truth
after which prayer the Solemn League and Covenant is to b
read by the miniſter, and then to be ſworn by him and all th
people, who are to engage themſelves for performance of a
the duties contained therein; namely, theſe which are men
tioned in the Publick Acknowledgment and Engagement, an
are oppoſite unto the ſins therein confeſſed. And the actio
is to be cloſed with prayer to God, that his people may b
enabled, in the power of his ſtrength, to do their duty, a
cording to their oath, now renewed in ſo ſolemn a way.
is alſo hereby provided, That all thoſe who renew the Leagu
and Covenant ſhall again ſubſcribe the ſame; and that non
be admitted to the renewing or ſubſcribing thereof who a
excluded by the other act, and direction ſent herewith.

A. KER.

Act of the Committee of Eſtates of Parliamen for renewing the Solemn League and Covenan

Edinburgh, October 14. 1648.

THE Committee of Eſtates, being very ſenſible of t
grievous backſlidings of this land, in the manifo
breaches of the Solemn League and Covenant, made a
ſworn to the moſt high God; do therefore unanimouſly a
heartily approve the ſeaſonable and pious reſolution of t
Commiſſion of the General Aſſembly for a ſolemn Ackno
ledgment of Publick Sins and Provocations, eſpecially t
breaches of the Covenant, and a ſolemn Engagement to
more conſcionable performance of the duties therein co
tained, and for renewing the Solemn League and Covenan
and do require and ordain, That the Directions of the ſa
Commiſſion of Aſſembly, in their act of the 6th of this mon
for a publick Acknowledgment of Sins, and Engagement
Duties, be carefully followed; that the faſt and humiliation a
pointed by them be religiouſly obſerved; and that the Solem
League and Covenant be ſincerely and cordially renewed a
ſubſcribed in the manner they have preſcribed in their ſaid a

Extractum, Mr. THO. HENDERSO

A

Solemn Acknowledgment of PUBLICK SINS, and Breaches of the COVENANT;

AND

A Solemn Engagement to all the DUTIES contained therein, namely, those which do in a more special Way relate unto the DANGERS of these Times.

WE Noblemen, Barons, Gentlemen, Burgesses, Ministers of the gospel, and Commons of all sorts within this kingdom, by the good hand of God upon us, taking into serious consideration the many sad afflictions and deep distresses wherewith we have been exercised for a long time past; and that the land, after it hath been sore wasted with the sword and the pestilence, and threatened with famine; and that shame and contempt hath been poured out from the Lord against many thousands of our nation, who did in sinful way make war upon the kingdom of England, contrary to the testimony of his servants, and desires of his people; and that the remnants of that army, returning to this land, have spoiled and oppressed many of our brethren; and that the malignant party is still numerous, and, retaining their former principles, wait for an opportunity to raise a new and dangerous war, not only unto the rending of the bowels of this kingdom, but unto the dividing us from England, and overturning of the work of God in all the three kingdoms: and considering also, that a cloud of calamities doth still hang over our heads, and threaten us with sad things to come, we cannot but look upon these things as from the Lord, who is righteous in all his ways, feeding us with the bread of tears, and making us to drink the waters of affliction;

tion, until we be taught to know how evil and bitter thing it is to depart away from him, by breaking the Oat and Covenant which we have made with him; and that w may be humbled before him, by confeſſing our ſin, and fo ſaking the evil of our way.

Therefore being preſſed with ſo great neceſſities and ſtrait and warranted by the word of God, and having the examp of God's people of old, who, in the time of their troubles, an when they were to ſeek delivery, and a right way for ther ſelves, that the Lord might be with them to proſper ther did humble themſelves before him, and make a free an particular confeſſion of the ſins of their princes, their rule their captains, their prieſts, and their people; and did e gage themſelves to do no more ſo, but to reform their way and be ſtedfaſt in his covenant: and remembering t practice of our predeceſſors in the year 1596, wherein t General Aſſembly, and all the kirk-judicatories, with t concurrence of many of the nobility, gentry, and burgeſſe did, with many tears, acknowledge before God the brea of the National Covenant, and engaged themſelves to reformation; even as our predeceſſors and theirs had befo done in the General Aſſembly and Convention of Eſtates, the year 1567: and perceiving that this duty, when go about out of conſcience and in ſincerity, hath always be attended with a reviving out of troubles, and with a bleſſi and ſucceſs from Heaven; we do humbly and ſincerely, as his ſight, who is the Searcher of hearts, acknowledge t many ſins and great tranſgreſſions of the land: we have do wickedly, our kings, our princes, our nobles, our judg our officers, our teachers, and our people. Albeit the Lo hath long and clearly ſpoken unto us, we have not hearken to his voice; albeit he hath followed us with tender merci we have not been allured to wait upon him, and walk in h way; and though he hath ſtricken us, yet we have n grieved; nay, though he hath conſumed us, we have refu to receive correction: we have not remembered to ren unto the Lord according to his goodneſs, and according our own vows and promiſes, but have gone away backw by a continued courſe of backſliding, and have broken

articles of that Solemn League and Covenant, which we ore before God, angels and men.

Albeit there be in the land many of all ranks, who be for a ſtimony unto the truth, and for a name of joy and praiſe unto the Lord, by living godly, ſtudying to keep their garments ure, and being ſtedfaſt in the covenant and cauſe of God; et we have reaſon to acknowledge, that moſt of us have ot endeavoured, with that reality, ſincerity, and conſtancy at did become us, to preſerve the work of reformation in e kirk of Scotland: many have ſatisfied themſelves with e purity of the ordinances, neglecting the power thereof; a, ſome have turned aſide to crooked ways, deſtructive to th. The profane, looſe, and inſolent carriage of many our armies, who went to the aſſiſtance of our brethren in ngland, and the tamperings and unſtraight dealing of ſome our Commiſſioners, and others of our nation, in London, e Iſle of Wight, and other places of that kingdom, have oved great lets to the work of reformation and ſettling of rk-government there, whereby error and ſchiſm in that nd have been increaſed, and ſectaries hardened in their way. e have been ſo far from endeavouring the extirpation of ofaneneſs, and what is contrary to the power of godlineſs, at profanity hath been much winked at, and profane perns much countenanced, and many times employed, until quity and ungodlineſs hath gone over the face of the land a flood; nay, ſufficient care hath not been had to ſeparate twixt the precious and the vile, by debarring from the rament all ignorant and ſcandalous perſons, according to e ordinances of this kirk.

Neither have the privileges of the parliaments and libers of the ſubject been duly tendered; but ſome amongſt rſelves have laboured to put into the hands of our king an bitrary and unlimited power deſtructive to both; and many urs have been acceſſory of late to thoſe means and ways, ereby the freedom and privileges of parliaments have been croached upon, and the ſubjects oppreſſed in their conences, perſons, and eſtates: neither hath it been our care avoid theſe things which might harden the king in his l way; but, upon the contrary, he hath not only been per-

mitted, but many of us have been inſtrumental to make him exerciſe his power in many things tending to the prejudice of religion, and of the Covenant, and of the peace and ſafety of theſe kingdoms; which is ſo far from the right way of preſerving his Majeſty's perſon and authority, that it can not but provoke the Lord againſt him, unto the hazard of both; nay, under a pretence of relieving and doing for the King, whilſt he refuſes to do what was neceſſary for the houſe of God, ſome have ranverſed and violated moſt of all the articles of the Covenant.

Our own conſcience within, and God's judgments upon us without, do convince us of the manifold wilful renewed breaches of that article which concerneth the diſcovery and puniſhment of malignants, whoſe crimes have not only been connived at, but diſpenſed with and pardoned, and themſelves received into intimate fellowſhip with ourſelves, and intruſted with our counſels, admitted into our parliaments, and put into places of power and authority for managing the publick affairs of the kingdom; whereby, in God's juſtice, they got at laſt into their hands the whole power and ſtrength of the kingdom, both in judicatories and armies; and did employ the ſame unto the enacting and proſecuting an unlawful engagement in war againſt the kingdom of England, notwithſtanding of the diſſent of many conſiderable members of parliament, who had given conſtant proof of their integrity in the cauſe from the beginning; of many faithful teſtimonies, and free warnings of the ſervants of God; of the ſupplications of many ſynods, preſbyteries and ſhires; and of the declarations of the General Aſſembly and their Commiſſioners to the contrary: which engagement, as it hath been the cauſe of much ſin, ſo alſo of much miſery and calamity unto this land; and holds forth to us the grievouſneſs of our ſin of complying with malignants in the greatneſs of our judgment, that we may be taught never to ſplit again upon the ſame rock upon which the Lord hath ſet ſo remarkable a beacon. And after all that is come to paſs unto us becauſe of this our treſpaſs; and after that grace hath been ſhewed unto us from the Lord our God, by breaking theſe men's yoke from off our necks, and putting us again into a capacity to

ſt for the good of religion, our own ſafety, and the peace nd the ſafety of this kingdom, ſhould we again break this ommandment and covenant, by joining once more with the eople of theſe abominations, and taking into our boſom hoſe ſerpents which had formerly ſtung us almoſt unto eath; this, as it would argue great madneſs and folly upon ur part, ſo, no doubt, if it be not avoided, will provoke the ord againſt us, to conſume us, until there be no remnant or eſcaping in the land.

And albeit the peace and union betwixt the kingdoms be great bleſſing of God unto both, and a bond which we are bliged to preſerve unviolated, and to endeavour that juſtice ay be done upon the oppoſers thereof; yet ſome in this nd, who have come under the bond of the Covenant, have ade it their great ſtudy how to diſſolve this union, and few no endeavours have been uſed by any of us for puniſhing ſuch.

We have ſuffered many of our brethren, in ſeveral parts the land, to be oppreſſed by the common enemy, without mpaſſion or relief. There hath been great murmuring d repining, becauſe of expence of means and pains in ing of our duty. Many, by perſuaſion or terror, have fered themſelves to be divided and withdrawn, to make fection to the contrary part: many have turned off to eteſtable indifferency and neutrality in this cauſe, which much concerneth the glory of God, and the good of theſe gdoms: nay, many have made it their ſtudy to walk ſo, hey might comply with all times, and all the revolutions reof. It hath not been our care to countenance, encou-, entruſt, and employ ſuch only, as from their hearts did ſt and mind God's work; but the hearts of ſuch many es have been diſcouraged, and their hands weakened, r ſufferings neglected, and themſelves ſlighted; and y, who were once open enemies, and always ſecret un-miners, countenanced and employed; nay, even thoſe had been looked upon as incendiaries, and upon whom ord has ſet marks of deſperate malignancy, falſehood, deceit, were brought in, as fit to manage publick affairs: have been the lets and impediments that have been

caſt in the way to retard and obſtruct the Lord's work; and ſome have kept ſecret what of themſelves they were not able to ſuppreſs and overcome.

Beſides theſe, and many other breaches of the articles of the Covenant in the matter thereof, which it concerneth every one of us to ſearch out and acknowledge before the Lord, as we would wiſh his wrath to be turned away from us; ſo have many of us failed exceedingly in the manner of our following and purſuing the duties contained therein: not only ſeeking great things for ourſelves, and mixing of our private intereſts and ends concerning ourſelves, and friends and followers, with thoſe things which concern the public good; but many times preferring ſuch to the honour of God, and good of his cauſe, and retarding God's work, unless we might carry along with us our own intereſts and deſigns. It hath been our way to truſt in the means, and to rely upon the arm of fleſh for ſucceſs, albeit the Lord hath many times made us meet with diſappointment therein, and ſtain the pride of all our glory, by blaſting every carnal confidence unto us: we have followed for the moſt part the counſels of fleſh and blood, and walked more by the rules of policy than piety, and have hearkened more unto men than unto God.

Albeit we made ſolemn publick profeſſion before the world of our unfeigned deſires to be humbled before the Lord for our own ſins, and the ſins of theſe kingdoms, eſpecially for our undervaluing of the ineſtimable benefit of the goſpel, and that we have not laboured for the power thereof, to have received Chriſt into our hearts, and walked worthy of him in our lives; and of our true and unfeigned purpoſe, deſire and endeavour, for ourſelves, and all others under our power and charge, both in publick and private, in all the duties which we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation, that the Lord might turn away his wrath and heavy indignation, and eſtabliſh theſe kirks and kingdoms in truth and peace; yet we have refuſed to be reformed, and have walked proudly and obſtinately againſt the Lord, undervaluing his goſpel, nor ſubmitting ourſelves unto the

nce thereof; not seeking after Christ, nor studying to ho-
our him in the excellency of his person, nor employ him in
he virtue of his offices; nor making conscience of publick
rdinances, nor private nor secret duties; nor studying to
dify one another in love. Ignorance of God, and of his
on Jesus Christ, prevails exceedingly in the land; the
reatest part of masters of families, amongst Noblemen, Ba-
ons, Gentlemen, Burgesses, and Commons, neglect to seek
od in their families, and to endeavour the reformation
hereof; and albeit it hath been much pressed, yet few of
ur nobles and great ones, ever to this day, could be per-
aded to perform family-duties themselves, and in their own
ersons; which makes so necessary and useful a duty to be
isregarded by others of inferior rank: nay, many of the
obility, Gentry, and Burrows, who should have been ex-
mples of godliness and sober walking unto others, have been
ngleaders of excess and rioting. Albeit we be the Lord's
eople, engaged to him in a solemn way, yet to this day we
ave not made it our study, that judicatories and armies
ould consist of, and places of power and trust be filled with,
en of a blameless and Christian conversation, and of known
tegrity, and approven fidelity, affection and zeal, unto the
use of God; but not only those who have been neutral
d indifferent, but disaffected and malignant, and others
o have been profane and scandalous, have been intrusted:
which it hath come to pass, that judicatories have been
e seats of injustice and iniquity; and many in our armies,
their miscarriages, have become our plague, unto the
eat prejudice of the cause of God, the great scandal of
e gospel, and the great increase of looseness and profanity
roughout all the land. It were impossible to reckon up all
e abominations that are in the land; but the blaspheming
the name of God, swearing by the creatures, profanation
the Lord's day, uncleanness, drunkenness, excess and
ting, vanity of apparel, lying and deceit, railing and cur-
g, arbitrary and uncontrouled oppression, and grinding of
e faces of the poor by landlords, and others in place and
wer, are become ordinary and common sins: and besides
these things, there be many other transgressions, whereof

the lands wherein we live are guilty. All which we desire to acknowledge and to be humbled for, that the world may bear witness with us, that righteousness belongeth unto God, and shame and confusion of face unto us, as appears this day.

And because it is needful for those who find mercy, not only to confess, but also to forsake their sin; therefore, that the reality and sincerity of our repentance may appear, we do resolve, and solemnly engage ourselves before the Lord, carefully to avoid for the time to come all these offences, whereof we have now made solemn publick acknowledgment, and all the snares and tentations which tend thereunto: and to testify the integrity of our resolution herein, and that we may be the better enabled in the power of the Lord's strength to perform the same, we do again renew our Solemn League and Covenant; promising hereafter to make conscience of all the duties whereunto we are obliged, in all the heads and articles thereof, particularly of these that follow.

1. Because religion is of all things the most excellent and precious, the advancing and promoting the power thereof against all ungodliness and profanity, the securing and preserving the purity thereof against all error, heresy, and schism, and namely, Independency, Anabaptism, Antinomianism, Arminianism, and Socinianism, Familism, Libertinism, Scepticism and Erastianism, and the carrying on the work of uniformity shall be studied and endeavoured by us before all worldly interests, whether concerning the king, ourselves, or any other whatsomever. 2. Because many have of late laboured to supplant the liberties of the kirk, we shall maintain and defend the kirk of Scotland, in all her liberties and privileges against all who shall oppose or undermine the same, or encroach thereupon under any pretext whatsomever. 3. We shall vindicate and maintain the liberties of the subjects, in all these things which concern their consciences, persons, and estates. 4. We shall carefully maintain and defend the union betwixt the kingdoms, and avoid every thing that may weaken the same, or involve us in any measure of accession unto the guilt of those who have invaded the kingdom of England. 5. As we have been always loyal to our king, so we shall still endeavour to give unto God that which is God's, and to

Cesa

Ceſar the things which are Ceſar's. 6. We ſhall be ſo far from conniving at, complying with, or countenancing of, malignancy, injuſtice, iniquity, profanity, and impiety, that we ſhall not only avoid and diſcountenance thoſe things, and cheriſh and encourage theſe perſons who are zealous for the cauſe of God, and walk according to the goſpel; but alſo ſhall take a more effectual courſe than heretofore, in our reſpective places and callings, for puniſhing and ſuppreſſing theſe evils; and faithfully endeavour that the beſt and fitteſt remedies may be applied for taking away the cauſes thereof, and advancing the knowledge of God, and holineſs and righteouſneſs in the land. And therefore, in the laſt place, as we ſhall earneſtly pray unto God, that he would give us *able men, fearing God, men of truth, and hating covetouſneſs*, to judge and bear charge among his people; ſo we ſhall, according to our places and callings, endeavour that judicatories, and all places of power and truſt, both in kirk and ſtate, may conſiſt of, and be filled with, ſuch men as are of known good affection to the cauſe of God, and of a blameleſs and chriſtian converſation.

And becauſe there be many, who heretofore have not made conſcience of the oath of God, but ſome through fear, others by perſuaſion, and upon baſe ends and human intereſts, have entered thereinto, who have afterwards diſcovered themſelves to have dealt deceitfully with the Lord, in ſwearing falſely by his name; therefore we, who do now renew our covenant, in reference to theſe duties, and all other duties contained therein, do, in the ſight of him who is the Searcher of hearts, ſolemnly profeſs, that it is not upon any politick advantage, or private intereſt or bye-end, or becauſe of any fear or perſuaſion from men, or hypocritically and deceitfully, that we do again take upon us the oath of God, but ſeriouſly and ſincerely, and from the ſenſe of our duty; and therefore, denying ourſelves, and our own things, and laying aſide all ſelf-intereſt and ends, we ſhall above all things ſeek the honour of God, the good of his cauſe, and the wealth of his people; and that forſaking the counſels of flesh and blood, and not leaning upon carnal confidences, we ſhall depend upon the Lord, walk by the rule of his word, and,

and hearken to the voice of his ſervants. In all which, pro
feſſing our own weakneſs, we do earneſtly pray to God, wh
is the Father of mercies, through his Son Jeſus Chriſt, t
be merciful unto us, and to enable us, by the power of hi
might, that we may do our duty, unto the praiſe of his grac
in the churches. *Amen.*

FINIS.

26 JU 57

THE DIRECTORY FOR THE PUBLICK WORSHIP OF GOD;

AGREED UPON BY THE

ASSEMBLY OF DIVINES

AT

WESTMINSTER,

WITH THE ASSISTANCE OF

COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of Scotland, England, and Ireland.

WITH

An Act of the General Assembly, and Act of Parliament, both in *Anno* 1645, approving and establishing the said DIRECTORY.

1 Cor. xiv. 40. *Let all things be done decently, and in order.*
Ver. 26.—— *Let all things be done to edifying.*

EDINBURGH:
Printed by MARK and CHARLES KERR, His Majesty's Printers.
MDCCXCIII.


BRITISH MUSEUM

CHARLES I. Parl. 3. Seſſ. 2.

An Act of the Parliament of the Kingdom of SCOTLAND, approving and eſtabliſhing the DIRECTORY for Publick Worſhip.

At EDINBURGH, *February* 6. 1645.

THE Eſtates of Parliament now convened, in the ſecond Seſſion of this firſt triennial Parliament, by virtue the laſt act of the laſt Parliament holden by his Majeſty the three Eſtates, in *anno* 1641; after the publick read- and ſerious conſideration of the act under-written of the neral Aſſembly, approving the following Directory for the blick worſhip of God in the three kingdoms, lately united he Solemn League and Covenant, together with the ordi- ce of the Parliament of England eſtabliſhing the ſaid ectory, and the Directory itſelf; do heartily and cheer- agree to the ſaid Directory, according to the act of the eral Aſſembly approving the ſame. Which act, together the Directory itſelf, the Eſtates of Parliament do, with- contrary voice, ratify and approve in all the Heads and cles thereof; and do interpone and add the authority of ament to the ſaid Act of the General Aſſembly. And do in the ſame to have the ſtrength and force of a law and f Parliament, and execution to paſs thereupon, for ob- ng the ſaid Directory, according to the ſaid act of the ral Aſſembly in all points.

ALEX. GIBSON, *Cler. Regiſtri.*

Aſſembly

Assembly at EDINBURGH, *February* 3. 1645. *Sess.* 10.

Act of the General Assembly of the Kirk o Scotland, for the establishing and putting i execution of the Directory for the Public Worship of God.

WHEREAS an happy unity, and uniformity in religio amongst the kirks of Christ, in these three kingdom united under one Sovereign, having been long and earnes wished for by the godly and well-affected amongst us, w propounded as a main article of the large treaty, witho which band and bulwark no safe, well-grounded and lasti peace could be expected; and afterward, with greater streng and maturity, revived in the Solemn League and Covenant the three kingdoms; whereby they stand straitly obliged endeavour the neareſt uniformity in one form of Chur government, Directory of Worship, Confession of Faith, a form of Catechising: which hath also before, and since entering into that Covenant, been the matter of many s plications and remonstrances, and sending Commissioner the King's Majesty; of declarations to the Honourable Ho of the Parliament of England, and of letters to the Rever Assembly of Divines, and others of the ministry of the of England; being also the end of our sending Commiss ers, as was desired, from this kirk, with commission to t of uniformity in the four particulars afore mentioned, such committees as should be appointed by both Hous Parliament of England, and by the Assembly of Divine ting at Westminster: and beside all this, it being, in poi conscience, the chief motive and end of our adventu upon manifold and great hazards, for quenching the dev ing flame of the present unnatural and bloody war in Eng though to the weakening of this kingdom within itself, the advantage of the enemy which have invaded it; acc ing nothing too dear to us, so that this our joy be ful And now this great work, being so far advanced, that a D tory for the Publick Worship of God in all the three king being agreed upon by the Honourable Houses of the P

ent of England, after conſultation with the Divines of both ngdoms there aſſembled, and ſent to us for our approbation, ar, being alſo agreed upon by this kirk and kingdom of otland, it may be in the name of both kingdoms preſented the King, for his royal conſent and ratification; the eneral Aſſembly, having moſt ſeriouſly conſidered, reviſed, d examined, the Directory afore mentioned, after ſeveral blick readings of it, after much deliberation, both publickly d in private committees, after full liberty given to all to ject againſt it, and earneſt invitations of all who have any uples about it to make known the ſame, that they might ſatisfied, doth unanimouſly, and without a contrary voice, ree to and approve the following Directory, in all the ds thereof, together with the Preface ſet before it: and h require, decern, and ordain, That according to the plain or and meaning thereof, and the intent of the Preface, e carefully and uniformly obſerved and practiſed by all the iſters and others within this kingdom whom it doth con- n; which practice ſhall be begun, upon intimation given he ſeveral preſbyteries from the Commiſſioners of this eral Aſſembly, who ſhall alſo take ſpecial care for time- printing of this Directory, that a printed copy of it be vided and kept for the uſe of every kirk in this kingdom; , that each preſbytery have a printed copy thereof for r uſe, and take ſpecial notice of the obſervation or ne- t thereof in every congregation within their bounds, and e known the ſame to the Provincial or General Aſſembly, here ſhall be cauſe. Provided always, That the clauſe in Directory, of the adminiſtration of the Lord's ſupper, h mentioneth the communicants ſitting about the table, it, be not interpreted, as if, in the judgment of this it were indifferent, and free for any of the communi- not to come to and receive at the table; or as if we pprove the diſtributing of the elements by the miniſter ch communicant, and not by the communicants among ſelves. It is alſo provided, That this ſhall be no pre- to the order and practice of this kirk, in ſuch parti- as are appointed by the books of diſcipline, and acts eneral Aſſemblies, and are not otherwiſe ordered and nted in the Directory.

Finally,

Finally, The Assembly doth, with much joy and thankfu
ness, acknowledge the rich blessing and invaluable mercy
God, in bringing the so-much-wished-for uniformity in r
ligion to such a happy period, that these kingdoms, once
so great a distance in the form of worship, are now, by t
blessing of God, brought to a nearer uniformity than a
other reformed kirks; which is unto us the return of o
prayers, and a lightening of our eyes, and reviving of o
hearts in the midst of our many sorrows and sufferings;
taking away, in a great measure, the reproach of the peo
of God, to the stopping of the mouths of malignant a
disaffected persons; and an opening unto us a door of ho
that God hath yet thoughts of peace towards us, and not
evil, to give us an expected end; in the expectation and c
fidence whereof we do rejoice; beseeching the Lord to p
serve these kingdoms from heresies, schisms, offences, r
faneness, and whatsoever is contrary to sound doctrine, a
the power of godliness; and to continue with us, and
generations following, these his pure and purged ordinan
together with an increase of the power and life thereof
the glory of his great name, the enlargement of the ki
dom of his Son, the corroboration of peace and love
tween the kingdoms, the unity and comfort of all his peo
and our edifying one another in love.

THE CONTENTS.

E Preface.
the Assembling of the Congre-ation.
Publick Reading of the Holy criptures.
Publick Prayer before the Ser-non.
Preaching of the Word.
Prayer after Sermon.
the Sacrament of Baptism.
the Sacrament of the Lord's upper.
Of the Sanctification of the Lords' Day.
Of the Solemnization of Marri-age.
Of the Visitation of the Sick.
Of the Burial of the Dead.
Of Publick solemn Fasting.
Of the observation of Days of Publick Thanksgiving.
Of singing of Psalms.
An Appendix touching Days and Places of Publick Worship.

THE DIRECTORY FOR THE PUBLICK WORSHIP OF GOD.

THE PREFACE.

the beginning of the blessed Reformation, our wise nd pious ancestors took care to set forth an order for es of many things, which they then, by the word, dis-ed to be vain, erroneous, superstitious, and idolatrous, e publick worship of God. This occasioned many godly earned men to rejoice much in the Book of Common r, at that time set forth; because the mass, and the f the Latin service being removed, the publick worship elebrated in our own tongue: many of the common e also received benefit by hearing the scriptures read in own language, which formerly were unto them as a that is sealed.

wheit, long and sad experience hath made it manifest he Liturgy used in the Church of England, (notwith-ng all the pa ns and religious intentions of the compi-

lers

lers of it,) hath proved an offence, not only to many of th godly at home, but also to the reformed Churches abroa For, not to speak of urging the reading of all the praye which very greatly increased the burden of it, the many u profitable and burdensome ceremonies contained in it ha occasioned must mischief, as well by disquieting the cons ences of many godly ministers and people, who could n yield unto them, as by depriving them of the ordinances God, which they might not enjoy without conforming or su scribing to those ceremonies. Sundry good Christians ha been, by means thereof, kept from the Lord's table; a diverse able and faithful ministers debarred from the exer of their ministry, (to the endangering of many thousand sou in a time of such scarcity of faithful pastors,) and spoiled their livelihood, to the undoing of them and their famili Prelates, and their faction, have laboured to raise the estim tion of it to such an height, as if there were no other w ship, or way of worship, of God amongst us, but only t Service-book, to the great hinderance of the preaching the word, and (in some places, especially of late) to the ju ling of it out as unnecessary, or, at best, as far inferior the reading of common prayer; which was made no bet than an idol by many ignorant and superstitious people, w pleasing themselves in their presence at that service, and th lip-labour in bearing a part in it, have thereby hardened the selves in their ignorance and carelessness of saving knowle and true piety.

In the mean time, Papists boasted that the book was a co pliance with them in a great part of their service; and were not a little confirmed in their superstition and idola expecting rather our return to them, than endeavouring reformation of themselves: in which expectation they w of late very much encouraged, when, upon the preten warrantableness or imposing of the former ceremonies, ones were daily obtruded upon the Church.

Add hereunto, (which was not foreseen, but since hath co to pass,) that the liturgy hath been a great means, as on one hand to make and increase an idle and unedifying m stry, which contented itself with set forms made to their h by others, without putting forth themselves to exercise

t of prayer, with which our Lord Jesus Christ pleaseth to
nish all his servants whom he calls to that office: so, on
other side, it hath been (and ever would be, if continued)
matter of endless strife and contention in the Church, and
nare both to many godly and faithful ministers, who have
n persecuted and silenced upon that occasion, and to others
hopeful parts, many of which have been, and more still
uld be, diverted from all thoughts of the ministry to other
dies; especially in these latter times, wherein God vouch-
th to his people more and better means for the discovery
rror and superstition, and for attaining of knowledge in
mysteries of godliness, and gifts in preaching and prayer.
pon these, and many the like weighty considerations in
erence to the whole book in general, and because of divers
ticulars contained in it; not from any love to novelty, or
ntion to disparage our first reformers, (of whom we are
suaded, that, were they now alive, they would join with
n this work, and whom we acknowledge as excellent in-
ments, raised by God, to begin the purging and building
is house, and desire they may be had of us and posterity
verlasting remembrance with thankfulness and honour,)
that we may, in some measure, answer the gracious pre-
nce of God, which at this time calleth upon us for fur-
reformation, and may satisfy our own consciences, and
wer the expectation of other reformed churches, and the
es of many of the godly among ourselves, and withal
some publick testimony of our endeavours for unifor-
in divine worship, which we have promised in our So-
n League and Covenant; we have, after earnest and fre-
t calling upon the name of God, and after much consul-
n, not with flesh and blood, but with his holy word, re-
d to lay aside the former liturgy, with the many rites
ceremonies formerly used in the worship of God; and
agreed upon this following Directory for all the parts
blick worship at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as
f divine institution in every ordinance; and other things
ave endeavoured to set forth according to the rules of
tian prudence, agreeable to the general rules of the
of God: our meaning therein being only, that the
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ones were daily obtruded upon the Church.

Add hereunto, (which was not foreseen, but since hath c
to pass,) that the liturgy hath been a great means, as on
one hand to make and increase an idle and unedifying
stry, which contented itself with set forms made to their
by others, without putting forth themselves to exerci

of prayer, with which our Lord Jesus Christ pleaseth to
nish all his servants whom he calls to that office: so, on
other side, it hath been (and ever would be, if continued)
atter of endless strife and contention in the Church, and
are both to many godly and faithful ministers, who have
n persecuted and silenced upon that occasion, and to others
hopeful parts, many of which have been, and more still
ld be, diverted from all thoughts of the ministry to other
ies; especially in these latter times, wherein God vouch-
h to his people more and better means for the discovery
ror and superstition, and for attaining of knowledge in
mysteries of godliness, and gifts in preaching and prayer.
pon these, and many the like weighty considerations in
rence to the whole book in general, and because of divers
iculars contained in it; not from any love to novelty, or
ntion to disparage our first reformers, (of whom we are
aded, that, were they now alive, they would join with
this work, and whom we acknowledge as excellent in-
ments, raised by God, to begin the purging and building
s house, and desire they may be had of us and posterity
erlasting remembrance with thankfulness and honour,)
hat we may, in some measure, answer the gracious pre-
nce of God, which at this time calleth upon us for fur-
reformation, and may satisfy our own consciences, and
er the expectation of other reformed churches, and the
es of many of the godly among ourselves, and withal
some publick testimony of our endeavours for unifor-
in divine worship, which we have promised in our So-
League and Covenant; we have, after earnest and fre-
calling upon the name of God, and after much consul-
, not with flesh and blood, but with his holy word, re-
l to lay aside the former liturgy, with the many rites
eremonies formerly used in the worship of God; and
agreed upon this following Directory for all the parts
blick worship at ordinary and extraordinary times.
herein our care hath been to hold forth such things as
divine institution in every ordinance; and other things
ve endeavoured to set forth according to the rules of
ian prudence, agreeable to the general rules of the
of God: our meaning therein being only, that the
general

general heads, the sense and scope of the prayers, and oth parts of publick worship, being known to all, there may a consent of all the churches in those things that contain t substance of the service and worship of God; and the m nisters may be hereby directed, in their administrations, keep like soundness in doctrine and prayer, and may, if ne be, have some help and furniture, and yet so as they becom not hereby slothful and negligent in stirring up the gifts Christ in them; but that each one, by meditation, by taki heed to himself, and the flock of God committed to hi and by wise observing the ways of divine providence, m be careful to furnish his heart and tongue with further other materials of prayer and exhortation, as shall be nec ful upon all occasions.

Of the assembling of the Congregation, and the Behaviour in the Publick Worship of God.

WHEN the congregation is to meet for publick worsh the people (having before prepared their hearts the unto) ought all to come and join therein; not absenting the selves from the publick ordinances through negligence, upon pretence of private meetings.

Let all enter the assembly, not irreverently, but in a gra and seemly manner, taking their seats or places without a ration, or bowing themselves towards one place or other

The congregation being assembled, the minister, af solemn calling on them to the worshipping of the great na of God, is to begin with prayer.

"In all reverence and humility acknowledging the "comprehensible greatness and majesty of the Lord, "whose presence they do then in a special manner appe "and their own vileness and unworthiness to approach "near him, with their utter inability of themselves to "great a work; and humbly beseeching him for pard "assistance, and acceptance, in the whole service then to "performed; and for a blessing on that particular port "of his word then to be read: And all in the name "mediation of the Lord Jesus Christ."

The publick worship being begun, the people are wh to attend upon it, forbearing to read any thing, except

e minister is then reading or citing; and abstaining much ore from all private whisperings, conferences, salutations, doing reverence to any person present, or coming in; as so from all gazing, sleeping, and other indecent behaviour, hich may disturb the minister or people, or hinder themlves or others in the service of God.

If any, through necessity, be hindered from being present the beginning, they ought not, when they come into the ngregation, to betake themselves to their private devons, but reverently to compose themselves to join with the embly in that ordinance of God which is then in hand.

Of Publick Reading of the Holy Scriptures.

Reading of the word in the congregation being part of the publick worship of God, (wherein we acknowledge dependence upon him, and subjection to him,) and one an sanctified by him for the edifying of his people, is to performed by the pastors and teachers.

Howbeit, such as intend the ministry may occasionally h read the word and exercise their gift in preaching, in congregation, if allowed by the presbytery thereunto.

All the canonical books of the old and new testament none of those which are commonly called *Apocrypha*) ll be publickly read in the vulgar tongue, out of the best wed translation, distinctly, that all may hear and unstand.

low large a portion shall be read at once is left to the om of the minister; but it is convenient, that ordinaone chapter of each testament be read at every meet-; and sometimes more, where the chapters be short, or coherence of matter requireth it.

is requisite that all the canonical books be read over in r, that the people may be better acquainted with the le body of the scriptures; and ordinarily, where the ing in either testament endeth on one Lord's day, it is egin the next.

e commend also the more frequent reading of such tures, as he that readeth shall think best for edification s hearers, as the book of Psalms, and such like.

When the minister who readeth shall judge it necessar to expound any part of what is read, let it not be done unt the whole chapter or psalm be ended; and regard is alway to be had unto the time, that neither preaching, nor othe ordinances, be straitened, or rendered tedious. Which ru is to be observed in all other publick performances.

Besides publick reading of the holy scriptures, every pe son that can read is to be exhorted to read the scriptur privately, (and all others that cannot read, if not disable by age, or otherwise, are likewise to be exhorted to lea to read,) and to have a Bible.

Of Publick Prayer before the Sermon.

AFTER reading of the word, (and singing of t psalm,) the minister who is to preach is to endeavo to get his own and his hearers hearts to be rightly affect with their sins, that they may all mourn in sense there before the Lord, and hunger and thirst after the grace God in Jesus Christ, by proceeding to a more full confessi of sin, with shame and holy confusion of face, and to c upon the Lord to this effect:

" To acknowledge our great sinfulness, First, by rea " of original sin, which (beside the guilt that makes us lia " to everlasting damnation) is the seed of all other sins, h " depraved and poisoned all the faculties and powers of s " and body, doth defile our best actions, and (were it " restrained, or our hearts renewed by grace,) would br " forth into innumerable transgressions, and greatest re " lions against the Lord, that ever were committed by " vilest of the sons of men. And, next, by reason of ac " sins, our own sins, the sins of magistrates, of minist " and of the whole nation, unto which we are many w " accessory: which sins of ours receive many fearful agg " vations, we having broken all the commandments of " holy, just, and good law of God, doing that which is " bidden, and leaving undone what is enjoined; and " not only out of ignorance and infirmity, but also m " presumptuously, against the light of our minds, check " our consciences, and motions of his own Holy Spirit to

" con

contrary, so that we have no cloak for our sins; yea, not only despising the riches of God's goodness, forbearance, and long-suffering, but standing out against many invitations and offers of grace in the gospel; not endeavouring, as we ought, to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

"To bewail our blindness of mind, hardness of heart, unbelief, impenitency, security, lukewarmness, barrenness; our not endeavouring after mortification and newness of life, nor after the exercise of godliness in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others, as we ought: and to mourn over such other sins as the congregation is particularly guilty of, notwithstanding the manifold and great mercies of our God, the love of Christ, the light of the gospel, and reformation of religion, our own purposes, promises, vows, solemn covenant, and other special obligations to the contrary.

"To acknowledge and confess, that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge ourselves unworthy of the smallest benefits, most worthy of God's fiercest wrath, and of all the curses of the law, and heaviest judgments inflicted upon the most rebellious sinners; and that he might most justly take his kingdom and gospel from us, plague us with all sorts of spiritual and temporal judgments in this life, and after cast us into utter darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

"Notwithstanding all which, to draw near to the throne of grace, encouraging ourselves with hope of a gracious answer of our prayers, in the riches and all-sufficiency of that only one oblation, the satisfaction and intercession of the Lord Jesus Christ at the right hand of his Father and our Father; and in confidence of the exceeding great and precious promises of mercy and grace in the new covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid, or bear; and humbly and earnestly to supplicate for mercy, in the free and full remission of all our

" ſins, and that only for the bitter ſufferings and precio
" merits of that our only Saviour Jeſus Chriſt.

" That the Lord would vouchſafe to ſhed abroad his lo
" in our hearts by the Holy Ghoſt; ſeal unto us, by t
" ſame Spirit of adoption, the full aſſurance of our pard
" and reconciliation; comfort all that mourn in Zion, ſpe
" peace to the wounded and troubled ſpirit, and bind
" the broken-hearted: and as for ſecure and preſumptuo
" ſinners, that he would open their eyes, convince the
" conſciences, and turn them from darkneſs unto light, a
" from the power of Satan unto God, that they alſo m
" receive forgiveneſs of ſin, and an inheritance among the
" that are ſanctified by faith in Chriſt Jeſus.

" With remiſſion of ſins through the blood of Chriſt,
" pray for ſanctification by his Spirit; the mortification
" ſin dwelling in and many times tyrannizing over us; t
" quickening of our dead ſpirits with the life of God
" Chriſt; grace to fit and enable us for all duties of conv
" ſation and callings towards God and men; ſtrength aga
" temptations; the ſanctified uſe of bleſſings and croſſes; a
" perſeverance in faith and obedience unto the end.

" To pray for the propagation of the goſpel and kingd
" of Chriſt to all nations; for the converſion of the Je
" the fulneſs of the Gentiles, the fall of Antichriſt, and
" haſtening of the ſecond coming of our Lord; for the
" liverance of the diſtreſſed churches abroad from the
" ranny of the Antichriſtian faction, and from the cruel
" preſſions and blaſphemies of the Turk; for the bleſ
" of God upon all the reformed churches, eſpecially u
" the churches and kingdoms of Scotland, England, a
" Ireland, now more ſtrictly and religiouſly united in
" Solemn National League and Covenant; and for
" Plantations in the remote parts of the world: more p
" ticularly for that church and kingdom whereof we
" members, that therein God would eſtabliſh peace and tr
" the purity of all his ordinances, and the power of go
" neſs; prevent and remove hereſy, ſchiſm, profane
" ſuperſtition, ſecurity, and unfruitfulneſs, under the m
" of grace; heal all our rents and diviſions, and pre
" us from breach of our Solemn Covenant.

" To pray for all in authority, eſpecially for the King's Majeſty; that God would make him rich in bleſſings, both in his perſon and government; eſtabliſh his throne in religion and righteouſneſs, ſave him from evil counſel, and make him a bleſſed and glorious inſtrument for the conſervation and propagation of the goſpel, for the encouragement and protection of them that do well, the terror of all that do evil, and the great good of the whole church, and of all his kingdoms: for the converſion of the Queen, the religious education of the Prince, and the reſt of the royal ſeed: for the comforting the afflicted Queen of Bohemia, ſiſter to our ſovereign; and for the reſtitution and eſtabliſhment of the illuſtrious Prince Charles, Elector Palatine of the Rhine, to all his dominions and dignities: for a bleſſing upon the High Court of Parliament, (when ſitting in any of theſe kingdoms reſpectively,) the nobility, the ſubordinate judges and magiſtrates, the gentry, and all the commonalty: for all paſtors and teachers, that God would fill them with his Spirit, make them exemplarily holy, ſober, juſt, peaceable, and gracious in their lives; ſound, faithful, and powerful, in their miniſtry; and follow all their labours with abundance of ſucceſs and bleſſing; and give unto all his people paſtors according to his own heart: for the univerſities, and all ſchools and religious ſeminaries of church and commonwealth, that they may flouriſh more and more in learning and piety: for the particular city or congregation, that God would pour out a bleſſing upon the miniſtry of the word, ſacraments, and diſcipline; upon the civil government, and all the ſeveral families and perſons therein: for mercy to the afflicted under any inward or outward diſtreſs: for ſeaſonable weather and fruitful ſeaſons, as the time may require: for averting the judgments that we either feel or fear, or are liable unto, as famine, peſtilence, the ſword, and ſuch like.

" And with confidence of his mercy to his whole church, and the acceptance of our perſons, through the merits and mediation of our high prieſt, the Lord Jeſus, to profeſs that it is the deſire of our ſouls to have fellowſhip with God in the reverend and conſcionable uſe of his holy ordinances; and, to that purpoſe, to pray earneſtly for his

" grace and effectual assistance to the sanctification of hi
" holy sabbath, the Lord's day, in all the duties thereo
" publick and private, both to ourselves, and to all othe
" congregations of his people, according to the riches an
" excellency of the gospel this day celebrated and enjoyed

" And because we have been unprofitable hearers in time
" past, and now cannot of ourselves receive, as we should
" the deep things of God, the mysteries of Jesus Chris
" which require a spiritual discerning, to pray, that th
" Lord, who teacheth to profit, would graciously please t
" pour out the Spirit of grace, together with the outwar
" means thereof, causing us to attain such a measure of th
" excellency of the knowledge of Christ Jesus our Lor
" and, in him, of the things which belong to our peac
" that we may account all things but as dross in compar
" son of him: and that we, tasting the first-fruits of th
" glory that is to be revealed, may long for a more fu
" and perfect communion with him, that where he is w
" may be also; and enjoy the fulness of those joys and ple
" sures which are at his right hand for evermore.

" More particularly, that God would in a special mann
" furnish his servant (now called to dispense the bread
" life unto his household) with wisdom, fidelity, zeal, a
" utterance, that he may divide the word of God aright,
" every one his portion, in evidence and demonstration
" the Spirit and power; and that the Lord would circu
" cise the ears and hearts of the hearers, to hear, love, a
" receive with meekness the ingrafted word, which is a
" to save their souls; make them as good ground to rece
" in the good seed of the word, and strengthen them agai
" the temptations of Satan, the cares of the world, the ha
" ness of their own hearts, and whatsoever else may hind
" their profitable and saving hearing; that so Christ m
" be so formed in them, and live in them, that all th
" thoughts may be brought into captivity to the obedie
" of Christ, and their hearts established in every go
" word and work for ever."

We judge this to be a convenient order, in the ordin
publick prayer; yet so, as the minister may defer (as in p
dence he shall think meet) some part of these petitions
af

fter his ſermon, or offer up to God ſome of the thankſgi-ings hereafter appointed, in his prayer before his ſermon.

Of the Preaching of the Word.

PReaching of the word, being the power of God unto ſalvation, and one of the greateſt and moſt excellent orks belonging to the miniſtry of the goſpel, ſhould be ſo erformed, that the workmen need not be aſhamed, but ay ſave himſelf, and thoſe that hear him.

It is preſuppoſed, (according to the rules for ordination,) at the miniſter of Chriſt is, in ſome good meaſure, gifted or ſo weighty a ſervice, by his ſkill in the original lan-uages, and in ſuch arts and ſciences as are handmaids unto ivinity; by his knowledge in the whole body of theology, ut moſt of all in the holy ſcriptures, having his ſenſes and eart exerciſed in them above the common ſort of believers; nd by the illumination of God's Spirit, and other gifts of ification, which (together with reading and ſtudying of the ord) he ought ſtill to ſeek by prayer, and an humble heart, ſolving to admit and receive any truth not yet attained, henever God ſhall make it known unto him. All which he to make uſe of, and improve, in his private preparations, fore he deliver in publick what he hath provided.

Ordinarily, the ſubject of his ſermon is to be ſome text ſcripture, holding forth ſome principle or head of reli-on, or ſuitable to ſome ſpecial occaſion emergent; or he ay go on in ſome chapter, pſalm, or book of the holy ipture, as he ſhall ſee fit.

Let the introduction to his text be brief and perſpicuous, awn from the text itſelf, or context, or ſome parallel ce, or general ſentence of ſcripture.

If the text be long, (as in hiſtories or parables it ſome-es muſt be,) let him give a brief ſum of it; if ſhort, a raphraſe thereof, if need be: in both, looking diligently the ſcope of the text, and pointing at the chief heads and ounds of doctrine which he is to raiſe from it.

In analyſing and dividing his text, he is to regard more order of matter than of words; and neither to burden memory of the hearers in the beginning with too many

members of diviſion, nor to trouble their minds with obſcure terms of art.

In raiſing doctrines from the text, his care ought to be *Firſt*, That the matter be the truth of God. *Secondly*, That it be a truth contained in or grounded on that text, that the hearers may diſcern how God teacheth it from thence. *Thirdly*, That he chiefly inſiſt upon thoſe doctrines which are principally intended, and make moſt for the edification of the hearers.

The doctrine is to be expreſſed in plain terms; or, if any thing in it need explication, it is to be opened, and the conſequence alſo from the text cleared. The parallel places of ſcripture confirming the doctrine are rather to be plain and pertinent than many, and (if need be) ſomewhat inſiſted upon, and applied to the purpoſe in hand.

The arguments or reaſons are to be ſolid, and, as much as may be, convincing. The illuſtrations, of what kind ſoever, ought to be full of light, and ſuch as may convey the truth into the hearers' heart with ſpiritual delight.

If any doubt, obvious from ſcripture, reaſon, or prejudice of the hearers, ſeem to ariſe, it is very requiſite to remove it, by reconciling the ſeeming differences, anſwering the reaſons, and diſcovering and taking away the cauſes of prejudice and miſtake. Otherwiſe it is not fit to detain the hearers with propounding or anſwering vain or wicked cavils, which, as they are endleſs, ſo the propounding and anſwering of them doth more hinder than promote edification.

He is not to reſt in general doctrine, although never ſo much cleared and confirmed, but to bring it home to ſpecial uſe, by application to his hearers: which albeit it prove a work of great difficulty to himſelf, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will be very unpleaſant; yet he is to endeavour to perform it in ſuch a manner, that his auditors may feel the word of God to be quick and powerful, and a diſcerner of the thoughts and intents of the heart; and that, if any unbeliever or ignorant perſon be preſent, he may have the ſecrets of his heart made manifeſt, and give glory to God.

In the uſe of inſtruction or information in the knowledge of ſome truth, which is a conſequence from his doctrine, he

ay (when convenient) confirm it by a few firm arguments om the text in hand, and other places of ſcripture, or from e nature of that common place in divinity, whereof that uth is a branch.

In confutation of falſe doctrines, he is neither to raiſe an d hereſy from the grave, nor to mention a blaſphemous inion unneceſſarily: but, if the people be in danger of error, he is to confute it ſoundly, and endeavour to ſatisfy eir judgments and conſciences againſt all objections.

In exhorting to duties, he is, as he ſeeth cauſe, to teach ſo the means that help to the performance of them.

In dehortation, reprehenſion, and publick admonition, hich require ſpecial wiſdom,) let him, as there ſhall be uſe, not only diſcover the nature and greatneſs of the ſin, th the miſery attending it, but alſo ſhew the danger his earers are in to be overtaken and ſurpriſed by it, together th the remedies and beſt way to avoid it.

In applying comfort, whether general againſt all tempta- ons, or particular againſt ſome ſpecial troubles or terrors, is carefully to anſwer ſuch objections as a troubled heart d afflicted ſpirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome notes of trial, hich is very profitable, eſpecially when performed by able d experienced miniſters, with circumſpection and prudence, d the ſigns clearly grounded on the holy ſcripture,) where- the hearers may be able to examine themſelves whether ey have attained thoſe graces, and performed thoſe duties, which he exhorteth; or be guilty of the ſin reprehended, d in danger of the judgments threatened, or are ſuch to om the conſolations propounded do belong; that ac- rdingly they may be quickened and excited to duty, hum- d for their wants and ſins, affected with their danger, d ſtrengthened with comfort, as their condition, upon ex- ination, ſhall require.

And, as he needeth not always to proſecute every doc- e which lies in his text, ſo is he wiſely to make choice of h uſes, as, by his reſidence and converſing with his flock, findeth moſt needful and ſeaſonable; and, amongſt theſe, h as may moſt draw their ſouls to Chriſt, the fountain ight, holineſs, and comfort.

This method is not preſcribed as neceſſary for every man, or upon every text; but only recommended, as being found by experience to be very much bleſſed of God, and very helpful for the peoples underſtandings and memories.

But the ſervant of Chriſt, whatever his method be, is to perform his whole miniſtry:

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand; delivering the truth not in the enticing words of man's wiſdom, but in demonſtration of the Spirit and of power, leſt the croſs of Chriſt ſhould be made of none effect; abſtaining alſo from an unprofitable uſe of unknown tongues, ſtrange phraſes, and cadences of ſounds and words; ſparingly citing ſentences of eccleſiaſtical or other human writers, ancient or modern, be they never ſo elegant.

3. Faithfully, looking at the honour of Chriſt, the converſion, edification, and ſalvation of the people, not at his own gain or glory; keeping nothing back which may promote thoſe holy ends; giving to every one his own portion, and bearing indifferent reſpect unto all, without neglecting the meaneſt, or ſparing the greateſt, in their ſins.

4. Wiſely framing all his doctrines, exhortations, and eſpecially his reproofs, in ſuch a manner as may be moſt likely to prevail; ſhewing all due reſpect to each man's perſon and place, and not mixing his own paſſion or bitterneſs.

5. Gravely, as becometh the word of God; ſhunning all ſuch geſture, voice, and expreſſions, as may occaſion the corruptions of men to deſpiſe him and his miniſtry.

6. With loving affection, that the people may ſee all coming from his godly zeal, and hearty deſire to do them good. And

7. As taught of God, and perſuaded in his own heart that all that he teacheth is the truth of Chriſt; and walking before his flock as an example to them in it; earneſtly, both in private and publick, recommending his labours to the bleſſing of God, and watchfully looking to himſelf, and the flock whereof the Lord hath made him overſeer: So ſhall the doctrine of truth be preſerved uncorrupt, many ſouls converted and built up, and himſelf receive manifold comforts of his labours even in this life, and afterward the crown of glory laid up for him in the world to come.

Where

Where there are more ministers in a congregation than one, and they of different gifts, each may more especially apply himself to doctrine or exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after Sermon.

THE sermon being ended, the minister is "To give "thanks for the great love of God, in sending his Son Jesus Christ unto us; for the communication of his Holy Spirit; for the light and liberty of the glorious gospel, and the rich and heavenly blessings revealed therein; as, namely, election, vocation, adoption, justification, sanctification, and hope of glory; for the admirable goodness of God in freeing the land from Antichristian darkness and tyranny, and for all other national deliverances; for the reformation of religion; for the covenant; and for many temporal blessings.

"To pray for the continuance of the gospel, and all ordinances thereof, in their purity, power, and liberty: to turn the chief and most useful heads of the sermon into some few petitions; and to pray that it may abide in the heart, and bring forth fruit.

"To pray for preparation for death and judgment, and a watching for the coming of our Lord Jesus Christ: to entreat of God the forgiveness of the iniquities of our holy things, and the acceptation of our spiritual sacrifice, through the merit and mediation of our great High Priest and Saviour the Lord Jesus Christ."

And because the prayer which Christ taught his disciples not only a pattern of prayer, but itself a most comprehensive prayer, we recommend it also to be used in the prayers the church.

And whereas, at the administration of the sacraments, the olding publick fasts and days of thanksgiving, and other ecial occasions, which may afford matter of special petitions d thanksgivings, it is requisite to express somewhat in our blick prayers, (as at this time it is our duty to pray for a ssing upon the Assembly of Divines, the Armies by sea and

land, for the defence of the King, Parliament, and Kingdom, every minister is herein to apply himself in his prayer, before or after sermon, to those occasions; but, for the manner, he is left to his liberty as God shall direct and enable him, in piety and wisdom to discharge his duty.

The prayer ended, let a psalm be sung, if with conveniency it may be done. After which (unless some other ordinance of Christ that concerneth the congregation at that time be to follow) let the minister dismiss the congregation with a solemn blessing.

Of the Administration of the Sacraments:

And first, Of Baptism.

BAptism, as it is not unnecessarily to be delayed, so it is not to be administered in any case by any private person, but by a minister of Christ, called to be the steward of the mysteries of God.

Nor is it to be administered in private places, or privately, but in the place of publick worship, and in the face of the congregation, where the people may most conveniently see and hear; and not in the places where fonts, in the time of Popery, were unfitly and superstitiously placed.

The child to be baptized, after notice given to the minister the day before, is to be presented by the father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the child may be baptized.

Before baptism, the minister is to use some words of instruction, touching the institution, nature, use, and ends, of this sacrament: shewing,

" That it is instituted by our Lord Jesus Christ: That it " is a seal of the covenant of grace, of our ingrafting into " Christ, and of our union with him, of remission of sins, " regeneration, adoption, and life eternal: That the water " in baptism representeth and signifieth both the blood of " Christ which taketh away all guilt of sin original and actual, and the sanctifying virtue of the Spirit of Christ " against the dominion of sin, and the corruption of our " sinful nature: That baptizing, or sprinkling and washing " with

with water, signifieth the cleansing from sin by the blood and for the merit of Christ, together with the mortification of sin, and rising from sin to newness of life, by virtue of the death and resurrection of Christ: That the promise is made to believers and their seed; and that the seed and posterity of the faithful, born within the church, have, by their birth, interest in the covenant, and right to the seal of it, and to the outward privileges of the church, under the gospel, no less than the children of Abraham in the time of the old testament; the covenant of grace for substance being the same; and the grace of God, and the consolation of believers, more plentiful than before: That the Son of God admitted little children into his presence, embracing and blessing them, saying, *For of such is the kingdom of God:* That children, by baptism, are solemnly received into the bosom of the visible church distinguished from the world, and them that are without, and united with believers; and that all who are baptized in the name of Christ do renounce, and by their baptism are bound to fight against the devil, the world, and the flesh: That they are Christians, and federally holy before baptism, and therefore are they baptized: That the inward grace and virtue of baptism is not tied to that very moment of time wherein it is administered; and that the fruit and power thereof reacheth to the whole course of our life; and that outward baptism is not so necessary, that through the want thereof the infant is in danger of damnation, or the parents guilty, if they do not contemn or neglect the ordinance of Christ, when and where it may be had."

In these or the like instructions, the minister is to use his own piety and godly wisdom, as the ignorance or errors in the doctrine of baptism, and the edification of the people, shall require.

He is also to admonish all that are present,

To look back to their baptism; to repent of their sins against their covenant with God; to stir up their faith; and improve and make right use of their baptism, and of the covenant sealed thereby betwixt God and their souls."

He is to exhort the parent,

To consider the great mercy of God to him and his child; to bring up the child in the knowledge of the

" grounds

" grounds of the Chriſtian religion, and in the nurture and
" admonition of the Lord; and to let him know the danger
" of God's wrath to himſelf and child if he be negligent: re-
" quiring his ſolemn promiſe for the performance of his duty.

This being done, prayer is alſo to be joined with the word of inſtitution, for ſanctifying the water to this ſpiritual uſe and the miniſter is to pray to this or the like effect:

" That the Lord, who hath not left us as ſtrangers with-
" out the covenant of promiſe, but called us to the privi-
" leges of his ordinances, would graciouſly vouchſafe to
" ſanctify and bleſs his own ordinance of baptiſm at this
" time: That he would join the inward baptiſm of his Spi-
" rit with the outward baptiſm of water; make this bap-
" tiſm to the infant a ſeal of adoption, remiſſion of ſin, re-
" generation, and eternal life, and all other promiſes of the
" covenant of grace: That the child may be planted into
" the likeneſs of the death and reſurrection of Chriſt; and
" that, the body of ſin being deſtroyed in him, he may ſerve
" God in newneſs of life all his days."

Then the miniſter is to demand the name of the child which being told him, he is to ſay, (calling the child by his name,)

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt.

As he pronounceth theſe words he is to baptize the child with water: which, for the manner of doing it, is not only lawful but ſufficient, and moſt expedient to be, by pouring or ſprinkling of the water on the face of the child, without adding any other ceremony.

This done, he is to give thanks and pray, to this or the like purpoſe:

" Acknowledging with all thankfulneſs, that the Lord is
" true and faithful in keeping covenant and mercy: That he
" is good and gracious, not only in that he numbereth us
" among his ſaints, but is pleaſed alſo to beſtow upon our
" children this ſingular token and badge of his love in Chriſt:
" That, in his truth and ſpecial providence, he daily bringeth
" ſome into the boſom of his church, to be partakers of
" his ineſtimable benefits, purchaſed by the blood of his
" dear Son, for the continuance and increaſe of his church

"And praying, That the Lord would ſtill continue, and daily confirm more and more this his unſpeakable favour: That he would receive the infant now baptized, and ſolemnly entered into the houſehold of faith, into his fatherly tuition and defence, and remember him with the favour that he ſheweth to his people; that, if he ſhall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleaſed to receive him up into glory; and if he live, and attain the years of diſcretion, that the Lord would ſo teach him by his word and Spirit, and make his baptiſm effectual to him, and ſo uphold him by his divine power and grace, that by faith he may prevail againſt the devil, the world, and the fleſh, till in the end he obtain a full and final victory, and ſo be kept by the power of God through faith unto ſalvation, through Jeſus Chriſt our Lord."

the Celebration of the Communion, or Sacrament of the Lord's Supper.

THE communion, or ſupper of the Lord, is frequently to be celebrated; but how often, may be conſidered determined by the miniſters, and other church-governors each congregation, as they ſhall find moſt convenient for comfort and edification of the people committed to charge. And, when it ſhall be adminiſtered, we judge onvenient to be done after the morning ſermon.

The ignorant and the ſcandalous are not fit to receive this ament of the Lord's ſupper.

Where this ſacrament cannot with convenience be frently adminiſtered, it is requiſite that publick warning be n the ſabbath-day before the adminiſtration thereof: and either then, or on ſome day of that week, ſomething erning that ordinance, and the due preparation there-, and participation thereof, be taught; that, by the diliuſe of all means ſanctified of God to that end, both in ck and private, all may come better prepared to that enly feaſt.

hen the day is come for adminiſtration, the miniſter, g ended his ſermon and prayer, ſhall make a ſhort tation,

"Expreſſing

" Expreſſing the ineſtimable benefit we have by this ſa
" crament, together with the ends and uſe thereof: ſettin
" forth the great neceſſity of having our comforts an
" ſtrength renewed thereby in this our pilgrimage an
" warfare: how neceſſary it is that we come unto it wit
" knowledge, faith, repentance, love, and with hungerin
" and thirſting ſouls after Chriſt and his benefits: how gre
" the danger to eat and drink unworthily.

" Next, he is, in the name of Chriſt, on the one par
" to warn all ſuch as are ignorant, ſcandalous, profane, c
" that live in any ſin or offence againſt their knowledge c
" conſcience, that they preſume not to come to that ho
" table; ſhewing them, that he that eateth and drinke
" unworthily, eateth and drinketh judgment unto himſel
" and, on the other part, he is in an eſpecial manner to invi
" and encourage all that labour under the ſenſe of the bu
" den of their ſins, and fear of wrath, and deſire to rea
" out unto a greater progreſs in grace than yet they can a
" tain unto, to come to the Lord's table; aſſuring them,
" the ſame name, of eaſe, refreſhing, and ſtrength, to th
" weak and wearied ſouls."

After this exhortation, warning, and invitation, the tab being before decently covered, and ſo conveniently placed, th the communicants may orderly ſit about it, or at it, the mi ſter is to begin the action with ſanctifying and bleſſing the e ments of bread and wine ſet before him, (the bread in com and convenient veſſels, ſo prepared, that, being broken by hi and given, it may be diſtributed among the communicants; wine alſo in large cups,) having firſt, in a few words, ſhewed th thoſe elements, otherwiſe common, are now ſet apart and ſa tified to this holy uſe, by the word of inſtitution and pray

Let the words of inſtitution be read out of the Evangeli or out of the firſt Epiſtle of the Apoſtle Paul to the Co thians, chap. xi. 23. *I have received of the Lord*, &c. to 27th verſe, which the miniſter may, when he ſeeth requi explain and apply.

Let the prayer, thankſgiving, or bleſſing of the br and wine, be to this effect:

" With humble and hearty acknowledgment of the gr
" neſs of our miſery, from which neither man nor angel

able to deliver us, and of our great unworthineſs of the leaſt of all God's mercies; to give thanks to God for all his benefits, and eſpecially for that great benefit of our redemption, the love of God the Father, the ſufferings and merits of the Lord Jeſus Chriſt the Son of God, by which we are delivered; and for all means of grace, the word and ſacraments; and for this ſacrament in particular, by which Chriſt, and all his benefits, are applied and ſealed up unto us, which, notwithſtanding the denial of them unto others, are in great mercy continued unto us, after ſo much and long abuſe of them all.

To profeſs, that there is no other name under heaven by which we can be ſaved but the name of Jeſus Chriſt, by whom alone we receive liberty and life, have acceſs to the throne of grace, are admitted to eat and drink at his own table, and are ſealed up by his Spirit to an aſſurance of happineſs and everlaſting life.

Earneſtly to pray to God, the Father of all mercies, and God of all conſolation, to vouchſafe his gracious preſence, and the effectual working of his Spirit in us; and to ſanctify theſe elements both of bread and wine, and to bleſs his own ordinance, that we may receive by faith the body and blood of Jeſus Chriſt crucified for us, and ſo to feed upon him, that he may be one with us, and he one with him; that he may live in us, and we in him, and to him who hath loved us, and given himſelf for us."

All which he is to endeavour to perform with ſuitable affections, anſwerable to ſuch an holy action, and to ſtir up the like in the people.

The elements being now ſanctified by the word and prayer, the miniſter, being at the table, is to take the bread in his hand, and ſay, in theſe expreſſions, (or other the like, uſed by Chriſt or his apoſtle upon this occaſion:)

"According to the holy inſtitution, command, and example of our bleſſed Saviour Jeſus Chriſt, I take this bread; and, having given thanks, break it, and give it unto you;" (here the miniſter, who is alſo himſelf to communicate, is to break the bread, and give it to the communicants;) "*take ye, eat ye; this is the body of Chriſt which is broken for you: do this in remembrance of him.*"

In

In like manner the miniſter is to take the cup, and ſay, theſe expreſſions, (or other the like, uſed by Chriſt or t apoſtle upon the ſame occaſion:)

" According to the inſtitution, command, and example " our Lord Jeſus Chriſt, I take this cup, and give it un " you; (here he giveth it to the communicants;) *This cup* " *the new teſtament in the blood of Chriſt, which is ſhed* " *the remiſſion of the ſins of many: drink ye all of it.*"

After all have communcated, the miniſter may, in a fe words, put them in mind,

" Of the grace of God in Jeſus Chriſt, held forth in t " ſacrament; and exhort them to walk worthy of it."

The miniſter is to give ſolemn thanks to God,

" For his rich mercy, and invaluable goodneſs, vouchſaf " to them in that ſacrament; and to entreat for pard " for the defects of the whole ſervice, and for the gra " ous aſſiſtance of his good Spirit, whereby they may " enabled to walk in the ſtrength of that grace, as " cometh thoſe who have received ſo great pledges of " vation."

The collection for the poor is ſo to be ordered, that part of the publick worſhip be thereby hindered.

Of the Sanctification of the Lord's Day.

THE Lord's day ought to be ſo remembered before-ha as that all worldly buſineſs of our ordinary callings m be ſo ordered, and ſo timely and ſeaſonably laid aſide, they may not be impediments to the due ſanctifying of t day when it comes.

The whole day is to be celebrated as holy to the Lo both in publick and private, as being the Chriſtian ſabba To which end, it is requiſite that there be a holy ceſſa or reſting all that day from all unneceſſary labours; and abſtaining, not only from all ſports and paſtimes, but a from all worldly words and thoughts.

That the diet on that day be ſo ordered, as that neit ſervants be unneceſſarily detained from the publick wor of God, nor any other perſon hindered from the ſanctify that day.

T

That there be private preparations of every perſon and mily, by prayer for themſelves, and for God's aſſiſtance the miniſter, and for a bleſſing upon his miniſtry; and ſuch other holy exerciſes, as may further diſpoſe them to more comfortable communion with God in his publick ordinances.

That all the people meet ſo timely for publick worſhip, at the whole congregation may be preſent at the beginning, and with one heart ſolemnly join together in all parts the publick worſhip, and not depart till after the bleſſing.

That what time is vacant, between or after the ſolemn meetings of the congregation in publick, be ſpent in reading, meditation, repetition of ſermons; eſpecially by calling their families to an account of what they have heard, and catechiſing of them, holy conferences, prayer for a bleſſing on the publick ordinances, ſinging of pſalms, viſiting the ſick, relieving the poor, and ſuch like duties of piety, charity, and mercy, accounting the ſabbath a delight.

The Solemnization of Marriage.

Although marriage be no ſacrament, nor peculiar to the church of God, but common to mankind, and of publick reſt in every commonwealth; yet, becauſe ſuch as marry to marry in the Lord, and have ſpecial need of inſtruction, direction, and exhortation, from the word of God at their entering into ſuch a new condition, and of the bleſſing of God upon them therein, we judge it expedient that marriage be ſolemnized by a lawful miniſter of the word, that he may accordingly counſel them, and pray for a bleſſing upon them.

Marriage is to be betwixt one man and one woman only; and they, ſuch as are not within the degrees of conſanguinity or affinity prohibited by the word of God; and the parties are to be of years of diſcretion, fit to make their own choice, or, upon good grounds, to give their mutual conſent.

Before the ſolemnizing of marriage between any perſons, the purpoſe of marriage ſhall be publiſhed by the miniſter three ſeveral ſabbath-days, in the congregation, at the place or places of their moſt uſual and conſtant abode, reſpectively.

And

And of this publication the miniſter who is to join them in marriage ſhall have ſufficient teſtimony, before he proceed to ſolemnize the marriage.

Before that publication of ſuch their purpoſe, (if the parties be under age,) the conſent of the parents, or others under whoſe power they are, (in caſe the parents be dead,) is to be made known to the church officers of that congregation, to be recorded.

The like is to be obſerved in the proceedings of all others although of age, whoſe parents are living, for their firſt marriage.

And, in after marriages of either of thoſe parties, they ſhall be exhorted not to contract marriage without first acquainting their parents with it, (if with conveniency it may be done,) endeavouring to obtain their conſent.

Parents ought not to force their children to marry without their free conſent, nor deny their own conſent without juſt cauſe.

After the purpoſe or contract of marriage hath been thrice publiſhed, the marriage is not to be long deferred. Therefore the miniſter, having had convenient warning, and no thing been objected to hinder it, is publickly to ſolemnize in the place appointed by authority for publick worſhip, before a competent number of credible witneſſes, at ſome convenient hour of the day, at any time of the year, except on a day of publick humiliation. And we adviſe that it be not on the Lord's day.

And becauſe all relations are ſanctified by the word and prayer, the miniſter is to pray for a bleſſing upon them, to this effect:

"Acknowledging our ſins, whereby we have made ourſelves leſs than the leaſt of all the mercies of God, and provoked him to embitter all our comforts; earneſtly in the name of Chriſt, to entreat the Lord (whoſe preſence and favour is the happineſs of every condition, and ſweetens every relation) to be their portion, and to own and accept them in Chriſt, who are now to be joined in the honourable eſtate of marriage, the covenant of the God: and that, as he hath brought them together by providence, he would ſanctify them by his Spirit, give
"

them a new frame of heart fit for their new eſtate; enriching them with all graces whereby they may perform the duties, enjoy the comforts, undergo the cares, and reſiſt the temptations, which accompany that condition, as becometh Chriſtians."

The prayer being ended, it is convenient that the minier do briefly declare unto them out of the ſcripture,

"The inſtitution, uſe, and ends of marriage, with the conjugal duties which, in all faithfulneſs, they are to perform each to other; exhorting them to ſtudy the holy word of God, that they may learn to live by faith, and to be content in the midſt of all marriage cares and troubles, ſanctifying God's name, in a thankful, ſober, and holy uſe of all conjugal comforts; praying much with and for one another; watching over, and provoking each other to love and good works; and to live together as the heirs of the grace of life."

After ſolemn charging of the perſons to be married before the great God, who ſearcheth all hearts, and to whom they muſt give a ſtrict account at the laſt day, that if either of them know any cauſe, by precontract or otherwiſe, why they may not lawfully proceed to marriage, that they now diſcover it. The miniſter (if no impediment be acknowledged) ſhall cauſe firſt the man to take the woman by the right hand, ſaying theſe words:

I N. *do take thee* N. *to be my married wife: and do, in the preſence of God, and before this congregation, promiſe and covenant to be a loving and faithful huſband unto thee, until death ſhall ſeparate us by death.*

Then the woman ſhall take the man by the right hand, and ſay theſe words:

I N. *do take thee* N. *to be my married huſband: and I do, in the preſence of God, and before this congregation, promiſe and covenant to be a loving, faithful, and obedient wife unto him, until God ſhall ſeparate us by death.*

Then, without any further ceremony, the miniſter ſhall, in the face of the congregation, pronounce them to be huſband and wife, according to God's ordinance; and ſo conclude the action with prayer to this effect:

"That

"That the Lord would be pleaſed to accompany his
"ordinance with his bleſſing, beſeeching him to enrich
"perſons now married, as with other pledges of his lo
"ſo particularly with the comforts and fruits of marria
"to the praiſe of his abundant mercy, in and through Ch
"Jeſus."

A regiſter is to be carefully kept, wherein the names
the parties ſo married, with the time of their marriage,
forthwith to be fairly recorded in a book, provided for t
purpoſe, for the peruſal of all whom it may concern.

Concerning Viſitation of the Sick.

IT is the duty of the miniſter not only to teach the peo
committed to his charge in publick, but privately; a
particularly to admoniſh, exhort, reprove, and comfort the
upon all ſeaſonable occaſions, ſo far as his time, ſtrength,
perſonal ſafety, will permit.

He is to admoniſh them in time of health to prepare
death; and, for that purpoſe, they are often to confer w
their miniſter about the eſtate of their ſouls; and, in ti
of ſickneſs, to deſire his advice and help, timely and ſeaſ
ably, before their ſtrength and underſtanding fail them.

Times of ſickneſs and affliction are ſpecial opportuni
put into his hand by God to miniſter a word in ſeaſon
weary ſouls: becauſe then the conſciences of men are
ſhould be more awakened to bethink themſelves of their
ritual eſtate for eternity; and Satan alſo takes advant
then to load them more with ſore and heavy temptatio
therefore the miniſter, being ſent for, and repairing to
ſick, is to apply himſelf, with all tenderneſs and love,
adminiſter ſome ſpiritual good to his ſoul, to this effect.

He may, from the conſideration of the preſent ſickneſs,
ſtruct him out of ſcripture, that diſeaſes come not by cha
or by diſtempers of body only, but by the wiſe and ord
guidance of the good hand of God to every particular
ſon ſmitten by them. And that, whether it be laid upon
out of diſpleaſure for ſin, for his correction and amendm
or for trial and exerciſe of his graces, or for other ſpecial
excellent ends, all his ſufferings ſhall turn to his profit,

k together for his good, if he ſincerely labour to make
ctified uſe of God's viſitation, neither deſpiſing his cha-
ing, nor waxing weary of his correction.

f he ſuſpect him of ignorance, he ſhall examine him in
principles of religion, eſpecially touching repentance
faith; and, as he ſeeth cauſe, inſtruct him in the nature,
excellency, and neceſſity, of thoſe graces; as alſo touch-
the covenant of grace, and Chriſt the Son of God, the
diator of it; and concerning remiſſion of ſins by faith
im.

le ſhall exhort the ſick perſon to examine himſelf, to
ch and try his former ways, and his eſtate towards God.
nd if the ſick perſon ſhall declare any ſcruple, doubt, or
ptation that are upon him, inſtructions and reſolutions
be given to ſatisfy and ſettle him.

f it appear that he hath not a due ſenſe of his ſins, endea-
s ought to be uſed to convince him of his ſins, of the
t and deſert of them; of the filth and pollution which
ſoul contracts by them; and of the curſe of the law,
wrath of God, due to them; that he may be truly affected
and humbled for them: and withal make known the
ger of deferring repentance, and of neglecting ſalvation
ny time offered; to awaken his conſcience, and rouſe
up out of a ſtupid and ſecure condition, to apprehend
juſtice and wrath of God, before whom none can ſtand,
ne that, loſt in himſelf, layeth hold upon Chriſt by faith.
he hath endeavoured to walk in the ways of holineſs,
to ſerve God in uprightneſs, although not without many
gs and infirmities; or, if his ſpirit be broken with the
of ſin, or caſt down through want of the ſenſe of God's
ur; then it will be fit to raiſe him up, by ſetting before
the freeneſs and fulneſs of God's grace, the ſufficiency
ghteouſneſs in Chriſt, the gracious offers in the goſpel,
all who repent, and believe with all their heart in God's
y through Chriſt, renouncing their own righteouſneſs,
have life and ſalvation in him. It may be alſo uſeful to
him, that death hath in it no ſpiritual evil to be feared
oſe that are in Chriſt, becauſe ſin, the ſting of death, is
away by Chriſt, who hath delivered all that are his from
ondage of the fear of death, triumphed over the grave,

given

given us victory, is himself entered into glory to prepar
place for his people: so that neither life nor death shal
able to separate them from God's love in Christ, in wh
such are sure, though now they must be laid in the dust
obtain a joyful and glorious resurrection to eternal life.

Advice also may be given, as to beware of an ill-grou
ed persuasion on mercy, or on the goodness of his condi
for heaven, so to disclaim all merit in himself, and to
himself wholly upon God for mercy, in the sole merits
mediation of Jesus Christ, who hath engaged himself ne
to cast off them who in truth and sincerity come unto h
Care also must be taken that the sick person be not
down into despair, by such a severe representation of
wrath of God due to him for his sins, as is not molli
by a sensible propounding of Christ and his merit for a d
of hope to every penitent believer.

When the sick person is best composed, may be leas
sturbed, and other necessary offices about him least hin
ed, the minister, if desired, shall pray with him, and
him, to this effect:

"Confessing and bewailing of sin original and actual;
"miserable condition of all by nature, as being childre
"wrath, and under the curse; acknowledging that all
"eases, sicknesses, death, and hell itself, are the proper i
"and effects thereof; imploring God's mercy for the
"person, through the blood of Christ; beseeching that
"would open his eyes, discover unto him his sins, cause
"to see himself lost in himself, make known to him
"cause why God smiteth him, reveal Jesus Christ to his
"for righteousness and life; give unto him his Holy
"rit, to create and strengthen faith to lay hold upon C
"to work in him comfortable evidences of his love, to
"him against temptations, to take off his heart from
"world, to sanctify his present visitation, to furnish
"with patience and strength to bear it, and to give
"perseverance in faith to the end.

"That, if God shall please to add to his days, he w
"vouchsafe to bless and sanctify all means of his recov
"to remove the disease, renew his strength, and enable
"to walk worthy of God, by a faithful remembrance,

"dil

diligent obſerving of ſuch vows and promiſes of holineſs and obedience, as men are apt to make in times of ſickneſs, that he may glorify God in the remaining part of his life.

"And, if God have determined to finiſh his days by the preſent viſitation, he may find ſuch evidence of the pardon of all his ſins, of his intereſt in Chriſt, and eternal life by Chriſt, as may cauſe his inward man to be renewed, while his outward man decayeth; that he may behold death without fear, caſt himſelf wholly upon Chriſt without doubting, deſire to be diſſolved and to be with Chriſt, and ſo receive the end of his faith, the ſalvation of his ſoul, through the only merits and interceſſion of the Lord Jeſus Chriſt, our alone Saviour and all-ſufficient Redeemer."

The miniſter ſhall admoniſh him alſo (as there ſhall be uſe) to ſet his houſe in order, thereby to prevent inconveniencies; to take care for payment of his debts, and to make reſtitution or ſatisfaction where he hath done any wrong; to be reconciled to thoſe with whom he hath been at variance, and fully to forgive all men their treſpaſſes againſt him, as he expects forgiveneſs at the hand of God.

Laſtly, The miniſter may improve the preſent occaſion to exhort thoſe about the ſick perſon to conſider their own mortality, to return to the Lord, and make peace with him; while health to prepare for ſickneſs, death, and judgment; and all the days of their appointed time ſo to wait until their change come, that when Chriſt, who is our life, ſhall appear, they may appear with him in glory.

Concerning Burial of the Dead.

WHEN any perſon departeth this life, let the dead body, upon the day of burial, be decently attended from the houſe to the place appointed for publick burial, and there immediately interred, without any ceremony.

And becauſe the cuſtoms of kneeling down, and praying or towards the dead corpſe, and other ſuch uſages, in the place where it lies before it be carried to burial, are ſuperſtitious; and for that praying, reading, and ſinging, both in going to and at the grave, have been groſsly abuſed, are no

way beneficial to the dead, and have proved many wa hurtful to the living; therefore let all such things be la aside.

Howbeit, we judge it very convenient, that the Christia friends, which accompany the dead body to the place a pointed for publick burial, do apply themselves to medi tions and conferences suitable to the occasion; and that t minister, as upon other occasions, so at this time, if he present, may put them in remembrance of their duty.

That this shall not extend to deny any civil respects deferences at the burial, suitable to the rank and conditi of the party deceased, whiles he was living.

Concerning Publick solemn Fasting.

WHEN some great and notable judgments are eith inflicted upon a people, or apparently imminent, or some extraordinary provocations notoriously deserved; as so when some special blessing is to be sought and obtaine publick solemn fasting (which is to continue the whole d is a duty that God expecteth from that nation or people.

A religious fast requires total abstinence, not only from food, (unless bodily weakness do manifestly disable from he ing out till the fast be ended, in which case somewhat m be taken, yet very sparingly, to support nature, when re to faint,) but also from all worldly labour, discourses, a thoughts, and from all bodily delights, and such like, (althou at other times lawful,) rich apparel, ornaments, and such li during the fast; and much more from whatever is in the ture or use scandalous and offensive, as gaudish attire, la vious habits and gestures, and other vanities of either which we recommend to all ministers, in their places, gently and zealously to reprove, as at other times, so espec at a fast, without respect of persons, as there shall be occa

Before the publick meeting, each family and person a are privately to use all religious care to prepare their he to such a solemn work, and to be early at the congrega

So large a portion of the day as conveniently may be to be spent in publick reading and preaching of the w with singing of psalms, fit to quicken affections suitabl

a duty: but especially in prayer, to this or the like
ct:

Giving glory to the great Majesty of God, the Creator,
reserver, and supreme Ruler, of all the world, the better
affect us thereby with an holy reverence and awe of him:
knowledging his manifold, great, and tender mercies,
pecially to the church and nation, the more effectually
soften and abase our hearts before him: humbly con-
ssing of sins of all sorts, with their several aggravations;
stifying God's righteous judgments, as being far less than
r sins do deserve; yet humbly and earnestly imploring
s mercy and grace for ourselves, the church and nation,
r our king, and all in authority, and for all others for
om we are bound to pray, (according as the present
igent requireth,) with more special importunity and en-
gement than at other times: applying by faith the pro-
ses and goodness of God for pardon, help, and deliverance
m the evils felt, feared, or deserved; and for obtaining
blessings which we need and expect; together with a
ing up of ourselves wholly and for ever unto the Lord."
all these the ministers, who are the mouths of the people
God, ought so to speak from their hearts, upon serious
horough premeditation of them, that both themselves
heir people may be much affected, and even melted
y, especially with sorrow for their sins; that it may be
a day of deep humiliation and afflicting of the soul.
cial choice is to be made of such scriptures to be read,
such texts for preaching, as may best work the hearts
hearers to the special business of the day, and most dis-
hem to humiliation and repentance: insisting most on
particulars which each minister's observation and expe-
tells him are most conducing to the edification and
nation of that congregation to which he preacheth.
re the close of the publick duties, the minister is, in
and the people's names, to engage his and their hearts
he Lord's, with professed purpose and resolution to re-
hatever is amiss among them, and more particularly
s as they have been more remarkably guilty of; and
near unto God, and to walk more closely and faith-
th him in new obedience, than ever before.

He is alſo to admoniſh the people, with all importuni
that the work of that day doth not end with the publi
duties of it, but that they are ſo to improve the remain
of the day, and of their whole life, in reinforcing upon the
ſelves and their families in private all theſe godly affecti
and reſolutions which they profeſſed in publick, as that th
may be ſettled in their hearts for ever, and themſelves m
more ſenſibly find that God hath ſmelled a ſweet ſavour
Chriſt from their performances, and is pacified towa
them, by anſwers of grace, in pardoning of ſin, in remov
of judgments, in averting or preventing of plagues, and
conferring of bleſſings, ſuitable to the conditions and pr
ers of his people, by Jeſus Chriſt.

Beſides ſolemn and general faſts enjoined by authority,
judge that, at other times, congregations may keep day
faſting, as divine Providence ſhall adminiſter unto them
cial occaſion; and alſo that families may do the ſame, ſo
not on days wherein the congregation to which they do
long is to meet for faſting, or other publick duties of wor

Concerning the Obſervation of Days of Publ Thankſgiving.

WHEN any ſuch day is to be kept, let notice be g
of it, and of the occaſion thereof, ſome conve
time before, that the people may the better prepare th
ſelves thereunto.

The day being come, and the congregation (after pr
preparations) being aſſembled, the miniſter is to begin
a word of exhortation, to ſtir up the people to the dut
which they are met, and with a ſhort prayer for God's a
ance and bleſſing, (as at other conventions for publick
ſhip,) according to the particular occaſion of their mee

Let him then make ſome pithy narration of the delive
obtained, or mercy received, or of whatever hath occa
that aſſembling of the congregation, that all may bett
derſtand it, or be minded of it, and more affected wi

And, becauſe ſinging of pſalms is of all other the
proper ordinance for expreſſing of joy and thankſgivi
ſome pertinent pſalm or pſalms be ſung for that pu

fore or after the reading of some portion of the word itable to the present business.

Then let the minister, who is to preach, proceed to fur- er exhortation and prayer before his sermon, with special ference to the present work: after which, let him preach on some text of scripture pertinent to the occasion.

The sermon ended, let him not only pray, as at other times ter preaching is directed, with remembrance of the neces- ies of the Church, King, and State, (if before the sermon ey were omitted,) but enlarge himself in due and solemn ankſgiving for former mercies and deliverances; but more ecially for that which at the present calls them together give thanks: with humble petition for the continuance d renewing of God's wonted mercies, as need shall be, and sanctifying grace to make a right use thereof. And so, ving sung another psalm suitable to the mercy, let him miss the congregation with a blessing, that they may have me convenient time for their repast and refreshing.

But the minister (before their dismission) is solemnly to monish them to beware of all excess and riot, tending to uttony or drunkenness, and much more of these sins them- ves, in their eating and refreshing; and to take care that ir mirth and rejoicing be not carnal, but spiritual, which y make God's praise to be glorious, and themselves humble d sober; and that both their feeding and rejoicing may nder them more cheerful and enlarged, further to cele- te his praises in the midst of the congregation, when they rn unto it in the remaining part of that day.

When the congregation shall be again assembled, the like rse in praying, reading, preaching, singing of psalms, and ering up of more praise and thanksgiving, that is before ected for the morning, is to be renewed and continued, far as the time will give leave.

At one or both of the publick meetings that day a col- ion is to be made for the poor, (and in the like manner n the day of publick humiliation,) that their loins may ss us, and rejoice the more with us. And the people are e exhorted, at the end of the latter meeting, to spend residue of that day in holy duties, and testifications of istian love and charity one towards another, and of re-

joicing more and more in the Lord; as becometh th
who make the joy of the Lord their ſtrength.

Of Singing of Pſalms.

IT is the duty of Chriſtians to praiſe God publickly,
ſinging of pſalms together in the congregation, and a
privately in the family.

In ſinging of pſalms, the voice is to be tuneably and grav
ordered: but the chief care muſt be to ſing with underſtandi
and with grace in the heart, making melody unto the Lo

That the whole congregation may join herein, every
that can read is to have a pſalm-book; and all others,
diſabled by age or otherwiſe, are to be exhorted to learn
read. But for the preſent, where many in the congregat
cannot read, it is convenient that the miniſter, or ſome ot
fit perſon appointed by him and the other ruling officers,
read the pſalm, line by line, before the ſinging thereof.

AN

APPENDIX,

Touching Days and Places for Publick Worſh

THERE is no day commanded in ſcripture to be kept holy u
the goſpel but the Lord's day, which is the Chriſtian ſabbath
Feſtival-days, vulgarly called *Holy-days*, having no warrant in
word of God, are not to be continued.

Nevertheleſs, it is lawful and neceſſary, upon ſpecial emergent
caſions, to ſeparate a day or days for publick faſting or thankſgiv
as the ſeveral eminent and extraordinary diſpenſations of God's
vidence ſhall adminiſter cauſe and opportunity to his people.

As no place is capable of any holineſs, under pretence of whatſo
dedication or conſecration; ſo neither is it ſubject to ſuch pollu
by any ſuperſtition formerly uſed, and now laid aſide, as may re
it unlawful or inconvenient for Chriſtians to meet together the
for the publick worſhip of God. And therefore we hold it requi
that the places of publick aſſembling for worſhip among us ſhou
continued and employed to that uſe.

26 JU 57

FINIS.

THE FORM OF PRESBYTERIAL CHURCH-GOVERNMENT, AND OF ORDINATION OF MINISTERS;

AGREED UPON BY THE

ASSEMBLY OF DIVINES

AT

WESTMINSTER,

WITH THE ASSISTANCE OF

COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

AS

A Part of the Covenanted Uniformity in Religion betwixt the Churches of CHRIST in the Kingdoms of Scotland, England, and Ireland.

WITH

An Act of the General Assembly, *Anno* 1645, approving the same.

EZEK. xliii. 11. *And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof,---and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.*

EDINBURGH:
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MDCCXCIII.

BRITISH MUSEUM

ſſembly at EDINBURGH, *February* 10. 1645. *Seſſ.* 16.

ct of the General Aſſembly of the Kirk of Scotland, approving the Propoſitions concerning Kirk-government, and Ordination of Miniſters.

THE General Aſſembly being moſt deſirous and ſolicitous, not only of the eſtabliſhment and preſerva ion of the orm of Kirk-government in this kingdom, according to the ord of God, books of Diſcipline, acts of General Aſſemblies, d National Covenant, but alſo of an uniformity in Kirk-overnment betwixt theſe kingdoms, now more ſtraitly and rongly united by the late Solemn League and Covenant: d conſidering, that as in former times there did, ſo hereter there may ariſe, through the nearneſs of contagion, anifold miſchiefs to this kirk from a corrupt form of goernment in the kirk of England: likeas the precious oppority of bringing the kirks of Chriſt in all the three kingms to an uniformity in Kirk-government being the happiſs of the preſent times above the former; which may alſo, the bleſſing of God, prove an effectual mean, and a good ndation to prepare for a ſafe and well-grounded pacifican, by removing the cauſe from which the preſent preſſures d bloody wars did originally proceed: and now the Aſſembly ving thrice read, and diligently examined, the propoſitions reunto annexed) concerning the officers, aſſemblies, and vernment of the kirk, and concerning the ordination of niſters brought unto us, as the reſults of the long and rned debates of the Aſſembly of Divines ſitting at Weſtnſter, and of the treaty of uniformity with the Commiſners of this kirk there reſiding; after mature deliberation, after timeous calling upon, and warning of all, who have exceptions againſt the ſame, to make them known, that might receive ſatisfaction, doth agree to and approve propoſitions afore mentioned, touching Kirk-government Ordination; and doth hereby authorize the Commiſſioners his Aſſembly, who are to meet at Edinburgh, to agree to

and conclude in the name of this Assembly, an uniformity betwixt the kirks in both kingdoms, in the afore-mentioned particulars, so soon as the same shall be ratified, without any substantial alteration, by an ordinance of the honourable Houses of the Parliament of England; which ratification shall be timely intimate and made known by the Commissioners of this kirk residing at London. Provided always That this act be no ways prejudicial to the further discussion and examination of that article which holds forth, That the doctor or teacher hath power of the administration of the sacraments as well as the pastor; as also of the distinct rights and interests of presbyteries and people in the calling of ministers: but that it shall be free to debate and discuss these points, as God shall be pleased to give further light.

THE CONTENTS.

THE Preface.
Of the Church.
Of the Officers of the Church.
Pastors.
Other Church-governors.
Deacons.
Of particular Congregations.
Of the Officers of a particular Congregation.
Of the Ordinances in a particular Congregation.
Of Church-government, and the several sorts of Assemblies for the same.
Of the Power in common of all these Assemblies.
Of Congregational Assemblies, that is, the Meeting of the ruling Officers of a particular Congregation, for the government thereof.
Of Classical Assemblies.
Of Synodical Assemblies.
Of Ordination of Ministers.
Touching the Doctrine of Ordination.
Touching the Power of Ordination.
Concerning the Doctrinal Part of the Ordination of Ministers.
The Directory for the Ordination of Ministers.

THE FORM of Presbyterial Church-government.

THE PREFACE.

JESUS Christ, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace [a]; of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth, even for ever; having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him at his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all: he being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave officers necessary for the edification of his church, and perfecting of his saints [b].

[a] Isa. ix. 6, 7. [b] Matth. xxviii. 18, 19, 20. Eph. i. 20, 21, 22, 23. *Compared with* Dan. vii. 13, 14. *and* Psal. lxviii. 18.

Of the Church.

THERE is one general church visible, held forth in the new testament [a]. The

[a] 1 Cor. xii. 12, For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. V. 13. For by one Spirit are we all baptized into one

The ministry, oracles, and ordinances of the new testament, are given by Jesus Christ to the general church visible for the gathering and perfecting of it in this life, until his second coming [b].

Particular visible churches, members of the general church, are also held forth in the new testament [c]. Particular churches in the primitive times were made up of visible saints, *viz.* of such as, being of age, professed faith in Christ, and obedience unto Christ, according to the rules of faith and life taught by Christ and his apostles; and of their children [d].

one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. V. 28. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. [*Together with the rest of the Chapter.*]

[b] 1 Cor. xii. 28. [*See before.*] Eph. iv. 4. There is one body and one Spirit, even as ye are called in one hope of your calling; V. 5. One Lord, one faith, one baptism. *Compared with Verse* 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things. V. 11. And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; V. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: V. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. V. 15. But speaking the truth in love, may grow up unto him in all things, which is the head, even Christ: V. 16. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

[c] Gal. i. 21. Afterwards I came into the regions of Syria and Cilicia; V. 22. And was unknown by face unto the churches of Judea which were in Christ. Rev. i. 4. John to the seven churches which are in Asia: Grace be unto you and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne. V. 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. Rev. ii. 1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

[d] Acts ii. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission

Of the Officers of the Church.

THE officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased.

Others ordinary and perpetual, as pastors, teachers, and other church-governors and deacons.

Pastors.

THE pastor is an ordinary and perpetual officer in the church [e], propheſying of the time of the goſpel [f].

First,

f sins, and ye ſhall receive the ift of the Holy Ghoſt. V. 41. hen they that gladly received is word were baptized: and the me day there were added unto em about three thouſand ſouls. . 47. Praiſing God, and having vour with all the people. And e Lord added to the church ily ſuch as ſhould be ſaved. *mpared with* Acts v. 14. And lievers were the more added to e Lord, multitudes both of men nd women. 1 Cor. i. 2. Unto e church of God which is at orinth, to them that are ſanctid in Chriſt Jeſus, called to be ints, with all that in every place ll upon the name of Jeſus Chriſt ur Lord, both theirs and ours. *mpared with* 2 Corin. ix. 13. hiles by the experiment of this iniſtration they glorify God for our profeſſed ſubjection unto the ſpel of Chriſt, and for your liral diſtribution unto them, and to all men. Acts ii. 39. For the omiſe is unto you, and to your ildren, and to all that are afar , even as many as the Lord our od ſhall call. 1 Cor. vii. 14. For unbelieving huſband is ſanctid by the wife, and the unbelieving wife is ſanctified by the huſband; elſe were your children unclean, but now are they holy. Rom. xi. 16. For if the firſt-fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches. Mark x. 14. But when Jeſus ſaw it he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. *Compared with* Matth. xix. 13. Then were there brought unto him little children, that he ſhould put his hands on them and pray: and the diſciples rebuked them. V. 14. But Jeſus ſaid, Suffer little children, and forbid them not, to come unto me: for of ſuch is the kingdom of heaven. Luke xviii. 15. And they brought unto him alſo infants, that he would touch them: but when his diſciples ſaw it they rebuked them. V. 16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

[e] Jer. iii. 15. And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

V. 16.

First, It belongs to his office,

To pray for and with his flock, as the mouth of the people unto God [g], Acts vi. 2, 3, 4. and xx. 36. where preaching and prayer are joined as several parts of the same office [h]. The office of the elder (that is, the pastor) is to pray for the sick, even in private, to which a blessing is especially promised; much more therefore ought he to perform this in the publick execution of his office, as a part thereof [i].

To

V. 16. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. V. 17. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

[f] 1 Pet. v. 2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. V. 3. Neither as being lords over God's heritage, but being ensamples to the flock. V. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Eph. iv. 11. And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; V. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; V. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

[g] Acts vi. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. V. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. V. 4. But we will give ourselves continually to prayer, and to the ministry of the word. Acts xx. 36. And when he had thus spoken, he kneeled down, and prayed with them all.

[h] James v. 14. Is any man sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. V. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

[i] 1 Cor. xiv. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. V. 16. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing

To read the ſcriptures publickly; for the proof of which, 1. That the prieſts and Levites in the Jewiſh church were truſted with the publick reading of the word, is proved [k]. 2. That the miniſters of the goſpel have as ample a charge and commiſſion to diſpenſe the word, as well as other ordinances, as the prieſts and Levites had under the law, proved, Iſa. lxvi. 21. Mat. xxiii. 34. where our Saviour entitleth the officers of the new teſtament, whom he will ſend forth, by the ſame names of the teachers of the old [l].

Which propoſitions prove, that therefore (the duty being of a moral nature) it followeth by juſt conſequence, that the publick reading of the ſcriptures belongeth to the paſtor's office.

To feed the flock, by preaching of the word, according to which he is to teach, convince, reprove, exhort, and comfort [m].

To

underſtandeth not what thou reſt?

[k] Deuter. xxxi. 9. And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael. V. 10. And Moſes commanded them, ſaying, At the end of every ſeven years is the ſolemnity of the year of releaſe, in the feaſt of tabernacles. V. 11. When all Iſrael is come to appear before the Lord thy God in the place which he ſhall chooſe, thou ſhalt read this law before all Iſrael in their hearing. Neh. viii. 1. And all the people gathered themſelves together as one man, into the ſtreet that was before the water-gate, and they ſpake unto Ezra the ſcribe to bring the book of the law of Moſes, which the Lord had commanded to Iſrael. V. 2. And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month. V. 3. And he read therein—V. 13. And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

[l] Iſa. lxvi. 21. And I will alſo take of them for prieſts, and for Levites, ſaith the Lord. Matth. xxiii. 34 Wherefore, behold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify, and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city.

[m] 1 Tim. iii. 2. A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach. 2 Tim. iii. 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: V. 17. That the man of God may be

To catechiſe, which is a plain laying down the firſt principles of the oracles of God [n], or of the doctrine of Chriſt, and is part of preaching.

To diſpenſe other divine myſteries [o].

To adminiſter the ſacraments [p].

To bleſs the people from God, Numb. vi. 23, 24, 25, 26. *Compared with* Rev. xiv. 5. (where the ſame bleſſings, and perſons from whom they come, are expreſsly mentioned [q].

Iſa

be perfect, thoroughly furniſhed unto all good works. Tit. i. 9. Holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gainſayers.

[n] Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat.

[o] 1 Cor. iv. 1. Let a man ſo account of us as of the miniſters of Chriſt, and ſtewards of the myſteries of God. V. 2. Moreover, it is required in ſtewards that a man be found faithful.

[p] Mat. xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: V. 20. Teaching them to obſerve all things whatſoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Mark xvi. 15. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature. V. 16. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. 1 Cor. xi. 23. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſam night in which he was betraye took bread. V. 24. And, when h had given thanks, he brake it, an ſaid, Take, eat; this is my bod which is broken for you: this d in remembrance of me. V. 2 After the ſame manner alſo h took the cup, when he had ſup ped, ſaying, This cup is the ne teſtament in my blood: this d ye, as oft as ye drink it, in r membrance of me. *Compared wi* 1 Cor. x. 26. The cup of bleſſi which we bleſs, is it not the co munion of the blood of Chriſt? t bread which we break, is it not t communion of the body of Chri

[q] Numb. vi. 23. Speak un Aaron, and unto his ſons, ſayin On this wiſe ye ſhall bleſs t children of Iſrael, ſaying un them, V. 24. The Lord bleſs the and keep thee. V. 25. The Lo make his face to ſhine upon the —V. 26. The Lord lift up h countenance upon thee, and gi thee peace. *Compared with* Re i. 4. John to the ſeven church which are in Aſia: Grace be un you, and peace, from him whi is, and which was, and which to come; and from the ſeven S its which are before his thron V. 5. And from Jeſus Chriſt, w is the faithful witneſs, and t firſt-begotten of the dead, and t Prince of the kings of the ear

a. lxvi. 21. where, under the names of prieſts and Levites be continued under the goſpel, are meant evangelical aſtors, who therefore are by office to bleſs the people [r].

To take care of the poor [s].

And he hath alſo a ruling power over the flock as a aſtor [t].

Teacher

. lxvi. 21. And I will alſo take them for prieſts, and for Le-es, ſaith the Lord.

Deut. x. 8. At that time the rd ſeparated the tribe of Levi, bear the ark of the covenant the Lord, to ſtand before the rd, to miniſter unto him, and to ſs in his name, unto this day. Cor. xiii. 14. The grace of the rd Jeſus Chriſt, and the love of d, and the communion of the ly Ghoſt, be with you all. nen. Eph. i. 2. Grace be to , and peace, from God our her, and from the Lord Jeſus riſt.

Acts xi. 30. Which alſo they , and ſent it to the elders by hands of Barnabas and Saul. s iv. 34. Neither was there any ong them that lacked: for as ny as were poſſeſſors of lands ouſes ſold them, and brought prices of the things that were , V. 35. And laid them down he apoſtles' feet; and diſtribu-was made unto every man ording as he had need. V. 36. Joſes, who by the apoſtles was amed Barnabas, (which is, be-interpreted, The ſon of con-tion,) a Levite, and of the ntry of Cyprus, V. 37. Having , ſold it, and brought the ey, and laid it at the apoſtles' Acts vi. 2. Then the twelve d the multitude of the diſ-s unto them, and ſaid, It is reaſon that we ſhould leave ord of God and ſerve tables. V. 3. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs. V. 4. But we will give ourſelves continually to prayer, and to the miniſtry of the word. 1 Cor. xvi. 1. Now, concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. V. 2. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come. V. 3. And when I come, whomſoever ye ſhall approve by your letters, them will I ſend to bring your liberality unto Jeruſalem. V. 4. And if it be meet that I go alſo, they ſhall go with me. Gal. ii. 9. And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we ſhould go unto the Heathen, and they unto the circumciſion. V. 10. Only they would that we ſhould remember the poor; the ſame which I alſo was forward to do.

[r] 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine. Acts xx. 17. And from Miletus he ſent to Epheſus, and called the elders of the church. V. 28. Take heed, therefore, unto yourſelves,

Teacher or Doctor.

THE ſcripture doth hold out the name and title o teacher, as well as of the paſtor [u].

Who is alſo a miniſter of the word, as well as the paſto and hath power of adminiſtration of the ſacraments.

The Lord having given different gifts, and diverſe exe ciſes according to theſe gifts, in the miniſtry of the word [w] though theſe different gifts may meet in, and according be exerciſed by, one and the ſame miniſter [x], yet, where ſeveral miniſters in the ſame congregation, they may deſigned to ſeveral employments, according to the differe gif

yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. 1 Theſſ. v. 12. And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you. Heb. xiii. 7. Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation. V. 17. Obey them that have the rule over you, and ſubmit yourſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief; for that is unprofitable for you.

[u] 1 Cor. xii. 28. And God hath ſet ſome in the church; firſt, apoſtles; ſecondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diverſities of tongues. Eph. iv. 11. And he gave ſome, apoſtles, and ſome, prophets, and ſome, evangeliſts, and ſome, paſtors and teachers.

[w] Rom. xii. 6. Having th gifts, differing according to t grace that is given to us, wheth prophecy, let us propheſy accor ing to the proportion of faith V. 7. Or miniſtry, let us wait our miniſtering; or he that teac eth, on teaching; V. 8. Or that exhorteth, on exhortatio he that giveth, let him do it wi ſimplicity; he that ruleth, wi diligence; he that ſheweth mer with cheerfulneſs. 1 Cor. xii. Now, concerning ſpiritual gi brethren, I would not have y ignorant. V. 4. Now there diverſities of gifts, but the ſa Spirit. V. 5. And there are diff ences of adminiſtrations, but ſame Lord. V. 6. And there diverſities of operations, but i the ſame God which worketh in all. V. 7. But the manife tion of the Spirit is given to ev man to profit withal.

[x] 1 Cor. xiv. 3. But he that p pheſieth ſpeaketh unto men edification, and exhortation, comfort. 2 Tim. iv. 2. Pre the word, be inſtant in ſeaſon, of ſeaſon; reprove, rebuke, hort, with all long-ſuffering doctr

gifts in which each of them doth most excel [y]. And he that doth more excel in exposition of scriptures, in teaching sound doctrine, and in convincing gainsayers, than he doth in application, and is accordingly employed therein, may be called a teacher, or doctor, (the places alledged by the notation of the word do prove the proposition.) Nevertheless, where is but one minister in a particular congregation, he is to perform, so far as he is able, the whole work of the ministry [z].

A teacher, or doctor, is of most excellent use in schools and universities; as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors.

Other Church-governors.

AS there were in the Jewish church elders of the people joined with the priests and Levites in the government of the church [a], so Christ, who hath instituted government, and

doctrine. Tit. i. 9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.

[y] [*See in letter* [w] *immediately preceding.*] 1 Pet. iv. 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. V. 11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

[z] 2 Tim. iv. 2. Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. Tit. i. 9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. vi. 2. And they that have believing masters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

[a] 2 Chron. xix. 8. Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. V. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. V. 10. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, and statutes and judgments, ye shall even warn them, that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

[b] Rom.

and governors ecclesiastical in the church, hath furnished some in his church, beside the ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the church [b]. Which officers reformed churches commonly call Elders.

Deacons.

THE scripture doth hold out deacons as distinct officers in the church [c];

Whose office is perpetual [d]. To whose office it belongs not to preach the word, or administer the sacraments, but to take special care in distributing to the necessities of the poor [e].

Of particular Congregations.

IT is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one assembly ordinarily for publick worship. When believers multiply

[b] Rom. xii. 7. Or ministry, let us wait on our ministering; or he that teacheth, on teaching; V. 8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 1 Cor. xii. 28. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues.

[c] Phil. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons. 1 Tim. iii. 8. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

[d] 1 Tim. iii. 8. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. [*See before in the Bible to* V. 15.] Acts vi. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. V. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. V. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. V. 4. But we will give ourselves continually to prayer, and to the ministry of the word.

[e] Acts vi. 1,—4. [*See before in the letter* d.]

multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties [f].

The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them; which moral tye is perpetual; for Christ came not to destroy the law, but to fulfil it [g].

Secondly, The communion of saints must be so ordered, as may stand with the most convenient use of the ordinances, and discharge of moral duties, without respect of persons [h].

Thirdly, The pastor and people must so nearly cohabit together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of

[f] 1 Cor. xiv. 26.—Let all things be done to edifying. V. 33. For God is not the author of confusion, but of peace, as in all churches of the saints. V. 40. Let all things be done decently and in order.

[g] Deut. xv. 7. If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother. V. 11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land. Matth. xxii. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself. Mat. v. 17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

[h] 1 Cor. xiv. 26.—Let all things be done to edifying. Heb. x. 24. And let us consider one another, to provoke unto love, and to good works: V. 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching. James ii. 1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. V. 2. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment.—

[i] Prov.

Of the Officers of a particular Congregation.

FOR officers in a ſingle congregation, there ought to be one at the leaſt, both to labour in the word and doctrine, and to rule [i].

It is alſo requiſite that there ſhould be others to join in government [k].

And likewiſe it is requiſite that there be others to take ſpecial care for the relief of the poor [l].

The number of each of which is to be proportioned according to the condition of the congregation.

Theſe officers are to meet together at convenient and ſet times, for the well-ordering of the affairs of that congregation, each according to his office.

It is moſt expedient that, in theſe meetings, one whoſe office is to labour in the word and doctrine, do moderate in their proceedings [m].

Of the Ordinances in a particular Congregation.

THE ordinances in a ſingle congregation are, prayer, thankſgiving, and ſinging of pſalms [n], the word read, (although there follow no immediate explication of what is read,) the word expounded and applied, catechiſing, the ſacraments adminiſtered, collection made for the poor, diſmiſſing the people with a bleſſing.

O

[i] Prov. xxix. 18. Where there is no viſion the people periſh: but he that keepeth the law happy is he. 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine. Heb. xiii. 7. Remember them which have the rule over you, who have ſpoken unto you the word of God; whoſe faith follow, conſidering the end of their converſation.

[k] 1 Cor. xii. 28. And God hath ſet ſome in the church; firſt, apoſtles; ſecondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

[l] Acts vi. 2. Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God and ſerve tables. V. 3. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs.

[m] 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine.

[n] 1 Tim. ii. 1. I exhort, therefore, that, firſt of all, ſupplica-

tions

f Church-government, and the ſeveral ſorts of Aſſemblies for the ſame.

HRIST hath inſtituted a government, and governors eccleſiaſtical in the church: to that purpoſe, the apoſtles immediately receive the keys from the hand of Jeſus iſt, and did uſe and exerciſe them in all the churches of world upon all occaſions.

And Chriſt hath ſince continually furniſhed ſome in his rch with gifts of government, and with commiſſion to cute the ſame, when called thereunto.

t is lawful, and agreeable to the word of God, that the rch be governed by ſeveral ſorts of aſſemblies, which are gregational, claſſical, and ſynodical.

the Power in common of all theſe Aſſemblies.

is lawful, and agreeable to the word of God, that the everal aſſemblies before mentioned have power to con-, and call before them any perſon within their ſeveral nds, whom the eccleſiaſtical buſineſs which is before them concern [o].

They

, prayers, interceſſions, and g of thanks, be made for all 1 Cor. xiv. 15. What is it ? I will pray with the ſpirit, will pray with the under-ing alſo: I will ſing with the and I will ſing with the un-anding alſo. V. 16. Elſe, thou ſhalt bleſs with the how ſhall he that occupieth oom of the unlearned ſay at thy giving of thanks, ſee-e underſtandeth not what ayeſt? Mat. xviii. 15. Moreover, if rother ſhall treſpaſs againſt go and tell him his fault en thee and him alone: if ll hear thee, thou haſt gain-brother. V. 16. But if he ot hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. V. 17. And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. V. 18. Verily I ſay unto you, Whatſoever ye ſhall bind on earth ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth ſhall be looſed in heaven. V. 19. Again, I ſay unto you, That if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven. V. 20. For where two or three are gathered together in my name, there am I in the midſt of them.

[o] Heb.

They have power to hear and determine ſuch cauſes a differences as do orderly come before them.

It is lawful, and agreeable to the word of God, that all ſaid aſſemblies have ſome power to diſpenſe church-cenſu

Of Congregational Aſſemblies, that is, the Me ing of the ruling Officers of a particular C gregation, for the Government thereof.

THE ruling officers of a particular congregation h power, authoritatively, to call before them any m ber of the congregation, as they ſhall ſee juſt occaſion.

To enquire into the knowledge and ſpiritual eſtate of ſeveral members of the congregation.

To admoniſh and rebuke.

Which three branches are proved by Heb. xiii. 17. 1 Th v. 12, 13. Ezek. xxxiv. 4. [p].

Authoritative ſuſpenſion from the Lord's table, of a pe not yet caſt out of the church, is agreeable to the ſcript

Firſt, Becauſe the ordinance itſelf muſt not be profa

Secondly, Becauſe we are charged to withdraw from t that walk diſorderly.

Thirdly, Becauſe of the great ſin and danger, both to that comes unworthily, and alſo to the whole church [q].

[p] Heb. xiii. 17. Obey them that have the rule over you, and ſubmit yourſelves: for they watch for your ſouls as they that muſt give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 1 Theſſ. v. 12. And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; V. 13. And to eſteem them very highly in love for their works' ſake. And be at peace among yourſelves. Ezek. xxxiv. 4. The diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up that which was bro neither have ye brought again which was driven away, ne have ye ſought that which loſt; but with force and cruelty have ye ruled them.

[q] Mat. vii. 6. Give not which is holy unto the dogs, ther caſt ye your pearls b ſwine, leſt they trample them der their feet, and turn again rend you. 2 Theſſ. iii. 6. we command you, brethre the name of our Lord Jeſus C that ye withdraw yourſelves every brother that walketh derly, and not after the tra which ye received of us.

ere was power and authority, under the old teſtament, to eep unclean perſons from holy things [r].

The like power and authority, by way of analogy, con- nues under the new teſtament.

The ruling officers of a particular congregation have wer authoritatively to ſuſpend from the Lord's table a rſon not yet caſt out of the church:

Firſt, Becauſe thoſe who have authority to judge of, and mit, ſuch as are fit to receive the ſacrament, have autho- y to keep back ſuch as ſhall be found unworthy.

Secondly, Becauſe it is an eccleſiaſtical buſineſs of ordinary actice belonging to that congregation.

When congregations are divided and fixed, they need all utual help one from another, both in regard of their in- nſical weakneſſes and mutual dependence, as alſo in re- rd of enemies from without.

Of Claſſical Aſſemblies.

THE ſcripture doth hold out a preſbytery in a church [s].

A preſbytery conſiſteth of miniſters of the word, and h other publick officers as are agreeable to and warranted by

d if any man obey not our word his epiſtle, note that man, and e no company with him, that may be aſhamed. V. 15. Yet nt him not as an enemy, but noniſh him as a brother. 1 Cor. 7. Wherefore, whoſoever ſhall this bread, and drink this cup he Lord unworthily, ſhall be ty of the body and blood of Lord. *See on to the end of the pter. Compared with* Jude, 23. And others ſave with fear, ing them out of the fire; ha- even the garment ſpotted by eſh. 1 Tim. v. 22. Lay hands enly on no man, neither be aker of other men's ſins: keep elf pure.

Lev. xiii. 5. And the prieſt look on him the ſeventh day: behold, if the plague in his fight be at a ſtay, and the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more. Numb. ix. 7. And thoſe men ſaid unto him, We are de- filed by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed ſeaſon among the children of Iſrael? 2 Chron. xxiii. 19. And he ſet the porters at the gates of the houſe of the Lord, that none that was unclean in any thing ſhould enter in.

[s] 1 Tim. iv. 14. Neglect not the gift that is in thee, which was gi- ven thee by prophecy, with the laying on of the hands of the pre- bytery. Acts xv. 2. When, there- fore, Paul and Barnabas had no ſmall diſſenſion and diſputation

by the word of God to be church-governors, to join wi
the ministers in the governme.. of the church [t].

The scripture doth hold forth, that many particular co
gregations may be under one presbyterial government.

This proposition is proved by instances:

I. *First*, Of the church of Jerusalem, which consisted
more congregations than one, and all these congregatio
were under one presbyterial governmeit.

This appeareth thus:

First, The church of Jerusalem consisted of more co
gregations than one, as is manifest:

1*st*, By the multitude of believers mentioned in diver
both before the dispersion of the believers there, by mea
of the persecution [u]; and also after the dispersion [w].

2*dly*,

with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. V. 4. And when they were come to Jerusalem they were received of the church, and of the apostles and elders; and they declared all things that God had done with them. V. 6. And the apostles and elders came together for to consider of this matter.

[t] Rom. xii. 7. Or ministry, let us wait on our ministering; or he that teacheth, on teaching; V. 8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 1 Cor. xii. 28. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues.

[u] Acts viii. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which

was at Jerusalem; and they w
all scattered abroad through
the regions of Judea and Samar
except the apostles. Acts i.
And in those days Peter stood
in the midst of the disciples,
said, (the number of the na
together were about an hund
and twenty.) Acts ii. 41. T
they that gladly received his w
were baptized: and the same
there were added unto them ab
three thousand souls. V. 46.
they continuing daily with one
cord in the temple, and break
bread from house to house,
eat their meat with gladness
singleness of heart, V. 47.
sing God, and having favour
all the people. And the L
added to the church daily suc
should be saved. Acts iv. 4. H
beit, many of them which h
the word believed; and the n
ber of the men was about
thousand. Acts v. 14. And b
vers were the more added
the Lord, multitudes both of
and women. Acts vi. 1. A
those days, when the numb
the disciples was multiplied,

2*dly*, By the many apostles and other preachers in the church of Jerusalem. And if there were but one congregation there, then each apostle preached but seldom [x]; which will not consist with Acts vi. 2.

3*dly*, The diversity of languages among the believers, mentioned both in the second and sixth chapters of the Acts, doth argue more congregations than one in that church.

Secondly, All those congregations were under one presbyterial government; because, 1*st*, They were one church [y].

2*dly*, The elders of the church are mentioned [z].

3*dly*, The

rose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. V. 7. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith.

[w] Acts ix. 31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. Acts xii. 24. But the word of God grew and multiplied. Acts xi. 20. And when they heard it they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.

[x] Acts vi. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Acts viii. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Acts ii. 47. Praising God, and having favour with all the people: and the Lord added unto the church daily such as should be saved. *Compared with* Acts v. 11. And great fear came upon all the church, and upon as many as heard these things. Acts xii. 5. Peter, therefore, was kept in prison: but prayer was made without ceasing of the church unto God for him. Acts xv. 4. And when they were come to Jerusalem they were received of the church, and of the apostles and elders; and they declared all things that God had done with them.

[z] Acts xi. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Acts xv. 4. And when they were come to Jerusalem they were received of the church, and of the apostles and elders; and they declared all things that God had done with them. V. 6. And the apostles and elders came together to consider of this matter. V. 22. Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. Acts xxi. 17. And when we were come

3*dly*, The apoſtles did the ordinary acts of preſbyters, a preſbyters in that kirk; which proveth a preſbyterial church before the diſperſion, Acts vi.

4*thly*, The ſeveral congregations in Jeruſalem being on church, the elders of that church are mentioned as meeting together for acts of government[a]; which proves that thoſ ſeveral congregations were under one preſbyterial govern ment.

And whether theſe congregations were fixed or not fixed in regard of officers or members, it is all one as to the truth of the propoſition.

Nor doth there appear any material difference betwixt th ſeveral congregations in Jeruſalem and the many congrega tions now in the ordinary condition of the church, as to th point of fixedneſs required of officers or members.

Thirdly, Therefore the ſcripture doth hold forth, tha many congregations may be under one preſbyterial gover ment.

II. *Secondly*, By the inſtance of the church of Epheſus; fo

Firſt, That there were more congregations than one in th church of Epheſus appears by Acts xx. 31.[b], where is mentio of Paul's continuance at Epheſus in preaching for the ſpa of three years; and Acts xix. 18, 19, 20. where the ſpeci effect of the word is mentioned[c]; and ver. 10. and 17. of t ſam

to Jeruſalem the brethren receiv ved us gladly. V. 18. And the day following Paul went in with us unto James; and all the elders were preſent.

[a] Acts xi. 30. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Acts xv. 4. And when they were come to Jeruſalem they were received of the church, and of the apoſtles and elders; and they declared all things that God had done with them. V. 6. And the apoſtles and elders came together for to conſider of this matter. V. 22. Then it pleaſed the apoſtles and elders, with the whole church, to ſend choſen men of their o company to Antioch, with P and Barnabas; namely, Judas named Barſabas, and Silas, ch men among the brethren. A xxi. 17. And when we were co to Jeruſalem the brethren re ved us gladly. V. 18. And the following Paul went in with u James; and all the elders w preſent. *And ſo forward.*

[b] Acts xx. 31. Therefore wat and remember that, by the ſp of three years, I ceaſed not warn every one night and with tears.

[c] Acts xix. 18. And many believed came, and confeſſed, ſhe

ſame chapter, where is a diſtinction of Jews and Greeks [d]; and 1 Cor. xvi. 8, 9. where is a reaſon of Paul's ſtay at Epheſus until Pentecoſt [e]; and ver. 19. where is mention of a particular church in the houſe of Aquila and Priſcilla then at Epheſus [f], as appears, Acts xviii. 19, 24, 26 [g]. All which laid together, doth prove that the multitudes of believers did make more congregations than one in the church of Epheſus.

Secondly, That there were many elders over theſe many congregations, as one flock, appeareth [h].

Thirdly, That theſe many congregations were one church, and that they were under one preſbyterial government appeareth [i].

Of

hewed their deeds. V. 19. Many alſo of them which uſed curious rts brought their books toge-ber, and burned them before all nen: and they counted the price f them, and found it fifty thou-nd pieces of ſilver. V. 20. So ightily grew the word of God, nd prevailed.

[d] Acts xix. 10. And this conti-ued by the ſpace of two years; o that all they which dwelt in ſia heard the word of the Lord eſus, both Jews and Greeks. V. 17. nd this was known to all the ews and Greeks alſo dwelling at pheſus; and fear fell on them ll, and the name of the Lord Je-s was magnified.

[e] 1 Cor. xvi. 8. But I will tarry Epheſus until Pentecoſt. V. 9. or a great door and effectual is pened unto me, and there are any adverſaries.

[f] 1 Cor. xvi. 19. The churches Aſia ſalute you. Aquila and riſcilla ſalute you much in the ord, with the church that is in eir houſe.

[g] Acts xviii. 19. And he came Epheſus, and left them there: t he himſelf entered into the nagogue, and reaſoned with the Jews. V. 24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the ſcriptures, came to Epheſus. V. 26. And he began to ſpeak boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

[h] Acts xx. 17. And from Miletus he ſent to Epheſus, and called the elders of the church. V. 25. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more. V. 28. Take heed, therefore, unto yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. V. 30. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. V. 36. And, when he had thus ſpoken, he kneeled down, and prayed with them all. V. 37. And they all wept ſore, and fell on Paul's neck, and kiſſed him.

[i] Rev. ii. 1. Unto the angel of the church of Epheſus write;

Of Synodical Aſſemblies.

THE ſcripture doth hold out another ſort of aſſemblies for the government of the church, beſide claſſical and congregational, all which we call *Synodical* [k].

Paſtors and teachers, and other church-governors, (as alſo other fit perſons, when it ſhall be deemed expedient,) are members of thoſe aſſemblies which we call *Synodical*, where they have a lawful calling thereunto.

Synodical aſſemblies may lawfully be of ſeveral ſorts, as provincial, national, and oecumenical.

It is lawful, and agreeable to the word of God, that there be a ſubordination of congregational, claſſical, provincial, and national aſſemblies, for the government of the church.

Of Ordination of Miniſters.

UNDER the head of Ordination of Miniſters is to be conſidered, either the doctrine of ordination, or the power of it.

Touching

Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks; V. 2. I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them which ſay they are apoſtles, and are not, and haſt found them lyars. V. 3. And haſt borne, and haſt patience, and for my name's ſake haſt laboured, and haſt not fainted. V. 4. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love. V. 5. Remember, therefore, from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent. V. 6. But this thou haſt, that thou hateſt the deeds of the Nicolaitanes, which I alſo hate. *Joined with* Acts xx. 17, 28. [*See in letter* h.]

[k] Acts xv. 2. When, therefore, Paul and Barnabas had no ſmall diſſention and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion. V. 6. And the apoſtles and elders came together for to conſider of this matter. V. 22. Then it pleaſed the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas; namely, Judas ſurnamed Barſabas, and Silas, chief men among the brethren: V. 23. And wrote letters by them after this manner; The apoſtles, and elders, and brethren, ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

1 John

Touching the Doctrine of Ordination.

NO man ought to take upon him the office of a minister of the word without a lawful calling [l].

Ordination is always to be continued in the church [m].

Ordination is the solemn setting apart of a person to some publick church office [n].

Every

[l] John iii. 27. John answered and said, A man can receive nothing, except it be given him from heaven. Rom. x. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? V. 15. And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Jer. xiv. 14. Then the Lord said unto me, The prophets prophesy lyes in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision, and divination, and a thing of nought, and the deceit of their heart. Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

[m] Tit. i. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. 1 Tim. v. 21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. V. 22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

[n] Numb. viii. 10. And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites: V. 11. And Aaron shall offer the Levites before the Lord, for an offering of the children of Israel; that they may execute the service of the Lord. V. 14. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. V. 19. And I have given the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. V. 22. And after that went the Levites in to do their service in the tabernacle of the congregation, before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them. Acts vi. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. V. 5. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parme-

Every minister of the word is to be ordained by imposition of hands and prayer, with fasting, by those preaching presbyters to whom it doth belong [o].

It is agreeable to the word of God, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge [p].

He that is to be ordained minister must be duly qualified, both for life and ministerial abilities, according to the rules of the apostles [q].

He is to be examined and approved by those by whom he is to be ordained [r].

No

nas, and Nicholas a proselyte of Antioch: V. 16. Whom they set before the apostles; and, when they had prayed, they laid their hands on them.

[o] 1 Tim. v. 22. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Acts xiv. 23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Acts xiii. 3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

[p] Acts xiv. 23. [*See before.*] Tit. i. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. V. 28. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

[q] 1 Tim. iii. 2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: V. 3. Not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler; not covetous: V. 4. One that ruleth well his own house, having his children in subjection with all gravity: V. 5. (For if a man know not how to rule his own house, how shall he take care of the church of God?) V. 6. Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Tit. i. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. V. 6. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly: V. 7. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; V. 8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate; V. 9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

[r] 1 Tim. iii. 7. Moreover, he must have a good report of them which

No man is to be ordained a minister for a particular congregation, if they of that congregation can shew just cause of exception against him [s].

Touching the Power of Ordination.

ORdination is the act of a presbytery [t].

The power of ordering the whole work of ordination is in the whole presbytery, which, when it is over more congregations than one, whether those congregations be fixed or not fixed in regard of officers or members, it is indifferent as to the point of ordination [u].

It is very requisite that no single congregation, that can conveniently associate, do assume to itself all and sole power of ordination:

1. Because there is no example in scripture that any single congregation, which might conveniently associate, did assume itself all and sole power in ordination; neither is there any rule which may warrant such a practice.

2. Because there is in scripture example of an ordination by a presbytery over divers congregations; as in the church of Jerusalem, where were many congregations: these many congregations were under one presbytery, and this presbytery did ordain.

The preaching presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain, for those congregations within their bounds respectively.

Concerning

ch are without; lest he fall reproach, and the snare of the l. V. 10. And let these also be proved; then let them the office of a deacon, being d blameless. 1 Tim. v. 22. hands suddenly on no man, er be partaker of other men's keep thyself pure.

Tim. iii. 2. A bishop then be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Tit. i. 7. For a bishop must be blameless, as the steward of God.

[t] 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

[u] 1 Tim. iv. 14. [*See in letter* [t].]

Concerning the Doctrinal Part of Ordination of Miniſters.

1. NO man ought to take upon him the office of a miniſter of the word without a lawful calling [w].

2. Ordination is always to be continued in the church [x].

3. Ordination is the ſolemn ſetting apart of a perſon to ſome publick church office [y].

4. Every miniſter of the word is to be ordained by impoſition of hands and prayer, with faſting, by theſe preaching preſbyters to whom it doth belong [z].

5. The power of ordering the whole work of ordination is in the whole preſbytery, which, when it is over more congregations than one, whether thoſe congregations be fixed or not fixed in regard of officers or members, it is indifferent as to the point of ordination [a].

6. It is agreeable to the word, and very expedient, that ſuch as are to be ordained miniſters, be deſigned to ſome particular church, or other miniſterial charge [b].

7. He that is to be ordained miniſter muſt be duly qualified, both for life and miniſterial abilities, according to the rules of the apoſtle [c].

8. He is to be examined and approved by thoſe by whom he is to be ordained [d].

9. No man is to be ordained a miniſter for a particular congregation, if they of that congregation can ſhew juſt cauſe of exception againſt him [e].

10. Preaching preſbyters orderly aſſociated, either in city or neighbouring villages, are thoſe to whom the impoſition of hands doth appertain, for thoſe congregations within their bounds reſpectively [f].

11.

[w] *See before in letter* [l].
[x] *See before in letter* [m].
[y] *See before in letter* [n].
[z] *See before in letter* [o].
[a] *See before in letter* [u].
[b] *See before in letter* [p].
[c] *See before in letter* [q].
[d] *See before in letter* [r].
[e] *See before in letter* [s].
[f] 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery.

11. In extraordinary cases, something extraordinary may be done, until a settled order may be had, yet keeping as near as possibly may be to the rule [g].

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of ordination for the present supply of ministers.

The Directory for the Ordination of Ministers.

IT being manifest by the word of God, that no man ought to take upon him the office of a minister of the gospel, until he be lawfully called and ordained thereunto; and that the work of ordination is to be performed with all due care, wisdom, gravity, and solemnity, we humbly tender these Directions, as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the presbytery, for any place, must address himself to the presbytery, and bring with him a testimonial of his taking the Covenant of the three kingdoms; of his diligence and proficiency in his studies; what degrees he hath taken in the university, and what hath been the time of his abode there; and withal of his age, which is to be twenty-four years; but especially of his life and conversation.

2. Which

[g] 2 Chron. xxix. 34. But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. V. 35. And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order. V. 36. And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly. 2 Chron. xxx. 2. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. V. 3. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. V. 4. And the thing pleased the king and all the congregation. V. 5. So they established a decree, to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such a sort as it was written.

2. Which being considered by the presbytery, they are to proceed to enquire touching the grace of God in him, and whether he be of such holiness of life as is requisite in a minister of the gospel; and to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy ministry; and, in particular, his fair and direct calling to that place.

The Rules for Examination are these:

"(1.) That the party examined be dealt withal in a brotherly way, with mildness of spirit, and with special respect to the gravity, modesty, and quality of every one.

"(2.) He shall be examined touching his skill in the original tongues, and his trial to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latin; and if he be defective in them, enquiry shall be made more strictly after his other learning, and whether he hath skill in logick and philosophy.

"(3.) What authors in divinity he hath read, and is best acquainted with; and trial shall be made in his knowledge of the grounds of religion, and of his ability to defend the orthodox doctrine contained in them against all unsound and erroneous opinions, especially these of the present age, of his skill in the sense and meaning of such places of scripture as shall be proposed unto him, in cases of conscience, and in the chronology of the scripture, and the ecclesiastical history.

"(4.) If he hath not before preached in publick with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the presbytery such a place of scripture as shall be given him.

(5.) He shall also, within a competent time, frame a discourse in Latin, upon such a common-place or controversy in divinity as shall be assigned to him, and exhibit to the presbytery such thesis as express the sum thereof, and maintain a dispute upon them.

"(6.) He shall preach before the people, the presbytery or some of the ministers of the word appointed by them being present.

"(7.) The proportion of his gifts in relation to the place unto which he is called shall be considered.

"(8.) Besides

"(8.) Beſide the trial of his gifts in preaching, he ſhall undergo an examination in the premiſſes two ſeveral days, "and more, if the preſbytery ſhall judge it neceſſary.

"(9.) And as for him that hath formerly been ordained "a miniſter, and is to be removed to another charge, he "ſhall bring a teſtimonial of his ordination, and of his abilities and converſation, whereupon his fitneſs for that place "ſhall be tried by his preaching there; and (if it ſhall be "judged neceſſary) by a further examination of him."

3. In all which he being approved, he is to be ſent to the church where he is to ſerve, there to preach three ſeveral days, and to converſe with the people, that they may have trial of his gifts for their edification, and may have time and occaſion to enquire into, and the better to know, his life and converſation.

4. In the laſt of theſe three days appointed for the trial of his gifts in preaching, there ſhall be ſent from the preſbytery to the congregation a publick intimation in writing, which ſhall be publickly read before the people, and after affixed to the church-door, to ſignify, that ſuch a day a competent number of the members of that congregation, nominated by themſelves, ſhall appear before the preſbytery, to give their conſent and approbation to ſuch a man to be their miniſter; or otherwiſe, to put in, with all Chriſtian diſcretion and meekneſs, what exceptions they have againſt him. And if, upon the day appointed, there be no juſt exception againſt him, but the people give their conſent, then the preſbytery ſhall proceed to ordination.

5. Upon the day appointed for ordination, which is to be performed in that church where he that is to be ordained is to ſerve, a ſolemn faſt ſhall be kept by the congregation, that they may the more earneſtly join in prayer for a bleſſing upon the ordinance of Chriſt, and the labours of his ſervant for their good. The preſbytery ſhall come to the place, and at leaſt three or four miniſters of the word ſhall be ſent thither from the preſbytery; of which one appointed by the preſbytery ſhall preach to the people concerning the office and duty of miniſters of Chriſt, and how the people ought to receive them for their work's ſake.

6. After

6. After the ſermon, the miniſter who hath preached ſhall, in the face of the congregation, demand of him who is now to be ordained, concerning his faith in Chriſt Jeſus, and his perſuaſion of the truth of the reformed religion, according to the ſcripture; his ſincere intentions and ends in deſiring to enter into this calling; his diligence in praying, reading, meditation, preaching, miniſtering the ſacraments, diſcipline, and doing all miniſterial duties towards his charge; his zeal and faithfulneſs in maintaining the truth of the goſpel, and unity of the church, againſt error and ſchiſm; his care that himſelf and his family may be unblameable, and examples to the flock; his willingneſs and humility, in meekneſs of ſpirit, to ſubmit unto the admonitions of his brethren, and diſcipline of the church; and his reſolution to continue in his duty againſt all trouble and perſecution.

7. In all which having declared himſelf, profeſſed his willingneſs, and promiſed his endeavours, by the help of God; the miniſter likewiſe ſhall demand of the people concerning their willingneſs to receive and acknowledge him as the miniſter of Chriſt; and to obey and ſubmit unto him, as having rule over them in the Lord; and to maintain, encourage, and aſſiſt him in all the parts of his office.

8. Which being mutually promiſed by the people, the preſbytery, or the miniſters ſent from them for ordination, ſhall ſolemnly ſet him apart to the office and work of the miniſtry, by laying their hands on him, which is to be accompanied with a ſhort prayer or bleſſing, to this effect:

"Thankfully acknowledging the great mercy of God in "ſending Jeſus Chriſt for the redemption of his people, "and for his aſcenſion to the right hand of God the Father, "and thence pouring out his Spirit, and giving gifts unto "men, apoſtles, evangeliſts, prophets, paſtors, and teachers, "for the gathering and building up of his church; and for "fitting and inclining this man to this great work *; to entreat him to fit him with his Holy Spirit, to give him (whom "in his name we thus ſet apart to this holy ſervice) to fulfil the work of his miniſtry in all things, that he may both "ſave himſelf, and his people committed to his charge."

* Here let them impoſe hands on his head.

2. T

9. This or the like form of prayer and bleſſing being ended, let the miniſter who preached briefly exhort him to conſider of the greatneſs of his office and work, the danger of negligence both to himſelf and his people, the bleſſing which will accompany his faithfulneſs in this life, and that to come; and withal exhort the people to carry themſelves to him, as to their miniſter in the Lord, according to their ſolemn promiſe made before. And ſo by prayer commending both him and his flock to the grace of God, after ſinging of a pſalm, let the aſſembly be diſmiſſed with a bleſſing.

10. If a miniſter be deſigned to a congregation, who hath been formerly ordained preſbyter according to the form of ordination which hath been in the church of England, which we hold for ſubſtance to be valid, and not to be diſclaimed by any who have received it; then, there being a cautious proceeding in matters of examination, let him be admitted without any new ordination.

11. And in caſe any perſon already ordained miniſter in Scotland, or in any other reformed church, be deſigned to another congregation in England, he is to bring from that church to the preſbytery here, within which that congregation is, a ſufficient teſtimonial of his ordination, of his life and converſation while he lived with them, and of the cauſes of his removal; and to undergo ſuch a trial of his fitneſs and ſufficiency, and to have the ſame courſe held with him in other particulars, as is ſet down in the rule immediately going before, touching examination and admiſſion.

12. That records be carefully kept in the ſeveral preſbyteries, of the names of the perſons ordained, with their teſtimonials, the time and place of their ordination, of the preſbyters who did impoſe hands upon them, and of the charge to which they are appointed.

13. That no money or gift of what kind ſoever ſhall be received from the perſon to be ordained, or from any on his behalf, for ordination, or ought elſe belonging to it, by any of the preſbytery, or any appertaining to any of them, upon what pretence ſoever.

Thus far of ordinary Rules, and course of Ordination, in the ordinary way; that which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigences, while we cannot have any presbyteries formed up to their whole power and work, and that many ministers are to be ordained for the service of the armies and navy, and to many congregations where there is no minister at all; and where (by reason of the publick troubles) the people cannot either themselves enquire and find out one who may be a faithful minister for them, or have any with safety sent unto them, for such a solemn trial as was before mentioned in the ordinary rules; especially when there can be no presbytery near unto them to whom they may address themselves, or which may come or send to them a fit man to be ordained in that congregation, and for that people; and yet notwithstanding, it is requisite that ministers be ordained for them by some, who, being set apart themselves for the work of the ministry, have power to join in the setting apart others, who are found fit and worthy. In those cases, until, by God's blessing, the aforesaid difficulties may be in some good measure removed, let some godly ministers in or about the city of London be designed by publick authority, who, being associated, may ordain ministers for the city and the vicinity, keeping as near to the ordinary rules forementioned as possibly they may; and let this association be for no other intent or purpose, but only for the work of ordination.

2. Let the like association be made by the same authority in great towns, and the neighbouring parishes in the several counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen, or appointed for the service of the armies or navy, be ordained, as aforesaid, by the associated ministers of London, or some others in the country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the ministry of any congregation, who cannot enjoy liberty to have a trial of his parts and abilities, and desire the help of such ministers so associated, for the better furnishing of them with such a person as by them shall be judged fit for the service of that church and people.

26 JU 57

FINIS.

THE

DIRECTORY

FOR

FAMILY-WORSHIP,

APPROVED BY THE

GENERAL ASSEMBLY

OF THE

CHURCH OF SCOTLAND,

FOR

PIETY and UNIFORMITY in Secret and Private WORSHIP, and mutual EDIFICATION.

WITH

an Act of the General Assembly, *Anno* 1647, for observing the same.

EDINBURGH:
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MDCCXCIII.

Assembly at EDINBURGH, *August* 24. 1647. *Sess.* 10.

Act for observing the Directions of the General Assembly for secret and private Worship and mutual Edification; and censuring such as neglect Family-worship.

THE General Assembly, after mature deliberation, doth approve the following Rules and Directions for cherishing piety, and preventing division and schism; and doth appoint ministers and ruling elders in each congregation to take special care that these Directions be observed and followed; as likewise, that presbyteries and provincial synods enquire and make trial whether the said Directions be duly observed in their bounds; and to reprove or censure (according to the quality of the offence) such as shall be found to be reproveable or censureable therein. And to the end that these Directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of Family-worship, the Assembly doth further require and appoint ministers and ruling elders to make diligent search and enquiry, in the congregations committed to their charge respectively, whether there be among them any family or families which use to neglect this necessary duty; and if any such family be found, the head of the family is to be first admonished privately to amend his fault; and, in case of his continuing therein, he is to be gravely and sadly reproved by the session: after which reproof, if he be found still to neglect Family-worship, let him be, for his obstinacy in such an offence, suspended and debarred from the Lord's supper, as being justly esteemed unworthy to communicate therein, till he amend

BRITISH MUSEUM

DIRECTION

DIRECTIONS

OF THE

GENERAL ASSEMBLY,

Concerning ſecret and private Worſhip, and mutual Edification; for cheriſhing Piety, for maintaining Unity, and avoiding Schiſm and Diviſion.

BEſides the publick worſhip in congregations, mercifully eſtabliſhed in this land in great purity, it is expedient nd neceſſary that ſecret worſhip of each perſon alone, and ivate worſhip of families, be preſſed and ſet up; that, with ional reformation, the profeſſion and power of godlineſs, th perſonal and domeſtick, be advanced.

I. And firſt, for ſecret worſhip, it is moſt neceſſary, that ery one apart, and by themſelves, be given to prayer and editation, the unſpeakable benefit whereof is beſt known them who are moſt exerciſed therein; this being the an whereby, in a ſpecial way, communion with God is tertained, and right preparation for all other duties ob-ned: and therefore it becometh not only paſtors, within eir ſeveral charges, to preſs perſons of all ſorts to per-m this duty morning and evening, and at other occa-ns; but alſo it is incumbent to the head of every family have a care, that both themſelves, and all within their arge, be daily diligent herein.

II. The ordinary duties comprehended under the exerciſe piety, which ſhould be in families, when they are convened that effect, are theſe: Firſt, Prayer and praiſes performed h a ſpecial reference, as well to the publick condition of kirk of God and this kingdom, as to the preſent caſe of family, and every member thereof. Next, Reading of ſcriptures, with catechiſing in a plain way, that the under-ndings of the ſimpler may be the better enabled to profit er the publick ordinances, and they made more capable

to

to understand the scriptures when they are read: togethe with godly conferences tending to the edification of all th members in the most holy faith: as also, admonition and re buke, upon just reasons, from those who have authority i the family.

III. As the charge and office of interpreting the holy scrip tures is a part of the ministerial calling, which none (how ever otherwise qualified) should take upon him in any place but he that is duly called thereunto by God and his kirk; s in every family where there is any that can read, the hol scriptures should be read ordinarily to the family; and it commendable that thereafter they confer, and by way c conference make some good use of what hath been read an heard. As, for example, if any sin be reproved in the wor read, use may be made thereof to make all the family ci cumspect and watchful against the same; or if any judgme be threatened, or mentioned to have been inflicted, in th portion of scripture which is read, use may be made to mak all the family fear, lest the same or a worse judgment bef them, unless they beware of the sin that procured it: an finally, if any duty be required, or comfort held forth in promise, use may be made to stir up themselves to empl Christ for strength to enable them for doing the command duty, and to apply the offered comfort. In all which t master of the family is to have the chief hand; and a member of the family may propone a question or dou for resolution.

IV. The head of the family is to take care that none the family withdraw himself from any part of family-worshi and, seeing the ordinary performance of all the parts of mily-worship belongeth properly to the head of the fami the minister is to stir up such as are lazy, and train up su as are weak, to a fitness for these exercises; it being alwa free to persons of quality to entertain one approved by t presbytery for performing family-exercise. And in other milies, where the head of the family is unfit, that anoth constantly residing in the family, approved by the minist and session, may be employed in that service, wherein the nister and session are to be countable to the presbytery. A if a minister, by divine Providence, be brought to any fam

t is requiſite that at no time he convene a part of the fa-ily for worſhip, ſecluding the reſt, except in ſingular caſes, ſpecially concerning theſe parties which (in Chriſtian pru-ence) need not, or ought not, to be imparted to others.

V. Let no idler, who hath no particular calling, or va-rant perſon under pretence of a calling, be ſuffered to erform worſhip in families, to or for the ſame; ſeeing per-ons tainted with errors, or aiming at diviſion, may be ready after that manner) to creep into houſes, and lead captive lly and unſtable ſouls.

VI. At family-worſhip a ſpecial care is to be had that ach family keep by themſelves; neither requiring, inviting, or admitting perſons from diverſe families, unleſs it be oſe who are lodged with them, or at meals, or otherwiſe ith them upon ſome lawful occaſion.

VII. Whatſoever have been the effects and fruits of meet-gs of perſons of diverſe families in the times of corruption trouble, (in which caſes many things are commendable, hich otherwiſe are not tolerable,) yet, when God hath eſſed us with peace and purity of the goſpel, ſuch meetings perſons of diverſe families (except in caſes mentioned in eſe Directions) are to be diſapproved, as tending to the nderance of the religious exerciſe of each family by itſelf, the prejudice of the publick miniſtry, to the rending of e families of particular congregations, and (in progreſs of me) of the whole kirk. Beſides many offences which may me thereby, to the hardening of the hearts of carnal men, d grief of the godly.

VIII. On the Lord's day, after every one of the family apart, d the whole family together, have ſought the Lord (in oſe hands the preparation of men's hearts are) to fit them the publick worſhip, and to bleſs to them the publick or-nances, the maſter of the family ought to take care that within his charge repair to the publick worſhip, that he d they may join with the reſt of the congregation: and the blick worſhip being finiſhed, after prayer, he ſhould take account what they have heard; and thereafter, to ſpend reſt of the time which they may ſpare in catechiſing, and ſpiritual conferences upon the word of God: or elſe (going art) they ought to apply themſelves to reading, medita-

tion

tion, and ſecret prayer, that they may confirm and increa
their communion with God; that ſo the profit which th
found in the publick ordinances may be cheriſhed and pr
moved, and they more edified unto eternal life.

IX. So many as can conceive prayer ought to make u
of that gift of God; albeit thoſe who are rude and weak
may begin at a ſet form of prayer, but ſo as they be n
ſluggiſh in ſtirring up in themſelves (according to their dai
neceſſities) the ſpirit of prayer, which is given to all the ch
dren of God in ſome meaſure: to which effect, they ought
be more fervent and frequent in ſecret prayer to God, f
enabling of their hearts to conceive, and their tongues
expreſs, convenient deſires to God for their family. An
in the mean time, for their greater encouragement, let the
materials of prayer be meditated upon, and made uſe
as followeth:

"Let them confeſs to God how unworthy they are
"come in his preſence, and how unfit to worſhip his Majeſt
"and therefore earneſtly aſk of God the ſpirit of prayer.

"They are to confeſs their ſins, and the ſins of the
"mily; accuſing, judging, and condemning themſelves f
"them, till they bring their ſouls to ſome meaſure of tr
"humiliation.

"They are to pour out their ſouls to God, in the nam
"of Chriſt, by the Spirit, for forgiveneſs of ſins; for gra
"to repent, to believe, and to live ſoberly, righteouſly, a
"godly; and that they may ſerve God with joy and
"light, walking before him.

"They are to give thanks to God for his many merci
"to his people, and to themſelves, and eſpecially for
"love in Chriſt, and for the light of the goſpel.

"They are to pray for ſuch particular benefits, ſpiritu
"and temporal, as they ſtand in need of for the time, (wh
"ther it be morning or evening,) as anent health, ſickne
"proſperity, or adverſity.

"They ought to pray for the kirk of Chriſt in gener
"for all the reformed kirks, and for this kirk in particul
"and for all that ſuffer for the name of Chriſt; for all o
"ſuperiors, the king's majeſty, the queen, and their childre
"for the magiſtrates, miniſters, and whole body of t

"congregatio

congregation whereof they are members, as well for their neighbours absent in their lawful affairs, as for those that are at home.

"The prayer may be closed with an earnest desire that God may be glorified in the coming of the kingdom of his Son, and in doing of his will, and with assurance that themselves are accepted, and what they have asked according to his will shall be done."

X. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business, hinderances, notwithstanding the mockings of Atheists and profane men; in respect of the great mercies of God to his land, and of his severe corrections wherewith lately he hath exercised us. And, to this effect, persons of eminency (and all elders of the kirk) not only ought to stir up themselves and families to diligence herein, but also to concur effectually, that in all other families, where they have power and charge, the said exercises be conscionably performed.

XI. Besides the ordinary duties in families, which are above mentioned, extraordinary duties, both of humiliation and thanksgiving, are to be carefully performed in families, when the Lord, by extraordinary occasions, (private or public,) calleth for them.

XII. Seeing the word of God requireth, that we should consider one another to provoke unto love and good works; therefore, at all times, and specially in this time, wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot; every member of this kirk ought to stir up themselves, and one another, to the duties of mutual edification, by instruction, admonition, rebuke; exhorting one another to manifest the grace of God in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world; by comforting the feeble-minded, and praying with or for one another. Which duties respectively are to be performed upon special occasions offered by divine Providence; as namely, when under any calamity, fears, or great difficulty, counsel or comfort is sought; or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joining one or two more in the

the admonition, according to the rule of Christ; that in t
mouth of two or three witnesses every word may be es
blished.

XIII. And, because it is not given to every one to spe
a word in season to a wearied or distressed conscience, it
expedient, that a person (in that case) finding no ease, aft
the use of all ordinary means, private and publick, have th
address to their own pastor, or some experienced Christia
but if the person troubled in conscience be of that conditi
or of that sex, that discretion, modesty, or fear of scand
requireth a godly, grave, and secret friend to be prese
with them in their said address, it is expedient that such
friend be present.

XIV. When persons of diverse families are brought tog
ther by divine Providence, being abroad upon their partic
lar vocations, or any necessary occasions; as they would ha
the Lord their God with them whithersoever they go, th
ought to walk with God, and not neglect the duties of pray
and thanksgiving, but take care that the same be perform
by such as the company shall judge fittest. And that th
likewise take heed that no corrupt communication proce
out of their mouths, but that which is good, to the use of e
fying, that it may minister grace to the hearers.

The drift and scope of all these Directions is no other, b
that, upon the one part, the power and practice of godlin
amongst all the ministers and members of this kirk, acco
ing to their several places and vocations, may be cherish
and advanced; and all impiety and mocking of religious e
ercises suppressed: and, upon the other part, that, under t
name and pretext of religious exercises, no such meetin
or practices be allowed as are apt to breed error, scand
schism, contempt, or misregard of the publick ordinances a
ministers, or neglect of the duties of partiuclar callings,
such other evils as are the works, not of the Spirit, but
the flesh, and are contrary to truth and peace.

26 JU 57

A. KE

FINIS.

TABLE

Of the chief Matters contained in the CONFESSION of FAITH and LARGER CATECHISM.

Con. signifies *the Confeſſion of Faith.* The firſt number denotes the Chapter, the following figures denote the Paragraphs.

Cat. ſignifies *the Larger Catechiſm*, and the figures denote the numbers of the Queſtions.

A.

Acceptance. The perſons of believers are accepted as righteous in the ſight of God only for the obedience and ſatisfaction of Chriſt, *Con.* xi. 1. *Cat.* 70. Which is imputed to them by God, and received by faith, *Con.* xi. 1. *Cat.* 70, 71, 72. How their good works are accepted in Chriſt, *Con.* xvi. 6. Acceptance in prayer through Chriſt and his mediation, *Cat.* 180.

Acceſs. No acceſs unto the preſence of God without the Mediator Jeſus Chriſt, *Con.* xii. *Cat.* 39, 55, 181. Who hath purchaſed for believers under the goſpel a greater boldneſs of acceſs to the throne of grace than believers under the law did ordinarily partake of, *Con.* xx. 1.

Actions. God orders and governs all the actions of his creatures by his moſt wiſe and holy providence, according to his infallible foreknowledge and immutable decree, *Con.* v. 1. *Cat.* 18. See *Providence.*

Actual ſins proceed from the original corruption of nature, *Con.* vi. 4. *Cat.* 25. See *Sin.*

Admonition of the church, *Con.* xxx. 4.

Adoption, the nature and privileges of it, *Con.* xii. *Cat.* 74.

Adultery, a juſt ground of divorce, *Con.* xxiv. 5, 6.

Aggravations of ſin, *Cat.* 151.

Amen, the meaning of it, *Cat.* 196.

Angels, God's decree concerning them, *Con.* iii. 3, 4. *Cat.* 13. How created, *Cat.* 16. God's providence towards them, *Cat.* 19. They are all employed at his pleaſure in the adminiſtrations of his power, mercy, and juſtice, *ib.* Not to be worſhipped, *Con.* xxi. 2. *Cat.* 105.

Antichriſt, what, *Con.* xxv. 6. The Pope is Antichriſt, *ib.*

Antiquity, no pretence for uſing the devices of men in the worſhip of God, *Cat.* 109.

Anxiety about the things of this life, ſinful, *Cat.* 105, 136, 142.

The Apocrypha, not being of divine inſpiration, is of no authority in the church, *Con.* i. 3.

Immodeſt Apparel, forbidden, *Cat.* 139.

Aſcenſion of Chriſt, *Con.* viii. 4. *Cat.* 53. Aſſembly. See *Councils.*

Publick Aſſemblies for the worſhip of God not to be careleſsly or wilfully neglected, *Con.* xxi. 6.

Assurance of grace and salvation, attainable in this life, *Con.* xviii. 1, 2. *Cat.* 80. Without extraordinary revelation, *Con.* xviii. 3. *Cat.* 80. Upon what it is founded, *Con.* iii. 8. xviii. 2. *Cat.* 80. It is strengthened by good works, *Con.* xvi. 2. Believers may want it, *Con.* xviii. 3. *Cat.* 80, 172. They may have it diminished and intermitted; and be deprived of comfort, and the light of God's countenance, *Con.* xi. 5. xvii. 3. xviii. 4. *Cat.* 81. But they are never utterly destitute of that seed of God, and life of faith and love, *&c.* out of which assurance may, by the Spirit, be in due time revived, *Con.* xviii. 4. *Cat.* 81. And by which, in the mean time, they are supported from utter despair, *ib.* It is the duty of all to endeavour after assurance, *Con.* xviii. 3. And to pray for it, *Cat.* 194. The fruits of it, it inclines not to looseness, *Con.* xviii. 3.

Atheism, the denying or not having a God, *Cat.* 105.

Attributes of God, *Con.* ii. 1, 2. *Cat.* 7, 8, 101.

B.

Baptism, what, *Con.* xxviii. 1, 2. *Cat.* 165. To continue to the end of the world, *Con.* xxviii. 1. *Cat.* 176. But once to be administered to any person, *Con.* xxviii. 7. *Cat.* 177. By whom, *Con.* xxvii. 4. xxviii. 2. *Cat.* 176. To whom, *Con.* xxviii. 4. *Cat.* 166. Dipping not necessary in baptism; but it may be rightly administered by sprinkling, *Con.* xxviii. 3. Baptism not necessary to salvation, yet it is a sin to neglect it, *Con.* xxviii. 5. The efficacy of it, *Con.* xxviii. 6. How to be improved, *Cat.* 167. Wherein it agrees with the Lord's supper, *Cat.* 176. And wherein they differ, *Cat.* 177.

Believers. See *Faith, Justification, Acceptance, Adoption, Sanctification, Union, Communion, Liberty, Works, Perseverance, Assurance.*

Benefits which the members of the invisible church enjoy by Christ, *Cat.* 65. The benefits of Christ's mediation, *Cat.* 57, 58.

The Body of Christ, how present in the sacrament, *Con.* xxix. 7. *Cat.* 170.

The mystical Body of Christ. True believers are members of Christ's mystical body, *Con.* xxix. 1. *Cat.* 168. Which is the whole number of the elect that have been, are, or shall be united to Christ as their head, *Con.* xxv. 1. What that union is, *Cat.* 66. See *Communion.*

The bodies of the elect after death, and at the resurrection, *Con.* xxxii. 2, 3. *Cat.* 86, 87. Of the wicked, *ib.*

Lascivious Books not to be read, *Cat.* 139.

C.

Calling. See *Effectual Calling.* To have a lawful calling, and to be diligent in it, is a duty, *Cat.* 141.

Vows of Celibacy unlawful, *Con.* xxii. 7. *Cat.* 139.

Censures of the church, what, *Con.* xxx. 2, 4. Their use, *Con.* xxx. 3. Who are to be proceeded against by the censures of the church, *Con.* xx. 4. xxix. 8. xxx. 2. They are to be managed according to the nature of the crime, and the demerit of the person, *Con.* xxx. 4. Penitent sinners are to be absolved from censures, *Con.* xxx. 2.

Censuring. Rash, harsh, and partial censuring, sinful, *Cat.* 145.

Ceremonial law. See *Law.*

Charity towards our neighbour, wherein it consists, *Cat.* 135, 141, 144, 147. What contrary to it, *Cat.* 136, 142, 145, 148. Giving and lending freely according to our ability, and the necessities of others, is a duty, *Con.* xxvi. 2. *Cat.* 141.

Charms, unlawful, *Cat.* 113.

Chastity, *Cat.* 138.

Children that die in infancy, how saved, *Con.* x. 3. The children of such as profess the true religion are members of the visible church, *Con.* xxv. 2. *Cat.* 62. And are to be baptized, *Con.* xxviii. 4. *Cat.* 166.

Christ, why so called, *Cat.* 42. Is the only Mediator between God and man, *Con.* viii. 1. *Cat.* 36. Who being very God, of one substance, and equal with the Father, *Con.* viii. 2. *Cat.* 11, 36. In the fulness of time became man, *Con.* viii. 2. *Cat.* 36, 37. The necessity of his being God and man, *Cat.* 38, 39, 40. He was ordained by God from eternity to be Mediator, *Con.* viii. 1. He was sanctified and anointed with the Holy Spirit to execute the office of Mediator, *Con.* viii. 3. *Cat.* 42. To which he was called by the Father, *Con.* viii. 3. And willingly undertook and discharged it, *Con.* iv. 8. By his perfect obedience and sacrifice of himself he purchased reconciliation and eternal life for all the elect, *Con.* viii. 5. *Cat.* 38. To whom, in all ages, the benefits of his mediation are effectually applied, *Con.* viii. 6, 8. Christ's offices of prophet, priest, king, *Cat.* 43, 44, 45. See *Acceptance*, *Access*, *Body of Christ*, *Church*, *Death of Christ*, *Exaltation*, *Expiation*, *Humiliation*, *Imputation*, *Intercession*, *Judge*, *Merit*, *Messiah*, *Name of Christ*, *Personal Union*, *Propitiation*, *Reconciliation*, *Redemption*, *Resurrection*, *Righteousness*, *Sacrifice*, *Salvation*, *Satisfaction*, *Surety*.

Christian liberty. See *Liberty*.

The Church is the object of God's special providence, *Con.* v. 7. *Cat.* 63. Christ the only head of it, *Con.* viii. 1. xxv. 6. The catholick church invisible, what, *Con.* xxv. 1. *Cat.* 64. Given to Christ from all eternity, *Con.* viii. 1. The benefits which the members of it enjoy by Christ, *Cat.* 65, 66, 69, 82, 83, 86, 90. The catholick church visible, what, *Con.* xxv. 2. *Cat.* 62. Out of it no ordinary possibility of salvation, *Con.* xxv. 2. Its privileges, *Con.* xxv. 3. *Cat.* 63. Particular churches more or less pure, *Con.* xxv. 4. The purest subject to mixture and error, *Con.* xxv. 5. There shall always be a church on earth to worship God according to his will, *ib.*

Church-censures. See *Censures*.

Church-government, appointed by the Lord Jesus in the hand of church-officers, distinct from the civil magistrate, *Con.* xxx. 1. *Cat.* 45, 108. But they are not exempted from obedience to the magistrate, *Con.* xxiii. 4. They have the power of the keys committed to them, *Con.* xxx. 2. What that power is, and its use, *Con.* xxx. 2, 3, 4. They are not to be opposed in the lawful exercise of their powers upon pretence of Christian liberty, *Con.* xx. 4. See *Councils*. There are some circumstances concerning church-government, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, *Con.* i. 6.

Circumcision, one of the ordinances by which the covenant of grace was administered under the law, *Con.* vii. 5. *Cat.* 34.

Civil magistrate, or civil powers. See *Magistrate.*

The Ten Commandments are the sum of the moral law, *Con.* xix. 2. *Cat.* 98. They are a perfect rule of righteousness, *Con.* xix. 2. Rules for understanding them, *Cat.* 99. The preface explained, *Cat.* 101. The first commandment, *Cat.* 103,—106.
The second, *Cat.* 107,—110.
The third, *Cat.* 111,—114.
The fourth, *Cat.* 115,—121.
The fifth, *Cat.* 123,—133.
The sixth, *Cat.* 134,—136.
The seventh, *Cat.* 137,—139.
The eighth, *Cat.* 140,—142.
The ninth, *Cat.* 143,—145.
The tenth, *Cat.* 146,—148.
The sum of the first four commandments, which contain our duty to God, *Cat.* 102. The sum of the other six, which contain our duty to man, *Cat.* 122. No man is able to keep the commandments of God perfectly, *Cat.* 149.

The Communion. See *The Lord's Supper.*

Communion of saints, wherein it consists, *Con.* xxvi. 1, 2. The enjoyment of it is one of the privileges of the visible church, *Cat.* 63. In the Lord's supper communicants testify their mutual love and fellowship each with other, *Cat.* 168. That sacrament being a bond and pledge of believers' communion with Christ, and with each other, as members of his mystical body, *Con.* xxix. 1. The communion of saints doth not infringe a man's property in his goods and possessions, *Con.* xxvi. 3.

Communion which the elect have with Christ, *Con.* xxvi. 1. In this life, *Cat.* 69, 83. Immediately after death, *Cat.* 86. At the resurrection and day of judgment, *Cat.* 87, 90. It is a consequence of their union with him, *Con.* xxvi. 1. It doth not make them partakers of his Godhead, nor equal with him, *Con.* xxvi. 3. It is confirmed in the Lord's supper, *Cat.* 168.

Unchaste Company not to be kept, *Cat.* 139. Nor corrupt communications to be used or listened to, *ib.*

Condition. Perfect, personal, and perpetual obedience, the condition of the covenant of works, *Con.* vii. 2. xix. 1. *Cat.* 20. God requires faith as the condition to interest sinners in the Mediator of the covenant of grace, *Cat.* 32.

Confession of sin always to be made in private to God, *Con.* xv. 6. And is to be joined with prayer, *Cat.* 178. When to be made to men, *Con.* xv. 6. Upon confession the offending brother is to be received in love, *ib.*

Conscience. See *Liberty of Conscience.* Peace of conscience a fruit of the sense of God's love, *Con.* xviii. 1, 3. *Cat.* 83. Believers may fall into sins which wound the conscience, *Con.* xvii. 3. xviii. 4. The wicked are punished with horror of conscience, *Cat.* 28, 83.

Contentment. Submission to God is our duty, *Cat.* 104. Discontent at his dispensations is sinful, *Cat.* 105. A full contentment with our condition is our duty, *Cat.* 147. Discontentment with our own estate a sin, *Cat.* 148.

Controversies. It belongs to synods and councils ministerially to determine controversies of faith,

faith, and cases of conscience, *Con.* xxxi. 3. The Spirit speaking in the scriptures is the supreme judge of all controversies in religion, *Con.* i. 10. The original text of the scriptures is that to which the church is finally to appeal, *Con.* i. 8.

Our Conversation ought to be in holiness and righteousness, answerable to an holy profession, *Cat.* 112, 167.

Corruption of nature, what, *Con.* vi. 2, 4. *Cat.* 25. A consequence of the fall of man, *ib.* Actual sin a fruit of it, *Con.* vi. 4. *Cat.* 25. How it is propagated, *Con.* vi. 3. *Cat.* 26. It doth remain during this life in the regenerate, and all its motions are truly sin, *Con.* vi. 5. xiii. 2. *Cat.* 78. But it is pardoned and mortified through Christ, *Con.* vi. 5.

Covenant. No enjoying of God but by way of covenant, *Con.* vii. 1.

Covenant of works, what, and with whom made, *Con.* iv. 2. vii. 2. xix. 1. *Cat.* 20, 22. Perfect, personal, and perpetual obedience, the condition of it, *Con.* vii. 2. xix. 1. *Cat.* 20. It is called a law, and a command, *Con.* iv. 2.; and a law given as a covenant, *Con.* xix. 1.; and a covenant of life, of which the tree of life was a pledge, *Cat.* 20.

Covenant of grace, what, *Con.* vii. 3. *Cat.* 30, 32. It was made with Christ as the second Adam, and with all the elect in him as his seed, *Cat* 31. In it God requireth of sinners faith in Christ, that they may be justified and saved, *Con.* vii. 3. *Cat.* 71. Faith being required as the condition to interest them in Christ, *Cat.* 32. Who is the Mediator of this covenant, *Con.* viii. 1. *Cat.* 36. Why it is called a testament, *Con.* vii. 4. It was differently administered in the time of the law, and in time of the gospel, *Con.* vii. 5. *Cat.* 33. How it was administered under the law, *Con.* vii. 5. *Cat.* 34. How under the gospel, *Con.* vii. 6. *Cat.* 35.

Councils or synods ought to be, *Con.* xxxi. 1. They may be called by the civil magistrate, *Con.* xxiii. 3. xxxi. 2. When ministers may meet without the call of the civil magistrate, *Con.* xxxi. 2. What power councils have, *Con.* xxxi. 3. What submission due to their decrees, *ib.* Not infallible since the apostles' time, *Con.* xxxi. 4. But their determinations are to be tried by the scriptures, *Con.* i. 10. How far they may meddle in civil affairs, *Con.* xxxi. 5.

Creation of the world, *Con.* iv. 1. *Cat.* 15. Of man, *Con.* iv. 2. *Cat.* 17. Of angels, *Cat.* 16.

Creatures. Dominion over the creatures given to man, *Con.* iv. 2. *Cat.* 17. They are cursed for our sakes since the fall. *Cat.* 28. Religious worship to be given to no creature, *Con.* xxi. 2. *Cat.* 105.

Curosity. Bold and curious searching into God's secrets discharged, *Cat.* 105. Curious prying into God's decrees forbidden, *Cat.* 113. Curious or unprofitable questions are to be avoided, *ib.*

The curse and wrath of God, man liable to it, both by original and actual sin, *Con.* vi. 6. *Cat.* 27. How it may be escaped, *Con.* vii. 3. *Cat.* 153.

Cursing, sinful, *Cat.* 113.

D.

DAncing. Lascivious dancing forbidden, *Cat.* 139.

Dead, not to be prayed for, *Con.* xxi. 4. *Cat.* 183.

Death, being the wages of ſin, *Con.* vi. 6. *Cat.* 28, 84. It is appointed for all men, *Cat.* 84. How it is an advantage to the righteous, *Cat.* 85. The ſtate of believers immediately after death, *Con.* xxxii. 1. *Cat.* 86. Of the wicked, *ib.*

The Death of Chriſt, *Con.* viii. 4. *Cat.* 49. In it he ſaw no corruption, *Con.* viii. 4. *Cat.* 52. The divine nature having ſuſtained the human from ſinking under the power of death, *Cat.* 38. By his obedience and death he made a proper, real, and full ſatisfaction to the juſtice of the Father, *Con.* xi. 3. *Cat.* 71. Through the virtue of his death and reſurrection believers are ſanctified, *Con.* xiii. 1. Believers have fellowſhip with Chriſt in his death, *Con.* xxvi. 1. And from his death and reſurrection they draw ſtrength for the mortifying of ſin, and quickening of grace, *Cat.* 167. The Lord's ſupper is a memorial of his death, *Con.* xxix. 1. *Cat.* 168. And in that ſacrament worthy communicants meditate affectionately on his death and ſufferings, *Cat.* 174. And receive and feed upon all the benefits of his death, *Con.* xxix. 7.

The Decalogue. See *Commandments.*

The Decrees of God, the nature, end, extent, and properties of them, *Con.* iii. 1, 2. *Cat.* 12. The decree of predeſtination, *Con.* iii. 3, 4. Of election and reprobation, *Con.* iii. 5, 6, 7. *Cat.* 13. How God executeth his decrees, *Cat.* 14. How the doctrine of decrees is to be handled, and what uſe to be made of them, *Con.* iii. 8. Curious prying into God's decrees forbidden, *Cat.* 113.

Deſertion. Wilful deſertion unlawful, *Cat.* 139. Such as cannot be remedied by the church or civil magiſtrate is cauſe ſufficient of diſſolving the bond of marriage, *Con.* xxiv. 6.

Deſpair, ſinful, *Cat.* 105. Believers always ſupported from utter deſpair, *Con.* xviii. 4. *Cat.* 81.

Devil, all compacts and conſulting with him, ſinful, *Cat.* 105.

Diligence in our calling a duty, *Cat.* 141.

Dipping in baptiſm not neceſſary, *Con.* xxviii. 3.

Diſcontent at the diſpenſations of God's providence, ſinful, *Cat.* 105, 113. Diſcontentment with our own eſtate, ſinful, *Cat.* 148.

Divorce, lawful in caſe of adultery after marriage, or of ſuch wilful deſertion as cannot be remedied, *Con.* xxiv. 5, 6. A publick and orderly courſe of proceeding is to be obſerved in it, *Con.* xxiv. 6.

Dominion. See *Sovereignty, Creatures, Sin.*

Doubting of being in Chriſt may conſiſt with a true intereſt in him, *Con.* xvii. 3. xviii. 4. *Cat.* 81, 172. And therefore ſhould not hinder from partaking of the Lord's ſupper, *Cat.* 172.

Drunkenneſs forbidden, *Cat.* 139.

Duty to God by the light of nature, *Con.* xxi. 1. Duties required in the firſt commandment, *Cat.* 104. In the ſecond, *Cat.* 108. In the third, *Cat.* 112. In the fourth, *Cat.* 116. Duties of inferiors to their ſuperiors, *Con.* xxiii. 4. *Cat.* 127. What is required of ſuperiors, *Con.* xxiii. 2. *Cat.* 129. Duties of equals, *Cat.* 131. Duties of the ſixth commandment, *Cat.* 135. Of the ſeventh, *Cat.* 138. Of the eighth, *Cat.* 141. Of the ninth, *Cat.* 144. Of the tenth, *Cat.* 147.

E.

Ecclesiastical powers not to be opposed upon pretence of Christian liberty, *Con.* xx. 4. Ecclesiastical persons not exempted from obedience to the civil magistrate, *Con.* xxiii. 4.

Effectual calling, what, *Con.* x. 1. *Cat.* 67. It is of God's free grace, not from any thing foreseen in man, *Con.* x. 2. *Cat.* 67. All the elect, and they only, are effectually called, *Con.* x. 1, 4. *Cat.* 68. The elect united to Christ in their effectual calling, *Cat.* 66.

Election, out of God's mere free grace, *Con.* iii. 5. *Cat.* 13. From all eternity in Christ, *ib.* Election not only to eternal life and glory, but also to the means thereof, *Con.* iii. 6. *Cat.* 13. All the elect, and they only, are effectualy called and saved, *Con.* iii. 6. x, 1, 4. *Cat.* 68. Though others may be outwardly called by the word, and have some common operations of the Spirit, *ib.* Elect infants, and other elect persons who are incapable of being called by the word, how saved, *Con.* x. 3. What use to be made of the doctrine of election, *Con.* iv. 8. And how men may be assured of their eternal election. *ib.* See *Assurance.*

Envy, sinful, *Cat.* 128, 136, 142. 145, 148.

Equals, their duties and sins, *Cat.* 131, 132.

Equivocation. Speaking the truth in doubtful and equivocal expressions, to the prejudice of truth or justice, sinful, *Cat.* 145.

Eucharist. See *Lord's Supper.*

Exaltation of Christ, *Con.* viii. 4. *Cat.* 51. In his resurrection, *Cat.* 52. In his ascension, *Cat.* 53. In his sitting at the right hand of God, *Cat.* 54. In his coming to judge the world, *Cat.* 56.

Self-examination, *Cat.* 171.

Excommunication, *Con.* xxx. 2, 3, 4.

Expiation. Sin cannot be expiated but by the blood of Christ, *Cat.* 152.

F.

Faith, what, *Con.* xiv. 2. *Cat.* 72. God requireth nothing of sinners that they may be justified but faith in Christ, *Con.* xi. 1. *Cat.* 71. Which he requireth as the condition to interest them in the Mediator of the covenant of grace, *Cat.* 32. It justifies a sinner in the sight of God only as it is an instrument by which he receiveth Christ and his righteousness, *Con.* xi. 2. *Cat.* 73. Faith is the gift of God, *Con.* xi. 1. *Cat.* 71. It being the work of the Spirit, *Con.* xiv. 1. *Cat.* 59, 72. It is ordinarily wrought by the ministry of the word, *Con.* xiv. 1. Increased and strengthened by the word, sacraments, and prayer, *ib.* Often weakened, but always gets the victory, *Con.* xiv. 3. Growing up in many to a full assurance, *Con.* xiv. 3. *Cat.* 80. Good works the fruit and evidience of true faith, *Con.* xvi. 2. *Cat.* 52. Which is never alone, but always accompanied with all other saving graces, and is no dead faith, but worketh by love, *Con.* xi. 2. *Cat.* 73.

Fall of man, the nature and effects of it, *Con.* vi. *Cat.* 21, 23, 25, 27, 28, 29. Why permitted, *Con.* vi. 1. How all mankind concerned in it, *Con.* vi. 3. *Cat.* 22.

Falling away. See *Perseverance.*

Family worship daily, required of God, *Con.* xxi. 6.

Fasting. Religious fasting, a duty, *Cat.* 108. Solemn fasting a part of religious worship, *Con.* xxi. 5.
Fellowship. See *Communion.*
Foreknowledge. All things come to pass infallibly according to the foreknowledge of God, *Con.* v. 2.
Forgiveness. See *Pardon.*
Fornication committed after contract of marriage a just ground of dissolving the contract, *Con.* xxiv. 5.
Fortune. To ascribe any thing to fortune is sinful, *Cat.* 105.
Free-will. See *Will.*
Frugality, a duty, *Cat.* 141.

G.

GAming. Wasteful gaming forbidden. *Cat.* 142.
Glory. The communion in glory with Christ, which believers enjoy in this life, *Con.* xviii. 1, 2, 3. *Cat.* 83. Immediately after death, *Con.* xxxii. 1. *Cat.* 86. At the resurrection and day of judgment, *Con.* xxxii. 3. xxxiii. 2. *Cat.* 87, 90.
The Glory of God the end of his decrees, *Con.* iii. 3. *Cat.* 12. The glory of his grace the end of election, *Con.* iii. 5. *Cat.* 13. The glory of his justice the end of the decree of reprobation, *Con.* iii. 7. *Cat.* 13. The glory of his eternal power, wisdom, and goodness, the end of the creation. *Con.* iv. 1. The manifestation of the glory of his wisdom, power, justice, goodness, and mercy, is the end of all God's works of providence, *Con.* v. 1. *Cat.* 18. The end of God's appointing the last judgment is the manifestation of the glory of his mercy and justice, *Con.* xxxii. 10. To glorify God is the chief end of man, *Cat.* 1. God is glorified by good works, *Con.* xvi. 2.
Gluttony, a sin, *Cat.* 139.
God. The light of nature sheweth that there is a God, *Con.* xxi. 1. *Cat.* 2. What it declares concerning him, and of our duty to him, *Con.* i. 1. xxi. 1. It is not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation, *Con.* i. 1. *Cat.* 2. The attributes or perfections of God, *Con.* ii. 1, 2. *Cat.* 7, 101. There is but one only God, *Con.* ii. 1. *Cat.* 8. There are three persons in the Godhead, distinguished by personal properties, *Con.* ii. 3. *Cat.* 9. 10. The co-equality of the persons proved, *Cat.* 11. To him is due from all his creatures whatsoever worship, service, or obedience, he is pleased to require, *Con.* ii. 2. Our duty to God, *Cat.* 104, 108, 112, 116. What contrary to it, *Cat.* 105. 109, 113, 119. Religious worship is to be given to God the Father, Son, and Holy Ghost, and to him alone; and that only in the mediation of Christ, *Con.* xxi. 2. *Cat.* 179, 181. God is to be worshipped in that way only which he hath instituted in the scriptures, *Con.* xxi. 1. *Cat.* 109. To glorify God, and fully to enjoy him for ever, is the chief end of man, *Cat.* 1.
Good works. See *Works.*
Gospel. How the covenant of grace is administered under the gospel, *Con.* vii. 6. *Cat.* 35. Without the gospel no salvation, *Con.* x. 4. *Cat.* 60. In it Christ doth not dissolve but strengthen the obligation to the obedience of the moral law, *Con.* xix. 5. Believers under the gospel have a greater boldness of access to the throne of grace than believers under the law did ordinarily partake of, *Con.* xx. 1.

Government. See *Church, Magiſtrate.*

The Grace of God. Election is of God's mere free grace, *Con.* iii. 5. *Cat.* 13. How the grace of God is manifeſted in the ſecond covenant, *Con.* vii. 3. *Cat.* 32. Effectual calling is of God's free and ſpecial grace, *Con.* x. 2. *Cat.* 67. Juſtification is only of free grace, *Con.* xi. 3. *Cat.* 70, 71. Adoption is an act of free grace, *Con.* xii. *Cat.* 74. The communion in grace which believers have with Chriſt, *Cat.* 69. All ſaving graces are the work of the Spirit, *Con.* xiii, xiv, xv. *Cat.* 32, 72, 75, 76, 77. And do always accompany faith, *Con.* xi. 2. *Cat.* 73. Perſeverance in grace, *Con.* xvii. *Cat.* 79. Increaſe in grace, *Con.* xiii. 1, 3. *Cat.* 75, 77. Aſſurance of grace, *Con.* xviii. *Cat.* 80, 81.

H.

HArden. Why and how ſinners are hardened, *Con.* v. 6. Believers may have their hearts hardened, *Con.* xvii. 3.

Head. The elect are inſeparably united to Chriſt as their head, *Con.* xxv. 1. xxvi. 1. *Cat.* 64, 66. He is the only head of the church, *Con.* xxv. 6.

Hearing. What is required of thoſe that hear the word preached, *Con.* xxi. 5. *Cat.* 160.

Heaven, the ſtate of the bleſſed, *Con.* xxxii. 1. xxxiii. 2. *Cat.* 86, 90.

Hell, the ſtate of the damned, *Con.* xxxii. 1. xxxiii. 2. *Cat.* 29, 86, 89. The meaning of theſe words in the Creed, *He deſcended into hell, Cat.* 50.

Hereticks to be rejected, *Cat.* 105.

Holineſs. God is moſt holy in all his counſels, works, and commands, *Con.* ii. 2. Man was created holy after the image of God, *Con.* iv. 2. *Cat.* 17. But by the fall he became wholly defiled, *Con.* vi. 2. Believers are, by the ſanctifying Spirit of Chriſt, quickened and ſtrengthened to the practice of holineſs, *Con.* xiii. 1, 3. *Cat.* 75. And are made perfectly holy in heaven, *Con.* xxxii. 1. *Cat.* 86, 90. See *Sanctification.*

The Holy Ghoſt equal with the Father, *Con.* ii. 3. *Cat.* 11. He is promiſed to the elect in the covenant of grace, *Con.* vii. 3. *Cat.* 32. By him they are united to Chriſt, *Con.* xxvi. 1. For by him the redemption purchaſed by Chriſt is applied to them, *Con.* viii. 8. xi. 4. *Cat.* 58, 59. By him they are effectually called, *Con.* x. 1. *Cat.* 67. And have faith wrought in their hearts, *Con.* xiv. 1. *Cat.* 59, 72. He is given to them in adoption, *Con.* xii. *Cat.* 74. And applying the death and reſurrection of Chriſt to them, by his powerful operation they are ſanctified, *Con.* xiii. 1. *Cat.* 75. Having repentance wrought, and all other ſaving graces infuſed into their hearts, *Con.* xiii. 1. *Cat.* 32, 75, 76, 77. Through the continual ſupply of ſtrength from him, believers grow in grace, *Con.* xiii. 3. *Cat.* 75. The outward means are by him made effectual to the elect for ſalvation, *Con.* vii. 5, 6. xxv. 3. *Cat.* 155, 161. Prayer is to be made by his help, *Con.* xxi. 3. *Cat.* 182. Ability to do good works is from him, *Con.* xvi. 3. Aſſurance of faith is attained by his witneſſing with our ſpirits that we are the children of God, *Con.* xviii. 2. *Cat.* 80. By his abiding within believers, they are ſecured from falling totally away from the ſtate of grace, and are kept by the power of

God through faith unto salvation, *Con.* xvii. 2. *Cat.* 79.
Hope of glory, *Con.* xviii. 1. *Cat.* 83. The hope of hypocrites, *Con.* xviii. 1.
Humiliation of Christ, *Con.* viii. 2, 4. *Cat.* 46. In his conception and birth, *Cat.* 47. In his life, *Cat.* 48. In his death, *Cat.* 49. After death, *Cat.* 50.
Hypocrisy. Making profession of religion in hypocrisy, or for sinister ends, sinful, *Cat.* 113. The hypocrite's hope, *Con.* xviii. 1.
Hypostatical. See *Personal.*

I.

IDleness, unlawful, *Cat.* 139. 142.
Idolatry, all the kinds of it forbidden, *Cat.* 105, 109. All monuments of idolatry ought to be removed, *Cat,* 108.
Jests. Perverting the scripture to profane jests, sinful? *Cat.* 11.
Jesus, why so called, *Cat.* 41. See *Christ.*
Ignorant, not to be admitted to the Lord's table, *Con.* xxix. 8. *Cat.* 173.
Image. Man made after the image of God in knowledge, righteousness, and holiness, *Con.* iv. 2. *Cat.* 17. This image is renewed by sanctification, *Cat.* 75. And fully perfected in heaven, *Con.* xxxii. 1. *Cat.* 86, 90.
Image-worship of all kinds discharged, *Cat* 109.
Imputation. The guilt of Adam's first sin is imputed to all his posterity, *Con.* vi. 3. The obedience and satisfaction of Christ is imputed to believers, *Con.* xi. 1. *Cat.* 70. His righteousness is imputed to them, *Cat.* 71, 77.
Incarnation of Christ, *Con.* viii. 2. *Cat.* 37, 39.
Incest discharged, *Cat.* 139. Incestuous marriages, which are within the degrees of consanguinity or affinity forbidden in the scriptures, can never be made lawful, *Con.* xxiv. 4.
Unjust Inclosures and depopulations forbidden, *Cat.* 142.
Increase of grace is from a continual supply of strength from the sanctifying Spirit of Christ, *Con.* xiii. 1, 3. *Cat.* 75, 77.
Innocency. The state of man in innocency, *Con.* iv. 2. *Cat.* 17, 20.
Infants, how saved, *Con.* x. 3. Infants of one or both believing parents are to be baptized, *Con.* xxvii. 4. *Cat.* 166.
Ingrossing commodities to inhance their price, unlawful, *Cat.* 142.
Inspiration. The books of the old and new testament are given by inspiration of God, *Con.* i. 2. But the Apocrypha is not of divine inspiration, *Con.* i. 3.
Intercession. How Christ makes intercession, *Cat.* 55. It is a part of his priestly office, *Cat.* 44. He makes intercession, that the redemption which he hath purchased may be applied to all believers, *Con.* viii. 8. *Cat.* 55. And their perseverance depends upon his continual intercession for them, *Con.* xvii. 2. *Cat.* 79.
Joy in the Holy Ghost the fruit of assurance, *Con.* xviii. 1, 2. *Cat.* 83. Believers, by falling into some sins, may grieve the Spirit, and be deprived of some measure of their comfort, *Con.* xvii. 3. xviii. 4.
Judge. Christ the Judge of the world, *Con.* viii. 1, 4. xxxiii. 1. How he shall come at the last day, *Cat.* 56.
The judgments of God upon sinners in this world, *Con.* v. 6. *Cat.* 28, 83. How believers may bring temporal judgments on themselves, *Con.* xvii. 3. God is just and terrible in his judgments, *Con.* ii. 1.

The

The last Judgment, what, *Con.* xxxiii. 1. Appointed for angels and men, *Con.* viii. 4. xxxiii. 1. *Cat.* 88. The end of its appointment is the manifestation of God's mercy and justice, *Con.* xxxiii. 2. Christ shall be the judge, *Con.* viii. 4. xxxiii. 1. How he shall come to judge the world, *Cat.* 56. Why he would have us certainly persuaded of it, *Con.* xxxiii. 3. Why the time of it is concealed, *Con.* xxxiii. 3. *Cat.* 88. The judgment of the righteous, *Con.* xxxiii. 2. *Cat.* 90. The judgment of the wicked, *Con.* xxxiii. 2. *Cat.* 89.

Judicial law. See *Law.*

The Justice of God fully satisfied by Christ's obedience and death, *Con.* viii. 5. xi. 3. *Cat.* 38, 71. It is manifested in the works of providence, *Con.* v. 1. In the justification of sinners, *Con.* xi. 3. In the last judgment, *Con.* xxxiii. 2.

Justice in contracts and commerce between man and man, *Cat.* 141, 142.

Justification, what, *Con.* xi. 1. *Cat.* 70. All the elect, and they only, are justified, *Con.* iii. 6. Whom God did from all eternity decree to justify, *Con.* xi. 4. But they are not justified till the Holy Spirit doth in due time actually apply Christ unto them, *ib.* How justification is of God's free grace, *Con.* xi. 3. *Cat.* 71. Faith is necessarily required for justification, *Cat.* 71. But it justifies a sinner only as it is an instrument by which he receiveth Christ and his righteousness, *Con.* xi. 1, 2. *Cat.* 73. The exact justice, and rich grace of God, are both glorified in the justification of sinners, *Con.* xi. 3. Justification the same under the old testament as under the new, *Con.* xi. 6. It is inseparably joined with sanctification, *Cat.* 77. How they differ, *ib.* Those that are justified are perfectly freed in this life from the revenging wrath of God, that they never fall into condemnation, *Con.* xvii. 1. *Cat.* 77, 79. But corruption remaining in them, *Con.* vi. 5. xiii. 2. *Cat.* 78. They fall into many sins, *Con.* xvii. 3. *Cat.* 78. Which God continues to forgive, upon their humbling themselves, confessing their sins, begging pardon, and renewing their faith and repentance, *Con.* xi. 5.

K.

KEys. The power of the keys, what, *Con.* xxx. 2. Committed to church-officers, *ib.* The civil magistrate may not assume this power, *Con.* xxiii. 3.

King. Christ the King of his church, *Con.* xxx. 1. How he executeth the office of a king, *Cat.* 45. What meant by the coming of his kingdom, *Cat.* 191.

Knowledge. God's knowledge is infinite, infallible, and independent upon the creature, *Con.* ii. 2. The knowledge which may be had of God, and of our duty to him by the light of nature, *Con.* i. 1. xxi. 1. *Cat.* 1. The scriptures are only sufficient to give that knowledge of God and of his will which is necessary unto salvation, *ib.*

L.

LAbour is to be moderately used, *Cat.* 135, 136.

Land-marks not to be removed, *Cat.* 142.

Law. The ceremonial law, what, *Con.* xix. 3. It is abrogated now under the new testament, *Con.* xix. 3. xx. 1. How the covenant of grace was adminis-

ſtered under the law, *Con.* vii. 5. viii. 6. *Cat.* 34.

The Judicial Law expired with the ſtate of the Jews, *Con.* xix. 4. And obliges no further than the general equity of it requires, *ib.*

The Moral Law, what, *Cat.* 93. Given to Adam with a power to fulfil it, *Con.* iv. 2. xix. 1. *Cat.* 92. The ten commandments the ſum of it, *Con.* xix. 2. *Cat.* 98. Though believers are not under it as a covenant, *Con.* xix. 6. And are not able perfectly to keep it, *Cat.* 149. Yet it continues to be a perfect rule of righteouſneſs, *Con.* xix. 2. Binding all, as well juſtified perſons as others, *Con.* xix. 5. Chriſt, in the goſpel, having not aboliſhed but much ſtrengthened the obligation to the obedience of it, *ib.* And although no man ſince the fall can, by the moral law, attain to righteouſneſs and life, *Con.* xix. 6. *Cat.* 94. Which Chriſt alone hath purchaſed for the elect by his perfect obedience, *Con.* viii. 5. Yet it is of great uſe to all, *Con.* xix. 6. *Cat.* 95. The uſe of it to the regenerate, *Con.* xix. 6. *Cat.* 97. The uſe of it to the unregenerate, *Cat.* 96. Not contrary to the grace of the goſpel, but doth ſweetly comply with it, *Con.* xix. 7. The Spirit of Chriſt ſubduing and enabling the will of man unto a free and cheerful obedience to the will of God, *Con.* xix. 7. *Cat.* 32.

Unneceſſary Law-ſuits to be avoided, *Cat.* 141, 142.

Liberty. Chriſtian liberty, what, *Con.* xx. 1. Wherein it is enlarged under the goſpel, *ib.* The end of Chriſtian liberty, *Con.* xx. 3. Liberty to ſin inconſiſtent with it, *ib.* It is not intended to deſtroy eccleſiaſtical or civil powers, but to ſupport and preſerve them, *Con.* xx. 4. Neither are men thereby allowed to publiſh opinions, or maintain practices, that are contrary to the light of nature, or to the known principles of Chriſtianity, or ſuch as are deſtructive of the peace and order of the church, *ib.*

Liberty of conſcience, what it is, and what repugnant to it, *Con.* xx. 2. Making men the lords of our faith and conſcience, unlawful, *Con.* xx. 2. *Cat.* 105.

Life. Eternal life purchaſed by Chriſt's perfect obedience to the law, *Con.* viii. 5. The tree of life was a pledge of the covenant of works, *Cat.* 20. The life of any not to be taken away except in caſe of publick juſtice, lawful war, or neceſſary defence, *Cat.* 136.

Light of nature, what may be known of God and of our duty to him by it, *Con.* i. 1. xxi. 5. *Cat.* 2. It is not ſufficient to make us wiſe unto ſalvation, *Con.* i. 1. x. 4. xxi. 1. *Cat.* 2, 60. It is of the law of nature that a due portion of time be ſet apart for the worſhip of God, *Con.* xxi. 7.

Wanton Looks, ſinful, *Cat.* 139.

Lord's prayer. See *Prayer.*

Lord's ſupper. The inſtitution, nature, and ends of it, *Con.* xxix. 1. *Cat.* 168. Chriſt not offered up to his Father, nor any real ſacrifice for ſin made in it, *Con.* xxix. 2. The maſs abominably injurious to Chriſt's one only ſacrifice, *ib.* The outward elements in this ſacrament are not to be adored, *Con.* xxix. 4. They ſtill remain truly bread and wine, *Con.* xxix. 5. The doctrine of tranſubſtantiation is repugnant not only to the

the ſcripture, but even to common ſenſe, and has been and is the cauſe of groſs idolatries, *Con.* xxix. 6. How Chriſt hath appointed bread and wine to be given and received in the ſacrament, *Con.* xxix. 3. *Cat.* 169. It is only to be adminiſtered by a miniſter of the word lawfully ordained, *Con.* xxvii. 4. *Cat.* 176. It is not to be received by any one alone, *Con.* xxix. 4. It is to be received in both kinds, *ib.* What relation the elements in this ſacrament have to Chriſt crucified, *Con.* xxix. 5. How Chriſt is preſent there, *Con.* xxix. 7. *Cat.* 170. How believers feed on him therein, *ib.* What preparation is required for receiving it, *Cat.* 171. Doubting may conſiſt with an intereſt in Chriſt, *Con.* xvii. 3. xviii. 4. *Cat.* 81. And therefore ſhould not hinder from partaking of the Lord's ſupper, *Cat.* 172. But the ignorant and ſcandalous are not to be admitted, *Con.* xxix. 8. *Cat.* 173. What duties required in the time of receiving, *Cat.* 174. What duties after receiving, *Cat.* 175. Frequent attendance on it a duty, *Cat.* 175, 177. The agreement and difference between the Lord's ſupper and baptiſm, *Cat.* 176, 177.

Lots, *Cat.* 112, 113.

Love. Election is of God's free love, *Con.* iii. 5. *Cat.* 13. Which is unchangeable, *Con.* xvii. 2. *Cat.* 79. And therefore true believers can neither totally nor finally fall away from the ſtate of grace, *ib.* The ſenſe of God's love is attainable in this life, *Cat.* 83. See *Aſſurance.* Love to God is a duty, *Cat.* 104. Which the light of nature ſheweth, *Con.* xxi. 1. To love the Lord our God with all our heart, *&c.* is the ſum of our duty to him, *Cat.* 102. Love to God is neceſſary to the right performance of the duty of prayer, *Con.* xxi. 3. *Cat.* 185. Love to God and the brethren is neceſſary to right communicating, *Cat.* 168, [illegible] 174. True believers are never utterly deſtitute of the love of Chriſt and the brethren, *Con.* xviii. 4. Wherein love towards our neighbour conſiſts, *Cat.* 135, 141, 144, 147. What contrary to it, *Cat.* 136, 142, 145, 148. It is the ſum of our duty to man, *Cat.* 122. Lying, ſinful, *Cat.* 145.

M.

Magiſtrates appointed by God, *Con.* xxiii. 1. For what end, *ib.* Lawful for Chriſtians to accept the office of a magiſtrate, *Con.* xxiii. 2. The duty of the civil magiſtrate, *Con.* xxiii. 2. *Cat.* 129. *Con.* xx. 4. *Read the ſcriptures letter.* The ſins of the magiſtrate, *Cat.* 130, 145. He may wage war upon juſt and neceſſary occaſions, *Con.* xxiii. 2. His power in church affairs ſtated, *Con.* xxiii. 3. The duty of the people towards their magiſtrates, *Con.* xxiii. 4. *Cat.* 127. Their ſins againſt them, *Cat.* 128. Eccleſiaſtical perſons not exempted from obedience to the civil magiſtrate, *Con.* xxiii. 4. The Pope hath no power or juriſdiction over magiſtrates or their people, *ib.* The magiſtrate is not to be oppoſed in the lawful exerciſe of his power upon pretence of Chriſtian liberty, *Con.* xx. 4. Infidelity or difference in religion doth not make void the magiſtrate's juſt and legal authority, *Con.* xxiii. 4.

Man, how created, *Con.* iv. 2. *Cat.* 17. His ſtate before the fall, *Con.* iv. 2. *Cat.* 17, 20.

His

His fall, and the effects of it, *Con.* vi. *Cat.* 21, 22, 23, 25, 26, 27, 28, 29. His ſtate by the covenant of grace, *Con.* vii. 3,—6. *Cat.* 30,—35. Man's chief end, *Cat.* 1.

Man-ſtealing diſcharged, *Cat.* 142.

Marriage, the end of it, *Con.* xxiv. 2. *Cat.* 20. Between more than one man and one woman at a time, unlawful, *Con.* xxiv. 1. *Cat.* 139. Lawful for all ſorts of people who are capable to give their conſent, *Con.* xxiv. 3. And who are without the degrees of conſanguinity or affinity forbidden in the ſcriptures, *Con.* xxiv. 4. But marriages within thoſe degrees can never be made lawful, *ib.* Proteſtants ſhould not marry with Infidels, Papiſts, or other idolaters, *Con.* xxiv. 3. Nor ſuch as are godly with thoſe that are notoriouſly wicked, *ib.* A contract of marriage may be diſſolved for adultery or fornication committed after the contract, *Con.* xxiv. 5. The bond of marriage can only be diſſolved for adultery after marriage, and ſuch wilful deſertion as cannot be remedied, *Con.* xxiv. 5, 6. Undue delay of marriage, prohibiting of lawful and diſpenſing with unlawful marriages, are ſinful, *Cat.* 139. Vows of perpetual ſingle life are ſinful ſnares, in which no Chriſtian may entangle himſelf, *Con.* xxii. 7. *Cat.* 139. Thoſe who have not the gift of continency ought to marry, *Cat.* 138. The duties of married perſons, *Cat.* 139, 141.

The Maſs abominably injurious to Chriſt's one only ſacrifice, *Con.* xxix. 2.

Means. God in his ordinary providence maketh uſe of means; yet is free to work without, above, and againſt them, at his pleaſure, *Con.* v. 3. The outward and ordinary means of ſalvation under the law, *Con.* vii. 5. *at.* 34. Under the goſpel, *Con.* vii. 6. *Cat.* 35, 154. The diligent uſe of them is required in order to eſcape the wrath of God, *Cat.* 153. How they are made effectual, *Con.* xxv. 3. *Cat.* 155, 161, 182. Truſting in means, ſinful, *Cat.* 105. Unlawful means not to be uſed, *ib.* Falſe meaſures unlawful, *Cat.* 142.

Meat to be moderately uſed, *Ca.* 135, 136.

Mediator. See *Chriſt.*

The Mercy of God, *Con.* ii. 1. *Cat.* 7. It is manifeſted in his works of providence, *Con.* v. 1. It is of God's free love and mercy that the elect are delivered from ſin and miſery, and brought to an eſtate of ſalvation by the ſecond covenant, *Cat.* 30. God is merciful to penitent ſinners in Chriſt, *Con.* xv. 2. *Cat.* 76. For whoſe ſake mercy is to be prayed for, *Cat.* 186. Works of mercy are to be done even on the Lord's day, *Con.* .. 8. *Cat.* 117.

Merit. No merit in good works for pardon of ſin or eternal life; and why, *Con.* xvi. 5. Nor can we merit the outward bleſſings of this life, *Cat.* 193. But we are to truſt in the merits of Chriſt, *Cat.* 174. Who appearing in the merit of his obedience and ſacrifice, maketh interceſſion for his people, *Cat.* 55.

Meſſiah. The elect under the old teſtament believed in the promiſed Meſſiah, by whom they had full remiſſion of ſins, and eternal ſalvation, *Con.* vii. 5. viii. 6. *Cat.* 34.

The Miniſtry given by Chriſt to the viſible church, *Con.* xxv. 3. The maintenance thereof a duty, *Cat.* 108. A miniſter of the goſpel is one ſufficiently gifted, and alſo duly approved and lawfully called and ordained to that office, *Con.* xxvii. 4. xxviii. 2. *Cat.* 158. By ſuch only the word is to be read publickly and preached, and the ſacraments diſpenſed, *Con.* xxvii. 4. xxviii. 2. *Cat.* 156, 158, 159, 169.

Moral law. See *Law.*

Mortification. The regenerate have the corruption of nature mortified through Chriſt, *Con.* vi. 5. And the ſeveral luſts of the body of ſin, *Con.* xiii. 1. Believers draw ſtrength from the death and reſurrecton of Chriſt for the mortifying of ſin, *Cat.* 167.

N.

THE Name of Chriſt. That prayer be aecepted, it is to be made in the name of Chriſt, *Con.* xxi. 3. *Cat.* 178. What it is to pray in the name of Chriſt, *Cat.* 180. Why prayer is to be made in his name, *Cat.* 181.

The name of God is only that by which men ought to ſwear, and therein it is to be uſed with all holy fear and reverence, *Con.* xxii. 2. How the name of God ought to be uſed, and how it is profaned, *Cat.* 112, 113, 114, 190.

Nature. See *Corruption, Original Sin, Light of Nature.*

The two Natures of Chriſt. See *Chriſt, Incarnation, Perſonal Union.*

The New Teſtament in Greek is that to which the church is finally to appeal in controverſies of religion, *Con.* i. 8. The adminiſtration of the covenant of grace under the goſpel is called the New Teſtament, *Con.* vii. 6.

Neighbour. See *Charity, Love.*

Niggardlineſs, ſinful, *Cat.* 142.

O.

AN Oath, what it is, *Con.* xxii. 1. It is a part of religious worſhip, *ib.* The name of God is that by which men ought only to ſwear, *Con.* xxii. 2. *Cat.* 108. Vain or raſh ſwearing by his name is to be abhorred, *Con.* xxii. 2. *Cat.* 113. Yet, in matters of weight and moment, an oath is warrantable under the new teſtament, *Con.* xxii. 2. A lawful oath, impoſed by lawful authority, ought to be taken, *ib.* It is a ſin to refuſe it, *Con.* xxii. 3. A man muſt ſwear nothing but what he is fully perſuaded is truth; neither may he bind himſelf by oath to any thing but what he believes to be juſt and good, and what he is able to perform, *ib.* An oath is to be taken in the plain and common ſenſe of the words; and, in things not ſinful, it binds to performance though to a man's own hurt, or made to hereticks, *Con.* xxii. 5. *Cat.* 113. But it cannot oblige to ſin, *ib.*

Obedience is due to God in whatſoever he is pleaſed to command, *Con.* ii. 2. *Cat.* 104. Chriſt hath performed perfect obedience to the law for us in our nature, *Con.* viii. 4. *Cat.* 38, 39, 48, 97. And by it purchaſed an everlaſting inheritance in the kingdom of heaven for the elect, *Con.* viii. 5. *Cat.* 38. His obedience is imputed to believers, *Con.* xi. 1. *Cat.* 70. He hath not aboliſhed but much ſtrengthened the obligation to the obedience of the moral law, *Con.* xix. 5. Good works done in

in obedience to God's commands are the fruits and evidences of a true faith, *Con.* xvi. 2. *Cat.* 32. How the sincere though imperfect obedience of believers is accepted and rewarded, *Con.* xvi. 6.

Obedience is due to the lawful commands of a magistrate, *Con.* xxiii. 4. *Cat.* 127, 128.

Offices of Christ, of Mediator. See *Mediator*. His prophetical office, *Cat.* 43.; priestly, *Cat.* 44.; and kingly, *Cat.* 45.

The Old Testament in Hebrew is that to which the church is finally to appeal in controversies of religion, *Con.* i. 8. The administration of the covenant of grace under the law is called the Old Testament, *Con.* vii. 5.

The Ordinances of God given by Christ to the visible church, *Con.* xxv. 3. The ordinances under the law, *Con.* vii. 5. *Cat.* 34. Those under the gospel, *Con.* vii. 6. *Cat.* 35. Which are fewer, and administered with more simplicity, and less outward glory; yet in them grace and salvation are held forth in more fulness, evidence, and efficacy, *ib.* All God's ordinances, especially the word, sacraments, and prayer, are the outward and ordinary means of salvation, *Cat.* 154. How they are made effectual, *Con.* xxv. 3. *Cat.* 155, 161, 182. The neglect, contempt, or opposing them, sinful, *Cat.* 109.

Original corruption. See *Corruption*.

Original sin. See *Sin*.

P.

PApists. Protestants should not marry with Papists, *Con.* xxiv. 3.

Pardon. See *Sin*.

Passions, to be restrained, *Cat.* 135, 136.

Passover, one of the types and ordinances by which the covenant of grace was administered under the law, *Con.* vii. 5. *Cat.* 34.

Patience. Patient bearing of the hand of God a duty, *Cat.* 135. Patient bearing and forgiving of injuries a duty, *ib.*

Peace of conscience. See *Conscience*.

Pedo-baptism. See *Infants*.

Perseverance of saints. They whom God hath accepted in Christ can never totally or finally fall away from the estate of grace, *Con.* xvii. 1. *Cat.* 77, 79. Upon what their perseverance depends, *Con.* xvii. 2. *Cat.* 79. How far they may fall, *Con.* vi. 5. xi. 5. xiii. 2. xvii. 3. xviii. 4. *Cat.* 78. They are always kept from utter despair, *Con.* xviii. 4. *Cat.* 81. How they are recovered when they fall under God's fatherly displeasure, *Con.* xi. 5. xiii. 3.

Three Persons in the Godhead distinguished by personal properties, *Con.* ii. 3. *Cat.* 9, 10. The equality of the persons proved, *Cat.* 11. The personal union of the two natures in Christ, *Con.* viii. 2. *Cat.* 36, 37. By reason of this union the proper works of each nature are accepted of God, and relied on by believers as the work of the whole person, *Con.* viii. 7. *Cat.* 40.

Physick, to be used moderately, *Cat.* 135.

Lascivious Pictures discharged, *Cat.* 139.

Polygamy unlawful, *Con.* xxiv. 1. *Cat.* 139.

The Pope has no power or jurisdiction over civil magistrates, or their people, *Con.* xxiii. 4. He is in no sense head of the church, but is Antichrist, *Con.* xxv. 6.

Powers ecclesiastical or civil, not to be opposed upon pretence of Christian liberty, *Con.* xx. 4. Power of the keys. See *Keys.*
Praises to be joined with prayer, *Cat.* 196.
The Praise of any good we either are, have, or can do, not to be ascribed to fortune, idols, ourselves, or any other creature, *Cat.* 105.
Prayer, what, *Cat.* 178. The duty of all men, *Con.* xxi. 3. To be made to God only, and why, *Con.* xxi. 2. *Cat.* 179. That it may be accepted, it is to be made in the name of Christ, by the help of the Spirit, *Con.* xxi. 3. *Cat.* 178. What it is to pray in the name of Christ, *Cat.* 180. Why prayer is to be made in his name, *Cat.* 181. How the Spirit helps to pray, *Cat.* 182. How prayer is to be made, *Con.* xxi. 3. *Cat.* 185. For what and for whom we are to pray, *Con.* xxi. 4. *Cat.* 183, 184. Prayer not to be made for the dead, nor for those of whom it may be known that they have sinned the sin unto death, *ib.* Prayer, now under the gospel, is not made more acceptable by any place in which it is performed, nor towards which it is directed, *Con.* xxi. 6. The rule of prayer, *Cat.* 186.
The Lord's Prayer, how to be used, *Cat.* 187. *It is explained in the Catechism from Question* 188, *to the end.*
Preaching of the word is a part of the ordinary religious worship of God, *Con.* xxi. 5. And one of the ordinances in which the covenant of grace is administered under the new testament, *Con.* vii. 6. *Cat.* 35. None are to preach the word but ministers of the gospel, *Cat.* 158. How they are to preach, *Cat.* 159. How the preaching of the word is made effectual to salvation, *Cat.* 155.
Predestination, *Con.* iii. 3, 4. *Cat.* 13. The doctrine of predestination how to be handled, and what use to be made of it, *Con.* iii. 8.
Preparation required to the hearing of the word, *Cat.* 160. What preparation requisite to the sabbath, *Cat.* 117. What to the Lord's Supper, *Cat.* 171.
Prescience. See *Foreknowledge.*
Priestly office of Christ, how executed, *Cat.* 44.
Private worship in families daily, a duty, *Con.* xxi. 6. *Cat.* 156.
Privileges of the invisible church, and of the visible. See *Church.*
Prodigality, a sin, *Cat.* 142.
The Profession of the gospel is adorned by good works, *Con.* xvi. 2. And ought to be attended with a conversation in holiness and righteousness, *Cat.* 112, 167.
Property in goods and possessions not infringed by the communion of saints, *Con.* xxvi. 3.
Prophecies. The covenant of grace administered by prophecies under the law, *Con.* vii. 5. *Cat.* 34.
The Prophetical office of Christ, how executed, *Cat.* 43.
Propitiation. Christ's one only sacrifice the alone propitiation for all the sins of the elect, *Con.* xxix. 2.
Protestants should not marry with Papists, *Con.* xxiv. 3.
Providence, is God's most holy, wise, and powerful preserving, directing, disposing, and governing all his creatures, and all their actions; according to his infallible foreknowledge, and immutable decree; to the glory of his wisdom, power, justice, goodness, and mercy, *Con.* v. 1. *Cat.* 18.

Cat. 18. Events are ordered according to the nature of second causes, *Con.* iii. 1. v. 2. God in his ordinary providence maketh use of means, yet is free to work without, above, and against them, at his pleasure, *Con.* v. 3. How providence is exercised about sin, *Con.* v. 4. See *Sin.* The actual influence of the Holy Spirit is required to do good works, *Con.* xvi. 3. God's providence toward angels, *Cat.* 19. Toward man when created, *Cat.* 20. God's providence is in a most special manner over his church, *Con.* v. 7. *Cat.* 43, 45, 63.

Publick worship not to be neglected, *Con.* xxi. 6.

Punishment. See *Sin.*

Purgatory, the scripture acknowledgeth no such place, *Con.* xxxii. 1.

Q.

QUarrelling at God's decrees and providences, sinful, *Cat.* 113.

Quarrelling and provoking words, sinful, *Cat.* 136.

Questions that are curious or unprofitable are to be avoided, *Cat.* 113.

R.

READing the scriptures a part of religious worship, *Con.* xxi. 5. How made effectual to salvation, *Cat.* 155. It is the duty of all to read them apart by themselves, and with their families, *Con.* i. 8. *Cat.* 156. How the word of God is to be read, *Con.* xxi. 5. *Cat.* 157.

Rebellion, a sin, *Cat.* 128.

Reconciliation with God purchased by Christ's sacrifice of himself, *Con.* viii. 5. *Cat.* 44.

Recreations to be moderately used, *Cat.* 135, 136. But not on the Lord's day, *Con.* xxi. 8. *Cat.* 119.

Redemption, how purchased by Christ, *Con.* viii. 5. *Cat.* 38, 39, 40. For all the elect, and the only, *Con.* iii. 6. To whom is certainly applied, *Con.* viii. *Cat.* 59. Although it was not actually wrought by Christ after his incarnation, yet the virtue, efficacy, and benefits of it, were communicated to the elect in all ages successively from the beginnning of the world, *Con.* viii. 6. How it is applied to them, *Con.* viii. 8. *Cat.* 58, 59.

Regeneration. See *Effectual Calling.*

The Regenerate are all freely justified, *Con.* xi. 1. See *Justification.* And sanctified, *Con.* xiii. 1. See *Sanctification.* The corruption of nature remaining in them, and all the motions of it are sin, *Con.* vi. 5. But they pardoned and mortified through Christ, *ib.* The use of the moral law to them, *Con.* xix. 6. *Cat.*

Repentance, what, *Con.* xv. 2. *Cat.* 75. Although it be no satisfaction for sin, nor cause of pardon, yet no pardon without it, *Con.* xv. 3. *Cat.* 153. Nor condemnation where it is, *Con.* xv. It is every man's duty to endeavour to repent particularly of his particular sins, *Con.* The doctrine of repentance to be preached by every minister as well as that of faith in Christ, *Con.* xv. 1. Repentance to be declared to those that are offended, who are thereupon to be reconciled, *Con.* xv. 6.

Reprobation, *Con.* iii. 7. *Cat.*

Resurrection of Christ, *Con.* *Cat.* 52. The effect of his power, *Cat.* 52. It is a proof of his being the Son of God, of his satisfaction to divine justice, *&c. ib.* It is an assurance to believers of their res-

tion, *ib.* They have fellowship with him in his resurrection, *Con.* xxvi. 1. He rose again for their justification, *Con.* xi. 4. *Cat.* 52. And through the virtue of his death and resurrection they are sanctified, *Con.* xiii. 1. *Cat.* 75. They draw strength from his death and resurrection for the mortifying of sin, and quickening of grace, *Cat.* 52, 167. the resurrection of the dead, of the just and unjust, *Con.* xxxii. 3. *Cat.* 87.

Revelation. The diverse ways of God's revealing his will, *Con.* i. 1.

Righteousness. Man was created righteous after the image of God, *Con.* iv. 2. *Cat.* 17. But by sin he fell from that original righteousness, *Con.* vi. 2. *Cat.* 25. And since the fall no man can attain to righteousness by the moral law, *Cat.* 94. Nor by having righteousness infused into them, *Con.* xi. 1. *Cat.* 70. But those whom God effectually calleth, he accepteth and accounteth as righteous, by imputing the obedience and satisfaction of Christ to them, they receiving and resting on him and his righteousness by faith, &c. See *Faith, Imputation, Justification.* Why the righteous are not delivered from death, *Cat.* 86. Their state immediately after death. *Con.* xxxii. 1. *Cat.* 86. Of the resurrection and day of judgment, *Con.* xxxii. 3. xxxiii. 2. *Cat.* 87, 90.

S.

Sabbath. By the law of nature, a due proportion of time ought to be set apart for the worship of God, *Con.* xxi. 7. God hath by his word, by a positive and perpetual commandment, binding all men in all ages, appointed one day in seven for a sabbath, to be kept holy to himself, *Con.* xxi. 7. *Cat.* 20, 116. Which was the last day of the week from the beginning of the world to the resurrection of Christ, and the first day ever since, and so to continue to the end of the world, *Con.* xxi. 7. *Cat.* 116. How the sabbath is to be sanctified, *Con.* xxi. 8. *Cat.* 117. How it is profaned, *Cat.* 119. Why we are commanded to remember it, *Cat.* 121. The Lord's day is a memorial of our creation and redemption, which contains a short abridgment of religion, *ib.* What are the reasons annexed to the fourth commandment, the more to enforce it, *Cat.* 120. Why the charge of keeping the sabbath is directed to governors of families, and other superiors, *Cat.* 118.

A Sacrament. The institution, nature, and ends of it, *Con.* xxvii. 1. *Cat.* 162. The parts of a sacrament, *Con.* xxvii. 2. *Cat.* 163. There are only two sacraments instituted by Christ, *Con.* xxvii. 4. *Cat.* 164. Which are only to be dispensed by ministers of the word lawfully ordained, *Con.* xxvii. 4. How they are made effectual to salvation, *Con.* xxvii. 3. *Cat.* 161. The sacraments of the old testament were the same for substance with those of the new, *Con.* xxvii. 5. Wherein the sacraments of baptism and of the Lord's supper agree, *Cat.* 176. Wherein they differ, *Cat.* 177.

Sacrifice. The covenant of grace was administered under the law by sacrifices, *Con.* vii. 5. viii. 6. *Cat.* 34. Which signified Christ to come, *ib.* Who hath fully satisfied the justice of his Father, in his once offering himself a sacrifice

sacrifice without spot to God, *Con.* viii. 5. *Cat.* 44. There is no real sacrifice made for sin in the Lord's supper, *Con.* xxix. 2. That sacrament being instituted for the perpetual remembrance of Christ's one only sacrifice in his death, *Con.* xxix. 1. *Cat.* 168. To which the mass is most abominably injurious, *Con.* xxix. 2.

Saints. See *Believers*, *Communion*. They are not to be worshipped, *Con.* xxi. 2. *Cat.* 105.

Salvation, not to be attained by men who do not profess the Christian religion, be they never so diligent to live up to the light of nature, or the law of that religion which they profess, *Con.* x. 4. *Cat.* 60. There being no salvation but in Christ alone, *ib.* Who hath purchased it by his perfect obedience and sacrifice of himself, *Con.* viii. 5. *Cat.* 83. For all the elect, and them only, *Con.* iii. 6. To whom the outward means are made effectual for their salvation by the Spirit, *Con.* vii. 5, 6. xxv. 3. *Cat.* 154, 155, 161, 182. Who worketh in their hearts faith in Jesus Christ, *Con.* xiv. 1. *Cat.* 72. Which is necessarily required of them for their justification and salvation, *Con.* vii. 3. xi. 1. *Cat.* 32, 71. The Spirit also worketh repentance, and infuseth all other saving graces, *Con.* xiii. 1. *Cat.* 32, 75, 76, 77. Which necessarily accompany faith, *Con.* xi. 2. *Cat.* 73. The Spirit likewise enables them unto all obedience and the practice of holiness, which is the way that God hath appointed them to salvation, *Con.* xiii. 1. *Cat.* 32. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit, &c. *Con.* x. 3.

Sanctification, what, *Con.* xii *Cat.* 75. Inseparably joined j justification, *Cat.* 77. Whe they differ, *ib.* It is through in the whole man, *Con.* xii *Cat.* 75. But in this life it is perfect in any, *Con.* xiii. 2. 77. Whence this imperfec proceeds, *Con.* xiii. 2. *Cat.* Through the continual su of strength from the sanc ing Spirit of Christ the sa grow in grace, perfecting ness in the fear of God, xiii. 3. At death they are m perfect in holiness, *Con.* x 1. *Cat.* 86. And at the da judgment they shall be and for ever freed from all *Cat.* 90.

Satisfaction. Repentance is n tisfaction for sin, *Con.* x nor good works, and why, xvi. 5. Neither we nor other creature can make least satisfaction for sin, 194. Christ alone hath m proper, real, and full sat tion to the justice of his F by his obedience and suffe *Con.* viii. 5. xi. 5. *Cat.* 3 Which satisfaction is im to believers, they receivin resting on Christ and his teousness by faith, *Con.* *Cat.* 70.

Scandalous, not to be admit the Lord's table, *Con.* xx *Cat.* 173.

Scoffing and scorning, sinful 113, 145.

The Scripture, why necessar i. 1. What books to be for scripture, *Con.* i. 2, 3. How proved to be the w God, *Con.* i. 5. *Cat.* 4. what authority the scr ought to be believed and ed, *Con.* i. 4. The suffi and perfection of the scr

Con. i. 6. *Cat.* 2, 5. Its perſpicuity, *Con.* i. 7. The infallible rule of interpreting ſcripture is the ſcripture itſelf, *Con.* i. 9. The ſcripture is the only rule of faith and practice, *Con.* i. 2. *Cat.* 3, 5.; and of worſhip, *Con.* xi. 1. *Cat.* 108, 109. The Spirit ſpeaking in the ſcriptures is the ſupreme judge of all controverſies in religion, *Con.* i. 10. The original text of the ſcriptures is that to which the church is finally to appeal, *Con.* i. 8. That they are to be tranſlated into vulgar languages, *Con.* i. 8. *Cat.* 156. Becauſe all ſorts of people have an intereſt in them, and are commanded to read them, *ib.* How they are to be read, *Cat.* 157. The illumination of the Spirit of God is neceſſary for the ſaving underſtanding of the ſcriptures, *Con.* 6. *Cat.* 157. How the reading of the word is made effectual to ſalvation, *Cat.* 155. Miſinterpreting, miſapplying, or any way perverting the word, or any part of it, to profane jeſts, is ſinful, *Cat.* 113.

what, *Cat.* 24. Original ſin, what, *Cat.* 25. The ſin of our firſt parents, *Con.* vi. 1. *Cat.* 21. By it they fell from their original righteouſneſs, and communion with God, and had their natures wholly corrupted, *Con.* 2. *Cat.* 25, 27. The guilt of that ſin is imputed, and the corruption of nature conveyed, to all their poſterity, *Con.* vi. 3. 22, 26. Who are thereby bound over to the wrath of God and curſe of the law, *Con.* vi. 6. 27, 194. From the original corruption of nature all actual tranſgreſſions proceed, *Con.* vi. 4. *Cat.* 25. Which are not all equally heinous, *Cat.* 150. The aggravations of ſin, *Cat.* 151. The demerit of every ſin, *Con.* vi. 6. *Cat.* 152. Puniſhments of ſin in this world, *Con.* v. 5, 6. xvii. 3. xviii. 4. *Cat.* 28, 83. In the world to come, *Con.* xxxii. 1. xxxiii. 2. *Cat.* 29, 86, 89. Sin is pardoned for Chriſt's ſake alone, *Con.* xi. 1. xv. 3. *Cat.* 70. See *Juſtification*, *Satisfaction*. Every man bound to pray for pardon of ſin, *Con.* xv. 6. God continues to pardon the ſins of thoſe that are juſtified, *Con.* xi. 5. How pardon of ſin is to be prayed for, *Cat.* 194. The ſin unto death, *Con.* xxi. 4. *Cat.* 183. Believers have the dominion of the whole body of ſin deſtroyed, and the luſts thereof more and more weakened and mortified, *Con.* vi. 5. xiii. 1. *Cat.* 75. See *Mortification*, *Sanctification*. How providence is exerciſed about ſin, *Con.* v. 4. Why God permitted the ſin of our firſt parents, *Con.* vi. 1. Why he leaves his children to fall into ſin, *Con.* v. 5. Why and how ſinners are hardened, *Con.* v. 6. *Cat.* 68.

Sins againſt the firſt commandment, *Cat.* 105. Againſt the ſecond, *Cat.* 109. Againſt the third, *Cat.* 113. Againſt the fourth, *Cat.* 119. Sins of inferiors, *Cat.* 128. Sins of ſuperiors, *Cat.* 130. Sins of equals, *Cat.* 132. Sins againſt the ſixth commandment, *Cat.* 136. Againſt the ſeventh, *Cat.* 139. Againſt the eighth, *Cat.* 142. Againſt the ninth, *Cat.* 145. Againſt the tenth, *Cat.* 148.

Sincerity. Believers love Chriſt in ſincerity, *Con.* xviii. 1. They are never utterly deſtitute of ſincerity of heart, *Con.* xviii. 4. Miniſters ought to preach ſincerely, *Cat.* 159. We are to pray with ſincerity, *Cat.* 185.

God is pleaſed to accept and reward the good works of believers which are ſincere, *Con.* xvi. 6.
Singing of pſalms, a part of religious worſhip, *Con.* xxi. 5.
Slandering, ſinful, *Cat.* 145.
Songs that are laſcivious forbidden, *Cat.* 139.
The Soul of man is immortal, *Con.* iv. 2. *Cat.* 17. The ſtate of ſouls, when ſeparate from their bodies, *Con.* xxxii. 1. *Cat.* 86.
Sovereignty, God hath moſt ſovereign dominion over his creatures, to do by them, for them, or upon them, whatſoever he pleaſeth, *Con.* ii. 2. The light of nature ſheweth that God hath lordſhip and ſovereignty over all, *Con.* xxi. 1. Eternal ſovereignty to be aſcribed to God alone, *Cat.* 196. We are to pray with due apprehenſions of his ſovereign power, *Cat.* 185, 189.
Spirit. See *Holy Ghoſt.*
Stage-plays, forbidden, *Cat.* 139.
Stews, not to be tolerated, *Cat.* 139.
Supererogation impoſſible, *Con.* xvi. 4.
Superiors, why ſtyled *fathers* and *mothers*, *Cat.* 125. How to be honoured, *Con.* xxiii. 4. *Cat.* 127. Their duty, *Con.* xxiii. 1, 2, 3. *Cat.* 129. Their ſins, *Cat.* 130. See *Magiſtracy.*
Superſtition. God may not be worſhipped according to the imaginations and devices of men, *Con.* xxi. 1. Religious worſhip not inſtituted by God himſelf, is not to be uſed or approved, *Cat.* 109. All ſuperſtitious devices, *&c.* ſinful, *Cat.* 109, 113.
Supper. See *Lord's Supper.*
Surety. Chriſt the ſurety for believers, *Cat.* 71. He was thoroughly furniſhed to execute that office, *Con.* viii. 3. And God accepteth ſatisfaction from him as their ſurety, *Cat.* 71.
Suretyſhip, that is not neceſſ... is to be avoided, *Cat.* 141.
Suſpenſion from the Lord's ta... *Con.* xxx. 4.
Swearing. See *Oaths.* Vain or ... ſwearing by the name of G... or to ſwear at all by any o... thing, is to be abhorred, ... xxii. 2.
Synods. See *Councils.*

T.

TAle-bearing, *Cat.* 145.
Temptation. Why ... leaves his children to mani... temptations, *Con.* v. 5. ... wicked given up to the tem... tions of the world, *Con.* ... Temptations to ſin are t... avoided and reſiſted, *Cat.* ... §. 6. 135, 138. How temptati... to be prayed againſt, *Cat.* ...
Teſtament. The books of th... and new teſtament are the ... of God, *Con.* i. 2. *Cat.* 3. ... the only rule of faith and ... dience, *ib.* See *Scriptures.*
Teſtament. Why the covena... grace is called a Teſtament ... vii. 4. As it was adminiſ... under the law, it is called ... Old Teſtament, *Con.* vii. 5. ... as adminiſtered under th... ſpel, it is called the New T... ment, *Con.* vii. 6.
Thankſgiving, to be joined ... prayer, *Con.* xxi. 3. *Cat.* 10... It is to be made in the na... Chriſt, *Con.* xxi. 3. So ... thankſgiving a part of reli... worſhip, *Con.* xxi. 5.
Toleration. A falſe religio... to be tolerated, *Cat.* 109.
Tradition, no pretence for ... ſuperſtitious devices in the ... ſhip of God, *Cat.* 109. N... ditions of men to be add... the ſcripture, *Con.* i. 6.
Tranſubſtantiation is repu... not only to ſcripture, b... common ſenſe and reaſon...

ix. 6. And is the cause of unifold superstitions, yea, of oss idolatries, *ib.*
Tree of life was a pledge of e covenant of works, *Cat.* 20.
Trinity. See *God, Persons.*
th between man and man, how eserved and promoted, *Cat.* 4. What things are contrary it, *Cat.* 145.

U, V.

Nion of the elect with Christ, *Con.* xxv. 1. xxvi. 1. *Cat.* 66. is inseparable, *Cat.* 79. Believers are united to one another love, *Con.* xxvi. 1.
n of the two natures in Christ. e *Personal Union.*
egenerate, the use of the mo- l law to them, *Cat.* 96. Their st works cannot please God, d why, *Con.* xvi. 7. But their glect to do what God com- nds is more sinful, *ib.*
ation. See *Calling.*
, a part of religious worship, n. xxi. 5. What it is, and w to be made, *Con.* xxii. 5, 6. o be made to God alone, *Con.* v. 6. *Cat.* 108. What vows e unlawful, *Con.* xxii. 7. Vio- ing of lawful vows, and ful- ing of unlawful, is sinful, t. 113.
y unlawful, *Cat.* 142.

W.

WAR may be waged by Chri- stians under the new testa- nt, *Con.* xxiii. 2.
Wicked. Their condition in s life, *Cat.* 83.; immediately er death, *Con.* xxxii. 1. *Cat.* ; in and after judgment, n. xxxiii. 2. *Cat.* 89.
The counsel of God's will most wise and holy, *Con.* iii. 1. . 12. It is unsearchable, n. iii. 7. *Cat.* 13. It is free d immutable, *Con.* v. 1. *Cat.* ; and most righteous, *Con.* ii. 1. How the will of God is to be done and submitted to, *Cat.* 192. The will of God, revealed in the scriptures, is the only rule of faith, worship, and practice. See *Scripture.* Christ revealeth to his church, by his Spirit and word, the whole will of God in all things concerning their edification and salvation, *Cat.* 43.
Free-Will. The will of man is neither forced, nor by any absolute necessity of nature determined, to do good or evil, *Con.* iii. 1. ix. 1. Man in his state of innocency had freedom and power to will and do good, *Con.* iv. 2. ix. 2. *Cat.* 17. By his fall he lost all ability of will to any spiritual good accompanying salvation, *Con.* vi. 2, 4. ix. 3. *Cat.* 25, 192. The will is renewed in conversion, *Con.* ix. 4. x. 1. *Cat.* 67. It is made perfectly and immutably free to do good alone in the state of glory only, *Con.* ix. 5.
Word. See *Scripture, Reading, Preaching, Hearing.*
Worldly-mindedness, sinful, *Cat.* 105, 142.
Works. What are good works, and what not, *Con.* xvi. 1. Good works are the fruits and evidences of a true and lively faith, *Con.* xvi. 2. The uses and ends of good works, *ib.* Ability to do good works is wholly from the Spirit of Christ, *Con.* xvi. 3. The actual influence of the Spirit is required for the performance of them, *ib.* This no plea for negligence, *ib.* Supererogation impossible, *Con.* xvi. 4. We cannot by our best works merit pardon of sin or eternal life at the hand of God, and why, *Con.* xvi. 5. Yet the good works of believers are accepted

cepted by God in Christ, and rewarded, *Con.* xvi. 6. The works of unregenerate men cannot please God, and why, *Con.* xvi. 7. But to neglect to do what God commands is more sinful, *ib.* All persons shall, in the day of judgment, receive according to what they have done in the body, whether good or evil, *Con.* xxxiii. 1.

Worship. To God is due from his creatures whatever worship he is pleased to require, *Con.* ii. 2. The light of nature sheweth that God is to be worshipped, *Con.* xxi. 1. But the acceptable way of worshpping God is instituted by himself in the scriptures, *ib.* He may not be worshipped according to the imaginations and devices of men, *Con.* xxi. i. *Cat.* 109. False worship is to be opposed, *Cat.* 108. As also any worship not instituted by God himself, *Cat.* 109. But there are some circumstanc concerning the worship of G which are to be ordered by t light of nature and Christi prudence, according to the g neral rules of the word, *Con.* Religious worship is to be giv to God the Father, Son, a Holy Ghost, and to him alon and that only in the mediati of Christ, *Con.* xx. 2. *Cat.* 1 181. The parts of religio worship, *Con.* xxi. 3, 5. Religio worship not tied to any plac but God is to be worshipp every where in spirit and trut as in private families daily, a in secret, each one by himsel so more solemnly in the publi assemblies, which are not to neglected, *Con.* xxi. 6.

Wrath. See *Curse.*

Z.

ZEAL for God, a duty, *Cat.* 1 Corrupt, blind, and indiscre zeal, sinful, *Cat.* 105.

26 JU 57

FINIS.